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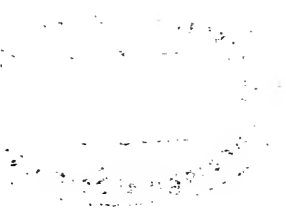
PRINCETON THEOLOGICAL SEMINARY

BY

Professor Henry van Dyke, D.D., LL.D.







AN
INTRODUCTION



TO THE
Critical Study and Knowledge
OF THE
HOLY SCRIPTURES.

BY
THOMAS HARTWELL HORNE, M.A.

SIXTH EDITION, CORRECTED AND ENLARGED.

ILLUSTRATED WITH NUMEROUS MAPS AND FAC-SIMILES OF
BIBLICAL MANUSCRIPTS.

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A P P E N D I X,
CONTAINING
A CONCISE BIBLIOGRAPHICAL ACCOUNT
OF THE
PRINCIPAL EDITIONS OF THE
H O L Y S C R I P T U R E S,
AND OF THE PRINCIPAL
P H I L O L O G E R S , C R I T I C S , A N D C O M M E N T A T O R S ,
WHO HAVE ELUCIDATED THE TEXT, HISTORY, AND
ANTIQUITIES OF THE BIBLE.

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APPENDIX.

Introduction.

General Bibliographical Works, treating on the Editions, Literary History, Criticism, &c. of the Bible.

1. **BIBLIOTHECA SACRA** in binos syllabos distincta. Quorum prior, qui jam tertio auctor prodiit, omnes sive Textus Sacri sive Versionum ejusdem quâvis linguâ expressarum editiones, necnon præstantiores MSS. Codices, cum notis historicis continet: Posterior vero continet omnia eorum opera quivis idiomate conscripta, qui huc usque in Sacram Scripturam ediderunt, simul collecta, tum ordine alphabetico disposita, tum serie sacrorum librorum. Huic coronidis loco subjiciuntur Grammaticæ et Lexica Linguarum præsertim orientalium, quæ ad illustrandas sacras paginas aliquid adjumenti conferre possunt. Labore et industria Jacobi LE LONG. Parisiis 1723, 2 tomis folio.

The third and best edition of a most laborious work. The first edition appeared at Paris in 1709, in 2 vols. 8vo.: the second, at Leipsic, in the same year, with additions by C. F. Boerner.

2. Discours Historique sur les principales Editions des Bibles Polyglottes. Par l'Auteur de la Bibliothèque Sacrée. [Jacques LE LONG.] Paris, 1713, 8vo.

3. Bibliotheca Sacra post Jacobi Le Long et C. F. Boernerii iteratas curas ordine disposita, emendata, suppleta, continuata ab Andrea Gottlieb MASCH. Halæ, 1774—1797. 5 vols. 4to. frequently bound in two thick volumes.

This elaborate work, which was discontinued for want of adequate support, is confined to the printed editions of the Holy Scriptures. Part I. contains editions of the original Hebrew and Greek text. Part II., in three volumes, treats on the Greek, Oriental, and Latin versions, and on editions of them; and the last volume comprises a supplement to the preceding volumes.

We have been largely indebted to this publication for much information concerning the printed editions of the Old and New Testament. To this valuable work the *Bibliotheca Biblica Serenissimi Wuerttembergensium Ducis, olim Lorkiana*, published by J. G. C. Adler, at Altona, in 1787, (in five parts forming two quarto volumes) is an indispensable supplement. It is very justly characterised by Bp. Marsh as "a catalogue of great merit and utility," and contains notices of some versions and translators, which have escaped even the researches of Dr. Masch.

4. CALMET (Augustin) Bibliotheca Sacra, or a Catalogue of the best books that can be read in order to acquire a good understanding of the Scripture. Folio.

This Catalogue fills a considerable portion of a volume in the various French editions of Calmet's Dictionary of the Bible. It also occupies two hundred and eighty-four pages of the third volume of the English Translation of that Dictionary, in folio. It contains copious notices of the earlier biblical critics and commentators, and other writers on Scriptural Antiquities, &c. This valuable Catalogue is *omitted* in the quarto edition of Calmet's Dictionary, published by the late Mr. C. Taylor.

5. Joh. Christophori WOLFII *Bibliotheca Hebræa; sive Notitia tum Auctorum Hebræorum cujuscumque ætatis, tum Scriptorum, quæ vel Hebraicæ primum exarata, vel ab aliis conversa sunt, ad nostram ætatem deducta.* Accedit in calce Jacobi Gaffarelli *Index Codicum Cabbalistic.* MSS., quibus Joh. Picus, Mirandulanus Comes, usus est. Hamburgi et Lipsiæ, 1715—33, 4 tomis, 4to.

6. Jo. Georgii WALCHII *Bibliotheca Theologica Selecta, literariis adnotationibus instructa.* Jenæ, 1757—8—62—65, 4 vols. 8vo.

All who are conversant in sacred literature have borne willing testimony to the accuracy and research of Walchius: how much the author of this work is indebted to his labours, the frequent references made to them will sufficiently attest. The third and fourth volumes are chiefly interesting to biblical students. In 1770 Walchius published a *Bibliotheca Patristica*, which contains an excellent account of treatises on the lives and erudition of the fathers of the church, and on the editions of their writings.

7. A Concise View of the Succession of Sacred Literature, in a Chronological Arrangement of Authors and their Works, from the Invention of Alphabetical Characters to the Year of our Lord 345. By Adam CLARKE, A.M. [now L.L.D.] London, 1821, 12mo.

8. A Course of Lectures, containing a Description and Systematic Arrangement of the several Branches of Divinity, accompanied with an Account both of the principal Authors, and of the Progress which has been made at different Periods, in Theological Learning. By Herbert MARSII, D.D. [Bishop of Peterborough.] London, 1810—1823. 8vo.

Seven parts of these Lectures have been published. They embrace almost every topic of Biblical Criticism and Interpretation, and also the genuineness, authenticity, and credibility of the Scriptures; and are particularly valuable for their bibliographical and critical notices of the principal writers who have treated on these subjects.

9. Illustrations of Biblical Literature, exhibiting the History and Fate of the Sacred Writings, from the earliest Period to the present Century; including Biographical Notices of Translators and other eminent Biblical Scholars. By the Rev. James TOWNLEY, [now D.D.] London, 1821, 3 vols. 8vo.

"The ample volumes before us comprise a rich fund of instructive and pleasing information on the subject of Sacred Bibliography. They have been compiled from a great variety of publications, many of them inaccessible to the generality of readers, and some of them of extreme rarity." . . . "The industry and the accuracy of Mr. Townley will entitle his volumes to the approbation of the critic and the patronage of the public. They afford a more comprehensive view of the progress of Biblical Translations and of the Literary and Ecclesiastical History of the Holy Scriptures than is to be found in any other work." (Eclectic Review, N. S. vol. xviii. pp. 386. 407.)

10. *Bibliotheca Biblica: a Select List of Books on Sacred Literature, with notices Biographical, Critical, and Bibliographical.* By William ORME. London, 1824, 8vo.

For many of his titles and notices of books, Mr. Orme has been indebted to the present Work, to which he has *honourably* acknowledged his obligations. "The theological student cannot fail to derive much advantage from it; and the more learned divine will find it an excellent supplement to the *Bibliotheca Theologica Selecta* of the laborious Walchius, or to the erudite *Bibliotheca Sacra* of Le Long." (British Critic, N. S. vol. xxii. p. 486.)

11. *Bibliothèque Sacrée Grecque-Latine* ; contenant le Tableau Chronologique, Biographique, et Bibliographique, des Auteurs Inspirés et des Auteurs Ecclesiastiques, depuis Moïse jusqu'à Saint Thomas-d'Aquin. Ouvrage rédigé d'après Mauro Boni et Gamba. Par. Ch. NODIER. Paris, 1826. 8vo.

A convenient and useful summary of biblical and ecclesiastical Bibliography. The author first gives a concise biographical notice of the sacred and ecclesiastical writers, and then specifies the principal editions of their works. A List is then subjoined of the Collections of the Canons and Acts of Councils and of the Canon Law, of Ecclesiastical Biographers, and of the Works of the Greek and Latin Fathers, and other Ecclesiastical Writers, and of the Greek and Latin Christian Poets.

12. *Bibliotheca Sussexiana*. A Descriptive Catalogue, accompanied by Historical and Biographical Notices, of the Manuscripts and Printed Books contained in the Library of HIS ROYAL HIGHNESS THE DUKE OF SUSSEX. By Thomas Joseph Pettigrew, F.R.S. &c. &c. Vol. I. in Two Parts. London, 1827. Imperial 8vo.

This magnificent Publication has a special claim to be noticed in the present Catalogue of Biblical Works, on account of the diversified and important information which it communicates respecting Editions of the Holy Scriptures, and which is not to be found in the bibliographical treatises already described.

The first portion of the *Bibliotheca Sussexiana* is appropriated to MANUSCRIPTS, the number of which amounts very nearly to three hundred : these are arranged according to languages, viz. In Hebrew, Greek, Latin, French, Italian, Spanish, German, Dutch, English, Irish, Arabic, Persian, Armenian, Pali, Singalese, and Burman.

The second part treats on PRINTED EDITIONS of the Holy Scriptures, disposed under the following titles, viz. Polyglotts of the Old and New Testaments and of detached portions thereof ; — Hebrew Bibles, Hebrew and Hebrew-Samaritan Pentateuchs, and portions of the Old Testament in Hebrew ; — Greek Bibles, Greek Pentateuchs, and portions of the Old Testament in Greek ; — Latin Bibles, and parts of the Old Testament in Latin : forming an aggregate of four hundred and ninety-nine articles, many of which are among the rarest and most valuable in sacred Bibliography.

A second volume of this Catalogue is announced as nearly ready for publication : it contains the history of the remaining versions of the Old and New Testament, or of parts thereof, both antient and modern, viz. The Syriac, Peschito, Philoxenian, and Palæstino-Syriac ; the Arabic, Persian, Egyptian, Ethiopic, Armenian, Latin, Gothic, Slavonic, Anglo-Saxon, German, English, French, Italian, Bohemian, &c. &c., all of which are disposed in chronological order.

Much as has been accomplished by preceding authors who have treated on Sacred Bibliography, the laborious researches of Mr. Pettigrew have enabled him to contribute large and important additions to this branch of literature. He has accurately and minutely described the several editions of the Scriptures, and his Bibliographical Notices correct the errors, and supply the deficiencies of former writers. Curious specimens of metrical Versions are introduced, besides numerous biographical and critical anecdotes of authors and editors. The numerous engravings are executed in the highest style of the chalcographic art. Creditable as the work is to Mr. Pettigrew, in a literary point of view, it would be injustice to the distinguished owner of this magnificent library, not to acknowledge the very liberal facility with which His Royal Highness the Duke of Sussex permits it to be consulted by scholars.

There are copies of this Catalogue in small folio, the typographical splendour of which is unequalled.

I. Holy Scriptures.

1. *Entire Texts and Versions of the Bible.*

i. *Principal Editions of the Hebrew Bible.*

BISHOP WALTON¹, Carpzov², and particularly Le Long, have treated at great length on the various editions of the Hebrew Scriptures. These have been divided by De Rossi and others into Masoretic and Non-Masoretic editions, — a distinction, the utility of which is not perceived. In the present section, Dr. Masch's improved edition of Le Long's *Bibliotheca Sacra*³ has been chiefly followed. The various impressions of the Hebrew Bible may be divided into the four following classes, viz.

- (1.) *Editiones Principes*, or those first printed.
- (2.) *Editiones Primariæ*, or those which have been adopted as the bases of subsequent impressions.
- (3.) Editions, the text of which is accompanied with Rabbinical Commentaries.
- (4.) Editions, which are furnished with Critical Apparatus.

(1.) *Editiones Principes.*

1. *Psalterium Hebraicum, cum commentario KIMCHII. Anno 237. (1477) 4to.*

The first printed Hebrew book. It is of extreme rarity, and is printed with a square Hebrew type, approaching that of the German Jews. The text is without points, except in the four first psalms, which are clumsily pointed. The commentary of Rabbi Kimchi is subjoined to each verse of the text in the rabbinical character, and is much more complete than in the subsequent editions, as it contains all those passages which were afterwards omitted, as being hostile to Christianity.

2. *Biblia Hebraica, cum punctis. Soncino, 1488, folio.*

The first edition of the *entire Hebrew Bible* ever printed. It is at present of such extreme rarity, that only nine or ten copies of it are known to be in existence. One of these is in the library of Exeter College, Oxford. At the end of the Pentateuch there is a long Hebrew subscription, indicating the name of the editor (Abraham Ben CHAJIM), the place where it was printed, and the date of the edition. This very scarce volume consists, according to Masch, of 373 (but Brunet says 380) folios, printed with points and accents, and also with signatures and catchwords. The initial letters of each book are larger than the others, and are ornamented. Dr. Kennicott states, that there are not fewer than twelve thousand verbal differences between this edition and that of Van der Hooght; his assertion is questioned by Masch. The researches of biblical critics have not succeeded in ascertain-

¹ Prolegom. cap. iv. De Bibliorum Editionibus præcipuis.

² Critica Sacra, pars i. cap. 9. pp. 387—428.

³ *Bibliotheca Sacra*, post. Jacobi Le Long et C. F. Boernerii iteratas curas ordine disposita, emendata, suppleta, continuata ab Andrea Gottlieb Masch. Halæ, 4to. 1778—85—90. 4 vols. with Supplement. The account of Hebrew editions is in the first volume, pp. 1—186. 331—424. De Bure's *Bibliographie Instructive*, tom. 1. (Paris 1763), and Brunet's *Manuel du Libraire, et de l'Amateur de Livres*, (4 vols. 8vo. Paris 1820, 3d edit.) have also been consulted occasionally.

ing what manuscripts were used for this Hebrew Bible. It is, however, acknowledged that these two very antient editions are equal in value to manuscripts.

(2.) *Editiones Primariæ, or those which have been adopted as the bases of subsequent impressions.*

1. *Biblia Hebraica*, 8vo. Brixia, 1494.

This edition was conducted by GERSON, the son of Rabbi Moses. It is also of extreme rarity, and is printed in long lines, except part of the Psalms, which is in two columns. The identical copy of this edition, from which Luther made his German translation, is said to be preserved in the Royal Library at Berlin. This edition was the basis of, 1. The Hebrew Text of the Complutensian Polyglott; 2. Bomberg's *first* Rabbinical Bible, Venice, 1518, in 4 vols. folio; 3. *Daniel* Bomberg's 4to. Hebrew Bible, Venice, 1518; 4. His second Hebrew Bible, 4to. Venice, 1521; and, 5. Sebastian Munster's Hebrew Bible, Basil, 1536, in 2 vols. 4to.

2. Another primary edition is the *Biblia Hebraica Bombergiana* II. folio, Venice, 1525, 1526, folio.

This was edited by Rabbi Jacob Ben CHAJIM, who had the reputation of being profoundly learned in the Masora, and other branches of Jewish erudition. He pointed the text according to the Masoretic system. This edition is the basis of all the modern pointed copies.

(3.) *Editions of the Bible with Rabbinical Commentaries.*

Besides the *Biblia Rabbinica* I. et II. just mentioned, we may notice in this class the three following editions, viz.

1. *Biblia Hebraica cum utraque Masora, Targum, necnon commentariis Rabbiorum, studio et cum præfatione R. Jacob F. Chajim, Venetiis, 1547—1549, 4 tomes in 2 vols. folio.*

This is the second of Rabbi Jacob Ben Chajim's editions; and, according to M. Brunet, is preferable to the preceding, as well as to another edition executed in 1568, also from the press of Daniel Bomberg.

2. *Biblia Hebræa, cum utraque Masora et Targum, item cum commentariis Rabbiorum, studio Joannis Buxtorffii, patris; adjecta est ejusdem Tiberias, sive commentarius Masoreticus. Basileæ, 1618, 1619, 1620, 4 tomes in 2 vols. folio.*

This great work was executed at the expense of Lewis Kœnig, an opulent bookseller at Basle: on account of the additional matter which it contains, it is held in great esteem by Hebrew scholars, many of whom prefer it to the Hebrew Bibles printed by Bomberg. Buxtorf's *Biblia Rabbinica* contains the commentaries of the celebrated Jewish Rabbins, Jarchi, Aben Ezra, Kimchi, Levi Ben Gerson, and Saadiah Haggaon. An appendix is subjoined, containing, besides the Jerusalem Targum, the great Masora corrected and amended by Buxtorf, the various lections of the Rabbis Ben Ascher and Ben Naphtali. Buxtorf also annexed the points to the Chaldee paraphrase. The *Tiberias* published by Buxtorf in 1620, was intended to illustrate the Masora and other additions to his great Bible.

3. *Biblia Hebraica Magna Rabbinica. Amstelodami 1724—27. 4 vols. folio.*

"This is unquestionably the most copious and most valuable of all the Rabbinical Bibles, and was edited by Moses ben Simcon of Frankfort. It is founded upon the Bomberg editions, and contains not only their contents, but also those of Buxtorf's, with additional remarks by the editor." *Bibl. Sussex.* vol. i. part ii. p. 188. In pp. 189—195 there is a copious and interesting bibliographical description of this edition.

(4.) *Editions with Critical Notes and Apparatus.*

1. The first edition of the Hebrew Bible, printed by Bomberg, and edited by Felix PRATENSIS (Venice, 1518), contains the various lections of the Eastern and Western recensions; which are also to be found in Buxtorf's *Biblia Rabbinica*.

2. *Biblia Hebraica, cum Latina Versione Sebastiani MUNSTERI.* Basileæ, 1534, 1535. 2 vols. folio.

The Hebrew type of this edition resembles the characters of the German Jews: the Latin version of Munster is placed by the side of the Hebrew text. Though the editor has not indicated what manuscripts he used, he is supposed to have formed his text upon the edition printed at Brescia in 1494, or the still more early one of 1488. His prolegomena contain much useful critical matter; and his notes are subjoined to each chapter. This is the first edition of the Hebrew Bible printed in Germany.

3. *Biblia Sacra Hebræa correctæ, et collatæ cum antiquissimis exemplaribus manuscriptis et hactenus impressis.* Amstelodami. Typis et sumptibus Josephi Athiæ. 1661. 8vo.

An extremely rare edition of a most beautifully executed Hebrew Bible. The impression of 1667, edited by Leusden, is said to be the most correct. So highly were the labours of the printer, Athias, appreciated, that the States General of Holland conferred on him a gold chain with a gold medal appendant, as a mark of their approbation.

4. *Biblia Hebraica, cum notis Hebraicis et Lemmatibus Latinis, ex recensione Dan. Ern. JABLONSKI, cum ejus Præfatione Latina.* Berolini, 1699. large 8vo.

Dr. Rossi considers this to be one of the most correct and important editions of the Hebrew Bible ever printed. It is extremely scarce. Jablonski published another edition of the Hebrew Bible in 1712 at Berlin, without points, in large 12mo; and subjoined to it Leusden's Catalogue of 2294 select verses, containing all the words occurring in the Old Testament. There is also a Berlin edition of the Hebrew Bible without points, in 1711, 24mo, from the press of Jablonski, who has prefixed a short preface. It was begun under the editorial care of S. G. Starcke, and finished, on his death, by Jablonski. Masch pronounces it to be both useless and worthless.

5. *Biblia Hebraica, edente Everardo VAN DER HOOGHT.* Amstel. et Ultraject. 8vo. 2 vols. 1705.

A work of singular beauty and rarity. The Hebrew text is printed after Athias's second edition, with marginal notes pointing out the contents of each section. The characters, especially the vowel points, are uncommonly clear and distinct. At the end, Van der Hooght has given the various lections between the editions of Bomberg, Plantin, Athias, and others. Van der Hooght's edition was reprinted at London in 2 vols. 8vo, 1811, 1812, under the editorship of Mr. Frey, and is executed with great beauty.

6. *Biblia Hebraica ex aliquot Manuscriptis et compluribus impressis codicibus; item Masora tam edita quam manuscripta, aliisque Hebræorum criticis diligenter recensita.* Cura ac studio D. Jo. Henr. MICHAELIS. 1720, 2 vols. large 8vo. There are also copies in 4to.

This edition has always been held in the highest estimation. The text is printed from Jablonski's Hebrew Bible (Berlin, 1699); and there were collated for this edition five manuscripts in the library of Erfurt, and nineteen of the best printed editions. A selection of various readings, and parallel passages, both real and verbal, is subjoined, together with brief notes on the most difficult texts of the Old Testament. Michaelis has prefixed learned prolegomena to this edition.

7. *Biblia Hebraica secundum editionem Belgicam Everardi VAN DER HOOGHT, collatis aliis bonæ notæ codicibus, una cum Versione Latina Sebastiani Schmidii.* Lipsiæ, 1740. 4to.

A tolerably accurate reprint of Van der Hooght's text, but upon very indifferent type, with additional various readings. The Latin version of Sebastian Schmidt is placed opposite to the Hebrew Text. To the work are prefixed, 1. A Preface, by J. C. Clodius, vindicating the edition of Van der Hooght against some critical censures; 2. Van der Hooght's preface, with the testimonies of some eminent scholars in favour of his edition; and, 3. The Testimony and Judgment of the Theological Faculty of Strasburgh in favour of Sebastian Schmidt's Latin Translation. Masch, *Bibliotheca Sacra*, part i. p. 158.

8. *Biblia Hebraica cum notis criticis, et Versione Latina ad notas criticas facta.* Accedunt Libri Græci, qui Deutero-canonici vocantur, in tres Classes distributi. Autore Carolo Francisco HOUBIGANT. Lutetiæ Parisiorum, 1753, 4 vols. folio.

The text of this edition is that of Van der Hooght, without points; and in the margin of the Pentateuch Houbigant has added various lections from the Samaritan Pentateuch.

He collated twelve manuscripts, of which however he is said not to have made all the use he might have done. Houbigant has also printed a new Latin version of his own, expressive of such a text as his critical emendations appeared to justify and recommend. The book is most beautifully printed, but has not answered the high expectations that were entertained of it. (See Bishop Marsh's criticism on it, in his *Divinity Lectures*, part ii. pp. 101—104. and also *Bibl. Sussex*, vol. i. part ii. pp. 192—194.)

9. *Vetus Testamentum Hebraicum cum variis Lectionibus*. Edidit Benjaminus KENNICOTT, S. T. P. Oxonii, 1776, 1780. 2 vols. folio.

This splendid work was preceded by two dissertations on the state of the Hebrew text, published in 1753 and 1759; the object of which was to shew the necessity of the same extensive collation of Hebrew manuscripts of the Old Testament as had already been undertaken for the Greek manuscripts of the New Testament. The utility of the proposed collation being generally admitted, a very liberal subscription was made to defray the expense of the collation, amounting on the whole to nearly ten thousand pounds, and the name of his late majesty headed the list of subscribers. Various persons were employed both at home and abroad: but of the foreign literati the principal was Professor Bruns of the University of Helmstadt, who not only collated Hebrew manuscripts in Germany, but went for that purpose into Italy and Switzerland. The business of collation continued from 1760 to 1769 inclusive, during which period Dr. Kennicott published annually an account of the progress which was made. More than six hundred Hebrew manuscripts, and sixteen manuscripts of the Samaritan Pentateuch, were discovered in different libraries in England and on the Continent; many of which were wholly collated, and others consulted in important passages. Several years of course elapsed, after the collations were finished, before the materials could be arranged and digested for publication. The variations contained in nearly *seven hundred* bundles of papers, being at length digested (including the collations made by Professor Bruns); and the whole when put together being corrected by the original collations, and then fairly transcribed into *thirty* folio volumes, the work was put to press in 1773. In 1776, the first volume of Dr. Kennicott's Hebrew Bible was delivered to the public, and in 1780, the second volume. It was printed at the Clarendon Press: and the University of Oxford has the honour of having produced the first critical edition upon a large scale, both of the Greek Testament and of the Hebrew Bible—an honour which it is still maintaining by a similar edition, hitherto indeed unfinished, of the Greek version, commenced by the late Rev. Dr. Holmes, and now continuing under the editorial care of the Rev. Dr. Parsons.

"The text of Kennicott's edition was printed from that of Van der Hooght, with which the Hebrew manuscripts, by Kennicott's direction, were all collated. But, as variations in the points were disregarded in the collation, the points were not added in the text. The various readings, as in the critical editions of the Greek Testament, were printed at the bottom of the page, with references to the correspondent readings of the text. In the Pentateuch the deviations of the Samaritan text were printed in a column parallel to the Hebrew; and the variations observable in the Samaritan manuscripts, which differ from each other as well as the Hebrew, are likewise noted, with references to the Samaritan printed text. To this collation of manuscripts was added a collation of the most distinguished editions of the Hebrew Bible, in the same manner as Wetstein has noted the variations observable in the principal editions of the Greek Testament. Nor did Kennicott confine his collation to manuscripts and editions. He further considered, that as the quotations from the Greek Testament in the works of ecclesiastical writers afford another source of various readings, so the quotations from the Hebrew Bible in the works of Jewish writers are likewise subjects of critical inquiry. For this purpose he had recourse to the most distinguished among the rabbinical writings, but particularly to the Talmud, the text of which is as antient as the third century. In the quotation of his authorities he designates them by numbers from 1 to 692, including manuscripts, editions, and rabbinical writings, which numbers are explained in the *Dissertatio Generalis* annexed to the second volume.

"This *Dissertatio Generalis*, which corresponds to what are called *Prolegomena* in other critical editions, contains, not only an account of the manuscripts and other authorities collated for this edition, but also a review of the Hebrew text divided into periods, and beginning with the formation of the Hebrew canon after the return of the Jews from the Babylonish captivity. Though inquiries of this description unavoidably contain matters of doubtful disputation, though the opinions of Kennicott have been frequently questioned, and sometimes justly questioned, his *Dissertatio Generalis* is a work of great interest to every biblical scholar. Kennicott was a disciple of Capellus both in respect to the integrity of the Hebrew text, and in respect to the preference of the Samaritan Pentateuch: but he avoided the extreme, into which Morinus and Houbigant had fallen. And though he possessed not the rabbinical learning of the two Buxtorfs, his merits were greater than some of his contemporaries, as well in England as on the continent, were willing to allow."

Bishop Marsh's *Divinity Lectures*, part ii. pp. 105—108. For a very copious account of

Dr. Kennicott's edition of the Hebrew Bible, see the Monthly Review (O. S.), vol. lv. pp. 92—100. vol. lxiv. pp. 173—182. 321—328. vol. lxv. pp. 121—131.

To Dr. Kennicott's Hebrew Bible, M. De Rossi published an important supplement at Parma (1784—1787), in four volumes 4to. of *Variae Lectiones Veteris Testamenti*. This work and Dr. Kennicott's edition form one complete set of collations. Of the immense mass of various readings which the collations of Dr. Kennicott and M. De Rossi exhibit, multitudes are *insignificant*: consisting frequently of the omission or addition of a single letter in a word, as a *vau*, &c. "But they are not therefore useless. All of this class contribute powerfully to establish the *authenticity* of the sacred text in general by their concurrence; while they occasionally afford valuable emendations of the sacred text in several important passages, supporting by their evidence the various readings suggested by the antient versions derived from manuscripts of an earlier date." (Dr. Hales's *Analysis of Chronology*, vol. ii. book i. p. xiv.) In the first volume of Dr. Masch's edition of *Le Long's Bibliotheca Sacra*, there is a valuable collection of various readings made from the Masoretic and Non-Masoretic printed copies of the Hebrew Bible. See pp. xl—cxviii.

10 *Biblia Hebraica*, olim a Christiano Reineccio edita, nunc denuo cum variis lectionibus, ex ingenti codicum copia à B. Kennicotto et J. B. De Rossi collatorum, ediderunt J. C. DOEDERLEIN et J. H. MEISSNER. Lipsiæ, 1793, 8vo.

This edition was undertaken by the celebrated Dr. Doederlein and Professor Meissner, in order to supply those lovers of Hebrew literature who may not be able to consult the expensive volumes of Kennicott and De Rossi. They have selected the principal various readings of those eminent collators; but Professor Jahn asserts that the text is very incorrect. The fine paper copies are beautiful and convenient books; but those on common paper are scarcely legible. They are usually bound in two volumes. In 1818 a second edition of this valuable Hebrew Bible was published at Halle, with a new preface by Dr. Knappe, intitled: *Biblia Hebraica olim a Christ. Reineccio evulgata, post ad fidem recensitionis Masoreticæ, cum variis lectionibus ex ingenti codd. mss. copia a Benj. Kennicotto et J. B. De Rossi collatorum edita, cur. J. C. Doederleinio et J. H. Meissnero. Quorum editioni ante hos XXV. annos e bibliopolio Lipsiensi emissæ, nunc emptionis jure in libr. Orphanotrophei Halensis translatae, accessit G. Chr. Knappii præfatio de editionibus Bibliorum Halensibus*, 8vo. *Halæ, Libraria Orphanotrophei*. According to the *Journal Général de la Littérature Etrangère* (Jan. 1819), the above-noticed edition of 1793 consisted of ten thousand copies; the unsold stock of which were disposed of to the trustees or governors of the Orphan House at Halle, by whom the title-page was altered to the date of 1818, and a new preface was added by Professor Knappe relative to the editions of the Bible published at Halle.

11. *Biblia Hebraica*. Digessit et graviore Lectionum varietates adjecit Johannes JAHN. Viennæ, 1806, 4 vols. 8vo.

Professor Jahn has long been distinguished for his successful cultivation of Oriental literature. In his edition the text is very distinctly printed, the principal Hebrew points are retained, and the poetical parts of the Old Testament are metrically arranged: it is conveniently divided into four vols.; of which Vol. I. contains the Pentateuch. — Vol. II. contains the Historical Books of Joshua, Judges, Ruth, Samuel, Kings, Ezra, Esther, and Nehemiah. — Vol. III. comprises the Prophetic Books thus arranged; — Amos, Hosea, Micah, Isaiah, Joel, Nahum, Habakkuk, Obadiah, Zephaniah, Jeremiah, Lamentations, Ezekiel, Daniel, Haggai, Zechariah, Jonah, Malachi. — Vol. IV. contains the Psalms, Proverbs, Job, Song of Solomon, and Ecclesiastes. The Books of Chronicles are scattered through the first and second volumes; being placed in a second column against their parallel passages, in the other historical Books.

Each Book is judiciously divided into greater or less sections, to which is prefixed a short analysis of their contents. The division into chapters is preserved, and their numbers are noted at the heads of the sections. The numbers of the verses are also marked in the margin. The Masoretic Notes, which are generally added in the margin of the Hebrew Bibles, are retained, with the exception of a very few, which relate to the accents, and mark the middle of a book. They are all expressed at full length, and many of them are also accompanied with a Latin version. The Jewish criticisms, which are in some editions added at the end of each book, are omitted by Professor Jahn, as being of no use to the Christian reader. To the text are subjoined the more important various readings: and in some more difficult places, all the variations that could be found are carefully given. These various readings are taken from the collations of Bishop Walton, Græbe, Montfaucon, Dr. Kennicott, De Rossi, and Dr. Holmes. The text is that of Van der Hooght, from which the editor has departed only in nine or ten places, in which many other editions had preceded him, and which are supported by numerous and very weighty authori-

ties. There are copies on fine paper in 8vo., which are very beautiful, and also forty copies in 4to., which are very rare.

12. *Biblia Hebraica*, or the Hebrew Scriptures of the Old Testament, without points, after the text of Kennicott, with the chief various readings, selected from his collation of Hebrew manuscripts, from that of De Rossi, and from the ancient versions; accompanied with English notes, critical, philological, and explanatory, selected from the most approved ancient and modern English and Foreign biblical critics. By B. BOOTHROYD [now D. D.] Pontefract and London, 1816, 2 vols. 4to.

This is perhaps the cheapest Hebrew Bible, with critical apparatus, that is extant; it was published originally in parts, the first of which appeared in 1810. It is peculiarly interesting to the Hebrew scholar and critic, as it contains, in a condensed form, the substance of the most valuable and expensive works. An eminent critic has observed, "Mr. Boothroyd has evidently spared neither expense nor labour to furnish the student with interesting extracts, which are calculated to assist him as well in interpreting as in obtaining a critical acquaintance with the original text. A good philological note is frequently of more importance towards the elucidation of a difficult passage than a long theological comment, which is often little better than a detail of contrary opinions. There is evidently some hazard of adopting fanciful and conjectural corrections in so extensive an undertaking as this, which is principally compiled from preceding authors of almost every description. Against this danger the sobriety of the editor's judgment has been a powerful protection; and as his avowed object was the solid instruction of the purchasers of his book, he has, in a commendable manner, accomplished his purpose." (*Eclectic Review*, vol. vii. p. 34. New Series.) The type is very clear; and the poetical parts of the Hebrew Scriptures are printed in hemistichs, according to the arrangement proposed by Bishop Lowth, and adopted by Archbishop Newcome. There are copies in royal 4to.

13. *Biblia Hebraica secundum editionem Everardi Van der Hooght*, denuo recognita et emendata à Juda D'ALLEMAND, Linguæ Sanctæ Doctore. Editio longè accuratissima. Londini, 1822. 8vo.

The edition is *stereotyped*: it is printed after Van der Hooght's text; in preparing which for the press, the learned editor, Mr. D'Allemand, states that he discovered not fewer than *two hundred errata*. These he has carefully corrected, and by repeated and most attentive revision he has perhaps done all that human industry can accomplish, in order to produce an accurate edition of the Hebrew Bible. In addition to the care previously bestowed by the editor, every page was revised four times, after the stereotype plates were cast, by persons familiar with the Hebrew Language. Van der Hooght's historical summaries of the contents of each chapter are omitted, in order that the expense of the book may not be unnecessarily increased. The various readings and Masoretic notes are very neatly and clearly exhibited at the foot of each page. Upon the whole, this edition (especially the fine paper copies) may safely be pronounced the most beautiful, as well as the cheapest edition of the Hebrew Scriptures ever published. To its great accuracy a learned Polish Rabbi has borne testimony. (See *Jewish Expositor*, September 1825, p. 346.)

Of the minor editions, containing the Hebrew text only, without any critical apparatus, the following have been recommended to biblical students, viz.

1. The most useful Hebrew Bible, for any person who is moderately acquainted with Latin, is that of Benedictus Arias Montanus, with an interlineary Latin translation, printed by Christopher Plantin at Antwerp, 1572, 1584, folio.

2. *Biblia Hebraica*, accurate M. Christiano REINECCIO. Lipsiæ, 1725, 1729, 1756.

These are neat and accurate editions. Masch mentions another edition dated 1729, in *quarto*, in which the books are arranged according to the order adopted in the editions of the German translation of the Bible.

3. *Biblia Hebraica manualia ad optimas quasque editiones recensita, atque cum brevi lectionum Masorethicarum Kettriban et Krijan resolutione ac explicatione*. Edita a Johanne SIMONIS. Halæ, 1752, 1767, 8vo.

The second edition of 1767 is the best. The text of both is that of Van der Hooght. There is a short yet full Hebrew and Latin Lexicon at the end of both editions, which have the additional merit of being portable, cheap, and useful.

4. *Biblia Hebraica sine punctis*. Amstelodami, 1701, small 8vo.

This is usually though incorrectly called Leusden's Hebrew Bible. The real editor was Maresius; Leusden wrote a preface to the Hebrew Bible printed at Amsterdam, 1694, 8vo. which abounds with errors. With the edition of 1701 is frequently bound up a neat and accurate edition of the Greek Testament, printed by Wetstein at Amsterdam, 1740, in small 8vo.

5. Victorini BYTHNERI *Lyra Davidis regis, sive Analysis Critico-Practica Psalmorum*; quâ Voces Ebrææ explicantur, ac consensus Textûs Sacri cum Paraphrasi Chaldaica ac Septuaginta Virorum Interpretatione Græca monstratur. Londini, 1650, 1664, 1679, 4to.; Tiguri, 1664, 1670, 8vo.; Glasguæ (in ædibus academicis) et Londini, 1823. 8vo.

Bythner's *Lyra Prophetica* has long been known, as perhaps the most valuable help to the critical and grammatical study of the Book of Psalms. The late reprint, at the university press of Glasgow is very beautiful.

ii. *Hebræo-Samaritan Pentateuch*.

1. Christophori CELLARI *Horæ Samaritanæ: hoc est, Excerpta Pentateuchi Samaritanæ Versionis, cum Latinâ Interpretatione novâ et Annotationibus perpetuis*. Etiam Grammatica Samaritana copiosis exemplis illustrata, et Glossarium, seu Index Verborum. Cizæ, 1682. 4to.

2. *Pentateuchus Hebræo-Samaritanus, caractere Hebræico-Chaldaico editus, curâ et studio* Benj. BLAYNEY, S. T. P. Oxonii, 1790. 8vo.

The text of the Hebræo-Samaritan Pentateuch, which was printed in Bishop Walton's Polyglott, described in p. 29. *infra*, has been adopted as the basis of this edition, to which have been added various readings from Dr. Kennicott's edition of the Hebrew Bible, already noticed.

iii. *Principal Editions of the Greek Testament, and of Detached Books thereof*.

Besides the works of Le Long and Masch, the history of the various editions of the Greek Testament is treated at considerable length by Pritius¹, by Dr. Mill and Wetstein in the Prolegomena to their critical editions of it, by Michaelis and his learned annotator Bishop Marsh², Dr. Griesbach³, Professors Beck⁴, and Harles⁵, by Mr. Butler⁶, and by Dr. Clarke.⁷ To their labours, which have been consulted for this section, the reader is once for all referred, who is desirous of studying this important branch of the literary history of the sacred writings.

The following table exhibits the four principal *Standard-Text-Editions* of the Greek Testament, together with the principal editions which are founded upon them.⁸

¹ *Introd. ad Lect. Nov. Test.* pp. 403—423.

² *Introduction to the New Test.* vol. ii. part i. pp. 429—494; part ii. pp. 844—885. Bishop Marsh's *Divinity Lectures*, part i. pp. 98—110.; part ii. pp. 1—46.

³ *Nov. Test.* vol. i. prolegom. pp. iii—xxxix.

⁴ *Monogrammata Hermeneutices Novi Testamenti*, pp. 110—115.

⁵ *Brevior Notitia Literaturæ Græcæ*, pp. 656—664.; and also vol. iv. of his improved edition of Fabricius's *Bibliotheca Græca*, pp. 839—856.

⁶ *Horæ Biblicæ*, vol. i. pp. 150—169.

⁷ *Bibliographical Dictionary*, vol. vi. pp. 168—203.

⁸ This table is taken from Masch and Boerner's edition of Le Long's *Bibliotheca Sacra*, and from Dr. Dibdin's *Introduction to the Knowledge of the Classics*, vol. i. p. 55. 3d edit. with the requisite corrections and additions.

1. ERASMUS. 1516-19-22-27-35.

Aldus. Fol. Gr. 1518. — *Gerbélii*. Qto. Gr. 1521. — *Cephalæus*. Oct. Gr. 1524. — *Bebelius*. Oct. 1524. Gr. 1531-35. — *Colinceus*. Oct. Gr. 1534. — *Platterii*. Oct. Gr. 1538-40-43.

2. COMPLUTENSIAN. 1514.

Plantin. Oct. Gr. 1564-73-74-90-91-1601-12. Fol. Gr. et Lat. 1572. Oct. 1574-83. Fol. 1584. — *Geneva*. Gr. 1609. 24mo. 1619, 1620. Qto. — *Goldhagen*. (*Mentz*) 1753. Oct. — *Gratz* (*Tubingen*) 1821. Oct.

3. ROBT. STEPHENS. 1546-49-50.

Oporinus. Duod. Gr. 1552. — *W'echel*. Fol. Gr. 1597. Duod. 1600. Fol. 1601. Duod. 1629. — *Inq. Nicolai Dulcis*. Fol. Gr. 1687. — *Edit. Regia*. Fol. Gr. 1642. — *Crispin*. Duod. Gr. 1553-63-1601. Duod. Gr. et Lat. 1612-22. — *Froschoveri*. Oct. Gr. 1559-66. — *Brylinger*. Oct. Gr. 1563. — *Voegeli*. Oct. Gr. 1564. — *Vignonii*. Duod. Gr. 1584-87-1613-15. — *Beza*. Fol. Gr. et Lat. 1565-82-89-98-1642. — *Millii*. Fol. Gr. 1707. — *Kusteri*. Fol. Gr. 1710-23. — *Birchii*. Gr. 1788. Fol. et Qto. — *Hardy*. Oct. Gr. 1768, 1776. 1819. — *Valpy*. Gr. 1816; 1826. Oct.

4. ELZEVIUS. 1624-33, &c.

Boccleri. Oct. Gr. 1645. — *Curcellæi*. Oct. Gr. 1658-75-85-99. — *Felli*. Oct. Gr. 1675. — *Konigii*. Oct. Gr. 1697-1702. — *Gregorii*. Fol. Gr. 1703. — *G. D. T. M. D.* Oct. Gr. 1711-35. — *Wetstenii*. Fol. Gr. 1715. — *Birrii*. 1749. Oct. — *Basil*. 1825. Oct. — *Lond*. 1827. 48mo.

The editions of Bengel, Bowyer, Griesbach, Alter, Harwood, and Knappe, are not formed on the text of either of the above editions.

Of the various editions of the Greek Testament, which have issued from the press, the following more particularly claim the notice of the biblical student.

1. *Novum Instrumentū omne diligenter ab ERASMO Roterodamo recognitum et emendatum*. Basileæ, 1516, folio. Gr. Lat. edit. princeps.

Erasmus had the distinguished honour of giving to the world the *first* edition of the *entire* New Testament.¹ It was reprinted in 1519, 1522, 1527, and 1535.

The first edition is of extreme rarity, and was executed with great haste, in the short space of five months. Some of the manuscripts which he consulted are preserved in the public library at Basle, but none of them are of very great antiquity. For the first edition he had only one *mutilated* manuscript of the Apocalypse (since totally lost); he therefore filled up the chasms with his own Greek translations from the Latin Vulgate. The publication of this edition, in which he omitted the controverted clause in 1 John v. 7. because it was not in any of his manuscripts, involved him in a literary contest with the divines of Louvain, and with Stunica, the most learned of the Complutensian editors.² The editions of 1516, 1519, and 1522, were published *before* he saw the Complutensian Polyglott, from which he corrected the edition of 1527, particularly in the Apocalypse. Erasmus's editions were repeatedly printed after his death, particularly at Basle, Frankfort, and Leipsic. All his editions are much esteemed, notwithstanding their faults, and in some respects they are considered as equal to manuscripts. In the first edition Dr. Mill discovered about 500 vitiated passages, and about one hundred genuine ones; a copy, *on vellum*, is in the Cathedral Library at York. Mr. Nolan has satisfactorily vindicated the character of Erasmus, as a sound critic and editor of the New Testament, from the charges of Dr. Griesbach. *Inquiry into the Integrity of the Greek Vulgate*, pp. 410—419.

¹ The *first portion ever printed* was executed by Aldus Manutius at Venice, in 1504. A copy is in the Royal Library of Wirtemberg at Stutgard. The whole of St. John's Gospel was published at Tubingen, in 1514.

² In his disputes with Stunica, Erasmus professed his readiness to insert this verse if it were found in a single manuscript. Though Stunica could not produce one, yet as it was afterwards discovered in the Codex Britannicus (or Montfortianus), a manuscript of no great antiquity, Erasmus felt himself bound to insert it, and accordingly admitted it into his third edition of 1522.

2. *Novum Testamentum, Græce et Latine. Compluti, 1514.*

This forms the fifth volume of the Complutensian Polyglott noticed in p. 27. *infra*. Though it bears the date of 1514, yet as it was not allowed to be sold generally until 1522, before which time Erasmus had printed three editions of the New Testament, it is in fact entitled only to the second place in our list. The Greek text of this edition is printed without spirits, but the vowels are frequently accented. The characters seem to have been cut in imitation of those found in manuscripts of the twelfth century; and were probably taken from some manuscripts of that age, which were consulted by the Complutensian editors. The Complutensian edition contains the celebrated text relative to the heavenly witnesses in 1 John v. 7, 8. of which we have given an engraved facsimile, *infra*, Vol. IV. Part II. Ch. V. Sect. V. § VI. Wetstein, Semler, and other Protestant critics charged the editors with having altered the text, in order to make it conformable to the Latin Vulgate; but this charge has been refuted by Goeze and Griesbach. Their vindication is pronounced satisfactory by Michaelis (who considers the Apocalypse to be the best edited part of the Complutensian Greek Testament); and also by his annotator, Bishop Marsh, who states that this charge, *in general*, is not true. For though he is of opinion, that in some few single passages,—as in Matt. x. 25. and 1 John v. 7.—they follow the Vulgate in opposition to all the Greek manuscripts, he has ascertained, from actual collation, that there are more than two hundred passages in the Catholic Epistles, in which the Complutensian Greek text differs from the text of the Vulgate, as printed in the Complutensian edition.

The manuscripts used for this edition are characterised as being very antient and very correct, but this assertion is contradicted by internal evidence. The manuscripts themselves, which were deposited in the library at Alcalá, are no longer in existence¹; and it is a most remarkable fact, that “wherever modern Greek manuscripts, manuscripts written in the thirteenth, fourteenth, or fifteenth centuries, differ from the most antient Greek manuscripts, and from the quotations of the early Greek fathers, in characteristic readings, the Complutensian Greek Testament almost invariably agrees with the modern, in opposition to the antient manuscripts. There cannot be a doubt, therefore, that the Complutensian text was formed from modern manuscripts alone.” (Bishop Marsh’s Divinity Lectures, part i. p. 95.) The researches of the Danish professor Birch have shewn that the Complutensian editors have made no use whatever of the Codex Vaticanus, though they boasted of valuable manuscripts being sent to them from the Vatican library.

3. *Simonis COLINÆI.—Ἡ Καινὴ Διαθήκη. Ἐν λευτερίᾳ τῶν παρησιῶν, παρὰ τῷ Σιμωνί Κολινῶϊ, δεκεμβρίου μηνὸς δευτέρου φθίνοντος, εἰς ἀπὸ τῆς Θεογονίας α. φ. λ. δ. (Paris, 1534, 8vo.)*

An edition of singular rarity, beauty, and correctness. Colinæus was a very careful printer. He has been unjustly charged with partiality in following some unknown manuscripts; but from this accusation he has been fully exonerated by Dr. Mill and Wetstein.

4. *Novum Testamentum, Græce. Lutetiæ, ex officina Roberti STEPHANI Typographi, Typis Regiis. 1546, 12mo. 1549, 12mo. 1550, folio.*

The *first* of these editions is usually called the *O mirificam Edition*, from the introductory sentence of the preface, *O mirificam regis nostri optimi et præstantissimi principis liberalitatem*. It has always been admired for the neatness of its typography, as well as for its correctness, *only twelve* errata (it is said) having been discovered in it. Robert Stephens compiled this edition chiefly from the Complutensian, and the fifth edition of Erasmus, and from fifteen antient manuscripts in the Royal Library at Paris, which were collated for him by his son Henry, then a young man of only 18 years of age. Griesbach

¹ Great anxiety prevailed in the literary world, in the course of the last century, to examine the manuscripts from which the Complutensian Polyglott was composed. Professor Moldenhawer, who was in Spain in 1784, went to Alcalá for the express purpose of discovering those manuscripts, and there learnt, to his inexpressible chagrin, that about 35 years before, they had been sold by a very illiterate librarian, who wanted room for some new books, *como membranas inútiles* (as useless parchments), to one Toroyo, a dealer in fire-works, as materials for making rockets! Martinez, a man of learning, and particularly skilled in the Greek language, hearing of the circumstance soon after they were sold, hastened to rescue these treasures from destruction. He arrived time enough to save a few scattered leaves, which are stated to be now preserved in the library at Alcalá. It does not, however, appear that Moldenhawer saw these fragments. “Oh!” says Michaelis, with becoming indignation, “that I had it in my power to immortalize both librarian and rocket-maker! The author of this inexcusable act—this prodigy of barbarism—was the greatest barbarian of the present (18th) century, and happy only in being unknown.” Michaelis, vol. ii. pp. 440, 441.

(tom. i. proleg. pp. xiv—xxxi.) has given a long and critical examination of this edition, and of the manuscripts consulted by Stephens for his three editions. Stephens's first edition differs from the Complutensian text in 581 instances, exclusive of the Apocalypse, in which he closely follows Erasmus.

The second edition closely resembles the first in its exterior appearance, but differs from it in 67 places; of which four are doubtful readings, 37 not genuine, and 26 genuine; so that this latter edition has eleven readings of less authority than the former, to which however it is preferred on account of its greater rarity and correctness. It is this second edition which has the remarkable erratum *pulres* for *plures*, in the last line but one of the first page of the preface, occasioned by the transposition of a single letter.

The third edition of 1550, in folio, is a chef-d'œuvre of splendid typography. It was once supposed to have been formed entirely on the authority of Greek manuscripts, which Stephens professes, in his preface, to have collated for that purpose, a second and even a third time. So far, however, was this from being the case, that the researches of critics have shown that, except in the Apocalypse, it is scarcely any thing more than a reprint of Erasmus's fifth edition. Though its value as a critical edition is thus considerably reduced, the singular beauty of its typography (which has rarely been exceeded in modern times), has caused it to be considered as a distinguished ornament to any library. Robert Stephens reprinted the Greek New Testament at Geneva in 1551, in 8vo. with the Vulgate and Erasmus's Latin versions, and parallel passages in the margin. This is the scarcest of all his editions, and is remarkable for being the first edition of the New Testament divided into verses.

5. Novum Testamentum, cum versione Latina veteri, et nova Theodori BEZÆ. Genevæ, folio, 1565, 1576, 1582, 1589, 1598.

The New Testament of 1565 is the first of the editions conducted by Theodore Beza, who was a native of France and a protestant, and fled to Switzerland on account of his religion. "The critical materials which he employed were for the most part the same as those which had been used by Robert Stephens. But he had likewise the advantage of that very antient manuscript of the Gospels and the Acts, which he afterwards sent to the university of Cambridge, and which is known by the name of the Codex Bezae. He had also a very antient manuscript of St. Paul's Epistles, which he procured from Clermont in France, and which is known by the name of the Codex Claromontanus. Lastly, he had the advantage of the Syriac version, which had been lately published by Tremellius, with a close Latin translation. But the use which he made of his materials was not such as might have been expected from a man of Beza's learning. Instead of applying his various readings to the emendation of the text, he used them chiefly for polemical purposes in his notes. In short, he amended Stephens's text in not more than fifty places; and even these emendations were not always founded on proper authority." (Bishop Marsh's Lectures, part i. p. 109.) Beza's third edition of 1582 is considered as the most complete of those printed under his own eye: but all his editions have the Vulgate Latin version, and a new one of his own, together with philological, doctrinal, and practical notes. The edition of 1598, being esteemed the most accurate of any that had before been published, was adopted as the basis of the English version of the New Testament, published by authority in 1611. This testimony of the Anglican church is highly honourable to its merit. The reprint of Beza's Testament, at Cambridge (1642 folio), with the addition of Joachim Camerarius's notes, is considered as the *editio optima*.

6. Novum Testamentum Græcè. Lugd. Bat. Ex Officina ELZEVIRIANA, 12mo. 1624.

This is the first of the celebrated Elzevir editions, and deserves (says Bishop Marsh) to be particularly noticed, because the text of the Greek Testament, which had fluctuated in the preceding editions, acquired in this a consistency, and seemed, during upwards of a century, to be exposed to no future alterations. The text of this edition has been the basis of almost every subsequent impression. Wetstein adapted his various readings to it; and it has acquired the appellation of "*Textus Receptus*." "The person who conducted this edition (for Elzevir was only the printer) is at present unknown; but, whoever he was, his critical exertions were confined within a narrow compass. The text of this edition was copied from Beza's text, except in about fifty places; and in these places the readings were borrowed partly from the various readings in Stephens's margin, partly from other editions, but certainly not from Greek manuscripts. The *textus receptus* therefore, or the text in common use, was copied, with a few exceptions, from the text of Beza. Beza himself closely followed Stephens: and Stephens (namely in his third and chief edition) copied solely from the fifth edition of Erasmus, except in the Revelation, where he followed sometimes Erasmus, sometimes the Complutensian edition. The text therefore in daily use resolves itself at last into the Complutensian and the Erasmusian editions," (Bishop Marsh's Lectures, part i. p. 110.)

The Elzevir edition of 1624 was reprinted at Leyden in 1633, and a third time in 1641, at Amsterdam in 1656, 1662, 1670, and 1678, and also at Sedan, in 1628, Gr. — Of these various impressions, the Leyden edition of 1633 is the best and in most request: it is the first that has the text divided into separate verses. The edition printed by Jannon, at Sedan, has long been regarded as a typographical curiosity. It is, however, greatly inferior in point of execution to the beautifully small and clear edition printed by Bleau at Amsterdam in 1633. (Brunet, Manuel, tom. iii. pp. 432, 433. Dibdin's Introd. to the Classics, vol. i. pp. 136, 137.) Good copies of these miniature editions are scarce and dear; but they are both surpassed in smallness of size and in typographical neatness by the London edition of 1827 published by Mr. Pickering. See No. 46. p. 27. *infra*.

7. *Novum Testamentum, studio et labore Stephani CURCELLÆI. Amstelædani, 1658, 12mo. 1675, 1685, 12mo. 1699. 8vo. Gr.*

All the editions of Curcellæus or Courcelles are in great repute for their beauty and accuracy; the text is formed on that of the Elzevirs. He has collected the greatest number of various readings to be found in any edition of the New Testament prior to that in the sixth volume of Bishop Walton's Polyglott. These various lections are given from a collation of manuscripts and printed editions, and are partly at the foot of the page, and partly at the end of the Acts and St. Paul's Epistles. Curcellæus has also given a valuable collection of parallel passages. The edition of 1675 contains a prologue or preface to St. Paul's Epistles, which Boecler had printed a few years before from a manuscript brought from the East by Stephen Gerlachius, and differs from the first edition only in having all the various readings placed at the foot of the page. The third and fourth editions were printed after the death of Curcellæus, and differ from the second only in having the text printed in columns. In 1695, John Gottlieb Moller, a divine of Rostock, published a dissertation against the Curcellæan editions, entitled *Curcellæus in editione originalis N. T. textus variantium lectionum et parallelorum Scripturæ Locorum additamentis vestita, socinians*. Rumpæus (Com. Crit. ad Nov. Test. p. 280.) has charged Courcelles with unnecessarily multiplying various readings, and making them from conjecture, in order to subserve the Socinian scheme. Michaelis admits that these charges are not wholly unfounded. The passages noticed by Rumpæus are 1 John v. 7.; John x. 30. and xvii. 22., concerning the doctrine of the Trinity; Rom. ix. 5. 1 John v. 20., and John xvii. 3. concerning the Son of God; and Rom. iii. 25. Matt. xxvi. 39. 42. concerning the satisfaction made by Jesus Christ. All the editions of Curcellæus are scarce and dear.

8. *Novum Testamentum, Gr. Lat. in the fifth volume of the London Polyglott, described in p. 29. infra.*

This edition is deserving of particular notice, as being the first edition of the New Testament that is furnished with a complete critical apparatus. The text is that of Robert Stephens's folio edition of 1550, whose various readings Bishop Walton has incorporated in his sixth volume; and in addition to them he has given a collection of extracts from sixteen Greek manuscripts, which were collated under the direction of Archbishop Usher. "They are described at the head of the collation in the sixth volume by Walton himself; and a further account of them is given in the Prolegomena to Mill's Greek Testament, (§ 1372—1396), and in Michaelis's Introduction to the New Testament, (vol. ii. chap. viii.) But the extracts from the Greek manuscripts were neither the sole nor the chief materials which the Polyglott afforded for the emendation of the Greek text. In addition to the Latin Vulgate, it contains the Syriac, the Arabic, and the Ethiopic versions of the New Testament, with the Persian in the Gospels. And these oriental versions are not only arranged in the most convenient manner, for the purpose of comparing them with the Greek, but they are accompanied with literal Latin translations, that even they, who are unacquainted with the oriental languages, might still have recourse to them for various readings, though indeed with less security, as every translator is liable to make mistakes." — (Bishop Marsh's Lectures, part ii. p. 5.)

9. *Τῆς Καινῆς Διαθήκης Ἀπαντα. Novi Testamenti Libri Omnes. Accesserunt Parallela Scripturæ Loca, nec non variantes Lectiones ex plus 100 MSS. Codicibus et antiquis versionibus collectæ. Oxonii, c Theatro Sheldoniano. 1675, 8vo.*

This edition was superintended by the learned Dr. John FELL, Bishop of Oxford, whose design in giving it to the public was, to remove the apprehensions which had been raised in the minds of many persons ignorant of criticism, relative to the supposed uncertainty of the Greek text in the New Testament, by the great number of various lections contained in Bishop Walton's Polyglott. To show how little the integrity of the text was affected by them, Bishop Fell printed them under the text, that the reader might the more easily compare them. To the readings copied from the London Polyglott, he added those quoted by Curcellæus, and the Barberini readings, also Marshall's extracts from the Coptic and

Gothic versions, and the readings of twelve Bodleian, four Dublin, and two Paris manuscripts. As Bishop Fell's edition sells at a low price, it may be substituted for the more expensive critical editions of the New Testament by those who cannot purchase them. The text is formed according to that of Robert Stephens, and the Elzevirs; though Wetstein has accused it of retaining the errors of the former, as well as of some of Walton's Polyglott. Bishop Fell's edition was reprinted at Leipsic in 1697 and 1702, and at Oxford in 1703, in folio. This magnificent edition, which takes its name from the editor, Dr. Gregory, contains no accession of critical materials, and sells at a low price.

10. Η Καινή Διαθήκη. Novum Testamentum Græcum, cum lectionibus variantibus MSS. Exemplarium, Versionum, Editionum, SS. Patrum et Scriptorum Ecclesiasticorum, et in eadem notis. Studio et labore Joannis MILLII, S.T.P. Oxonii, e Theatro Sheldoniano. 1707. folio.

The labour of thirty years was devoted to this edition by Dr. Mill, who finished it only fourteen days before his death. The text, which is that of Robert Stephens's edition of 1550, is beautifully printed; and the various readings and parallel passages are placed below. Dr. Mill has inserted all the previously existing collections of various readings; he collated several original editions, procured extracts from hitherto uncollated Greek MSS. and revised and augmented the extracts from the Gothic and Coptic versions which had appeared in Bishop Fell's edition; and added numerous readings from other ancient versions, and from the quotations of the New Testament in the writings of the fathers. The prolegomena contain a treasure of sacred criticism. Michaelis observes that, "notwithstanding those of Wetstein, they still retain their original value, for they contain a great deal of matter which is not in Wetstein; and of the matter which is common to both, some things are more clearly explained by Mill." This edition was reprinted by Kuster at Rotterdam, in 1710, in folio, with the readings of twelve additional MSS., some of which had been previously but imperfectly collated. Whatever readings were given in Mill's appendix, as coming too late for insertion under the text, were in this second edition transferred to their proper places. In point of accuracy, however, Kuster's edition is considered inferior to that of Dr. Mill. There are copies of Kuster's edition with the date of Amsterdam 1723 in the title-page; but Masch says that it probably is nothing more than the edition of 1710 with a new title-page. Some copies are also dated 1746. To render this edition more easy of reference, the Rev. Joseph HALLETT, jun. a learned dissenting minister, in 1728, published an Index, containing an account of the MSS. consulted by Mill and Kuster; intitled *Index Librorum MSS. Græcorum et Versionum Antiquarum Novi Fœderis, quos viri eruditissimi J. Millius et L. Kusterus cum tertiâ editione Stephanicâ contulerunt*. This publication is in 8vo., and is not of common occurrence.

The various readings of Dr. Mill, amounting to 30,000, were attacked by Dr. Whitby, in 1710, in an elaborate work entitled *Examen Variantium Lectionum Johannis Millii*, with more zeal than knowledge of the sacred criticism. It was afterwards annexed to Whitby's Commentary on the New Testament. Dr. W.'s arguments were applied by Anthony Collins against Divine Revelation, in his Discourse on Free-thinking; which was refuted by Dr. Bentley under the assumed title of *Phileleutherus Lipsiensis*, "whose reply," says Bishop Marsh, "has been translated into several foreign languages, and should be studied by every man who is desirous of forming just notions of biblical criticism." (Lectures, part ii. p. 13.)

11. Dr. Edward WELLS published an edition of the Greek Testament, at Oxford, in 4to. in detached portions, between the years 1709 and 1719. It is noticed among the commentaries *infra*, in this Appendix; but "as it exhibits a corrected text of the Greek Testament, it claims also a place in the present list of editions, though subsequent improvements in sacred criticism have in a great measure superseded the emendations of Dr. Wells." (Bishop Marsh.) Dr. Nares, in his Strictures on the Unitarian Version of the New Testament, has made frequent and honourable mention of the critical labours of Wells.

12. Η Καινή Διαθήκη. Novum Testamentum, post priores Steph. Curcellæi et D. D. Oxoniensium labores. Cum prolegomenis G.D.T.M. et notis in fine adjectis. Amstelodami, ex Officina Wetsteniana. 1711, 1735, small 8vo.

These are the most beautiful editions, but the second is said to be the most accurate. The editor of the first was Gerard von Maestricht (*Gerardus De Trajecto Mosæ*) a syndic of the republic of Bremen; the second was revised by the celebrated critic J. J. Wetstein. Having been published by his relative Henry Wetstein, a bookseller of Amsterdam, these editions of the New Testament are sometimes improperly called Wetstein's; and from the

name of Curcellæus being printed in the title, they are in most catalogues erroneously styled *Nov. Test. Græc. Curcellæi*.

The text is formed on the second Elzevir edition of 1633, and Curcellæus's editions. It has the most judicious selection of parallel texts ever appended to any edition of the New Testament. These are placed immediately under the Greek text, and below them is a selection of various readings, taken from upwards of 100 manuscripts and versions. Prefixed are very useful prolegomena, containing an account of manuscripts and collectors of various readings, with 43 critical canons to enable the reader to determine, concerning the various lections exhibited in the work; an abstract of Dr. Whitby's *Examen* above noticed; and the prefaces of Henry Wetstein, Curcellæus, and Bishop Fell. These editions are ornamented with an engraved frontispiece, copied from that of the splendid folio Paris edition of 1642, a plan of Jerusalem, an ichnograph of the Temple, and two maps. At the end there are 38 pages of critical notes, containing an examination of the most important various readings which occur in the course of the work. Michaelis does not speak very highly of the edition of 1711; but Dr. Dibdin says that, upon the whole, the edition of 1735 "may be considered as the very best critical duodecimo (rather small octavo) edition of the Greek Testament, and the biblical student will do well to procure so valuable and commodious a publication." (On the Classics, vol. i. p. 97.)¹

13. *Acta Apostolorum Græco-Latina, Literis Majusculis. E Codice Laudiano characteribus uncialibus exarato et in Bibliotheca Bodleiana adservato, descriptis ediditque Tho. HEARNIUS, A. M. Oxoniensis, qui et Symbolum Apostolorum ex eodem codice subjunxit. Oxonii. E Theatro Sheldoniano, 1715. 8vo.*

The Codex Laudianus of which this edition is a transcript, is described in Part I. Chap. III. §4. of the present volume: a fac-simile of the MS. is prefixed. This is the scarcest of all Mr. Hearne's publications: the impression was limited to one hundred and twenty copies, at *ten shillings* each. A copy was sold at the sale of the Rev. Dr. Heath's library, in 1810, for the sum of *thirteen pounds two shillings*: it now adorns the very valuable library of the Writers to his Majesty's Signet at Edinburgh. There is another copy in the Library of the British Museum.

14. The New Testament in Greek and English, containing the Original Text, corrected from the authority of the most authentic Manuscripts, and a new Version, formed agreeably to the Illustrations of the most learned Commentators and Critics. With Notes and various Readings. [By W. MACE.] London, printed for J. Roberts, 1729. 2 vols. 8vo.

This is a beautifully printed book; whose editor has altered various passages in conformity with the Arian hypothesis. His arbitrary alterations and bold criticisms were exposed by Dr. Leonard Twells in *A Critical Examination of the late New Text and Version of the Greek Testament*. London, 1732, 8vo. Michaelis has also very severely and justly censured the very great liberties taken by Mace. *Introd. to N.T. vol. ii. pp. 463, 464.*

15. *Η Καινή Διαθήκη. Novum Testamentum Græcum. Edente Jo. Alberto BENGELIO. Tubingæ, 1734, 4to. 1763, 4to.*

This is an excellent edition, formed with an extraordinary degree of conscientiousness, sound judgment, and good taste. John Albert Bengel, or Bengelius, as he is generally called in this country, abbot of Alpirspach in the duchy (present kingdom) of Wirtemberg, was led to direct his attention to sacred criticism, in consequence of serious and anxious doubts arising from the deviations exhibited in preceding editions; and the result of his laborious researches was, the edition now under consideration. The text is preceded by an *Introductio in Crisin Novi Testamenti*, and is followed by an *Epilogus and Appendix*.

The text is not formed on any particular edition, but is corrected and improved according to the editor's judgment; and so scrupulous was Bengel, that he studiously avoided inserting any reading which did not exist in some printed edition, except in the Apocalypse; in which book alone he inserted readings that had never been printed, because it had been printed from so few manuscripts, and in one passage had been printed by Erasmus from no manuscript whatever. Beneath the text he placed some select readings, reserving the evidence in their favour for his *Apparatus Criticus*. His opinion of these

¹ In 1720, the celebrated critic, Dr. Richard Bentley, circulated proposals for a new edition of the Greek Testament, with various lections, which was never executed. The proposals themselves are printed in the *Biographia Britannica*, (article *Bentley*, note K.); and the illustrative specimen, Rev. xxii. is given in Pritius's *Introd. ad Lect. Nov. Test. pp. 415—419.*

marginal readings he expressed by the Greek letters α , β , γ , δ , and ϵ , and some few other marks. Thus α denotes that he held the reading to be genuine; β , that its genuineness was not absolutely certain, but that the reading was still preferable to that in the text; γ , that the reading in the margin was of equal value with that in the text, so that he could not determine which was preferable; δ , that the reading in the margin was of less value; and ϵ , that it was absolutely spurious, though defended by some critics. Bengel's edition was printed, after his death, by Burke, at Tübingen in 1763, 4to. with important corrections and additions. Several small impressions of Bengel's Greek Testament have been printed in Germany, without the Critical Apparatus; viz. at Stutgard, 1734, 1739, 1753, 8vo.; at Tübingen, 1762, 1776, 1790, 8vo.; and at Leipsic, 1737, 8vo.

16. *Η Καινή Διαθήκη*. Novum Testamentum Græcum editionis receptæ, cum Lectionibus Variantibus Codicum MSS. Editionum aliarum, Versionum et Patrum, necnon Commentario plenior ex Scriptoribus veteribus, Hebræis, Græcis, et Latinis, historiam et vim verborum illustrante. Opera et studio Joannis Jacobi WETSTEINII. Amstelædami. 1751, 1752, 2 vols. folio.

Of all the editions of the New Testament, this is pronounced by Michaelis to be the most important, and the most necessary to those who are engaged in sacred criticism. Wetstein's Prolegomena, which contain a treasure of sacred criticism, were first published in 1730. The text is copied from the Elzevir editions; the verses were numbered in the margin; and the various readings, with their authorities (containing a *million* of quotations), are placed beneath the text.

Wetstein's edition is divided into four parts, each of which is accompanied with Prolegomena, describing the Greek manuscripts quoted in it. The first part contains the four Gospels; the second, the Epistles of St. Paul; the third, the Acts of the Apostles, and the Catholic Epistles; and the fourth, the Apocalypse. To the last part are annexed two Epistles in Syriac, with a Latin version; which, according to Wetstein, were written by Clement of Rome. But Dr. Lardner has shewn that they are not genuine. (Works, 8vo. vol. xi. pp. 197–226. 4to. vol. v. pp. 432–446.) The critical observations on various readings, and on the interpretation of the New Testament, “must be studied,” says Bishop Marsh, “by every man who would fully appreciate the work in question.” Michaelis has criticised the labours of Wetstein with great severity; but the latter has been vindicated by Bishop Marsh, both in his notes on Michaelis (pp. 865–877), and in his Divinity Lectures (part ii. pp. 21–23).

17. *Η Καινή Διαθήκη*, sive Novum D. N. J. C. Testamentum Græcum cum Variantibus Lectionibus, quæ demonstrant Vulgatam Latinam ipsis & Græcis Codicibus hodiernum extantibus Authenticam. Accedit Index Epistolarum et Evangeliorum, Spicilegium Apogeticum, et Lexidion Græco-Latinum. Cura et Opera P. Hermanni GOLDIAGEN. Editio Catholica et Novissima. Moguntiæ, 1753. 8vo.

Michaelis states that he has never been able to discover from what edition Goldhagen took his text: he has given fifty-two readings from the Codex Molshemiensis, a manuscript containing the Gospels, Acts, and Epistles, and which formerly belonged to the college of Jesuits at Molsheim in Alsace. (Introd. to New Test. vol. ii. part i. pp. 285. 490.) The book is not common: a copy is in the British Museum.

18. *Η Καινή Διαθήκη*. Novum Testamentum Græcum. In Sectiones divisit, Interpunctiones accurate posuit, et Dispositionem Logicam adjecit Christianus SCHÖETTGENTIUS. Lipsiæ, 1744; 1749, 8vo. Wratislaviæ, 1765. 8vo.

The divisions into sections and the punctuation are reputed to be judiciously executed. The ordinary divisions of chapters and verses are retained in the margin. An account of the principal alterations is given in the appendix.

19. Novum Testamentum Græcum ad fidem Græcorum solum MSS. nunc primum expressum, adstipulante Jo. Jac. Wetstenio, juxta Sectiones Alberti Bengelii divisum; et novâ interpunctione sæpius illustratum. Accessere in altero volumine emendationes conjecturales virorum doctorum undecunque collectæ. Londini, cura, typis et sumptibus G. [ulielmi] B. [OWYER.] 1763. 12mo. 2 vols.

A very valuable edition, and now scarce; it was reprinted in 1772, but not with the same accuracy as the first edition. The conjectures were published in a separate form in

1772, and again in 4to. in 1782, to accompany a handsome quarto edition of the Greek Testament, which was published by Mr. Nichols in 1783, with the assistance of the Rev. Dr. Owen. It is now extremely rare and dear. The conjectures were reprinted in 1812 with numerous corrections and additions. In his edition of the New Testament, Mr. Bowyer adopted the emendations proposed by Wetstein.¹

20. *Novum Testamentum, Græce et Latine, Textum denuo recensuit, Varias Lectiones numquam antea vulgatas collegit — Scholia Græca — addidit — Animadversiones Criticas adjecit, et edidit Christ. Frid. MATTHÆI.* Rigæ, 1782–1788, 12 vols. 8vo.

Of Professor Matthæi's recension of manuscripts some account has already been given in Part I. Chap. III. Sect. III. § 1. of this volume. "The scurrility, which the professor mingled in his opposition to Griesbach's system of classification, tended greatly to injure the work at the time of its appearance, and to lower the author in the esteem of the candid and moderate; but now that the heat of controversy has cooled down, the value of his labours begins to be more highly appreciated, and more impartially appealed to, on the subject of the various readings of the Greek text." (Dr. Henderson's *Biblical Researches*, p. 53.) The late Bishop Middleton considered it as by far the best edition of the Greek Testament extant; and though Michaelis has criticised it with considerable severity, he nevertheless pronounces it to be absolutely necessary for every man who is engaged in the criticism of the Greek Testament. As, however, Matthæi undertook a revision of the Greek text on the authority of *one* set of manuscripts of the Byzantine family, Bishop Marsh regrets that he made so partial an application of his critical materials. "And since no impartial judge can admit that the genuine text of the Greek Testament may be established as well, by applying only a *part* of our materials, as by a judicious employment of the whole, the edition of Matthæi is only so far of importance, as it furnishes new materials for future uses; materials, indeed, which are accompanied with much useful information and many learned remarks." (Bishop Marsh's *Lectures*, partii. p. 31.)

21. *Novum Testamentum Græce. Ad Codices Mosquenses utriusque Bibliothecæ S.S. Synodi et Tabularii Imperialis, item Augustanos, Dresdenses, Goettingenses, Gothanos, Guelpherbytanos, Langeri, Monachien-ses, Lipsienses, Nicephori et Zittaviensem, adhibitis Patrum Græcorum Lectionibus, Editionibus N. Testamenti principibus et Doctorum Virorum Libellis criticis, iterum recensuit, Sectiones majores et minores Eusebii, Euthalii, et Andreæ Cæsariensis notavit, primum quoque nunc Lectiones Ecclesiasticas, ex usu Græcæ Ecclesiæ designavit, ac Synaxaria Evangeliarum et Praxapostoli addidit, et Criticis interpositis Animadversionibus edidit Christianus Fridericus de MATTHÆI.* Wittenbergæ, 1803–1806, 3 tomis 8vo.

This *second* edition of Matthæi's Greek Testament is seldom to be met with. A copy of the first volume is in the library of the British Museum. The critical annotations of the editor are placed at the end of the volume; the various readings are at the foot of each page.

22. *Η Καινή Διαθήκη.* The New Testament collated with the most approved manuscripts; with select notes in English, critical and explanatory, and references to those authors who have best illustrated the sacred writings. By Edward HARWOOD, D.D. London, 1776, 2 vols. 12mo. 1784, 2 vols. 12mo.

"This edition," says the learned annotator of Michaelis, "is certainly entitled to a place among the critical editions of the Greek Testament, though it is not accompanied with various readings: for, though Dr. Harwood has adopted the common text as the basis of his own, he has made critical corrections wherever the received reading appeared to him to be erroneous. The manuscripts, which he has generally followed when he departs from the common text, are the Cantabrigiensis in the Gospels and Acts, and the Claramontanus in the Epistles of Saint Paul." These Dr. Harwood considered as approaching the nearest of any manuscripts now known in the world to the original text of the sacred records. "It is not improbable that this edition contains more of the antient

¹ Dr. Griesbach's first edition of the New Testament should, in strictness, be noticed here; but as it is superseded by his second and greatly improved edition, described in pp. 21, 22. *infra*, it is here designedly omitted. The edition of Koppe, being accompanied with a commentary, is noticed *infra*, among the commentators on the New Testament.

and genuine text of the Greek Testament than those which are in common use: but as no single manuscript, however antient and venerable, is entitled to such a preference as to exclude the rest, and no critic of the present age can adopt a new reading, unless the general evidence be produced, and the preponderancy in its favour distinctly shewn, the learned and ingenious editor has in some measure defeated his own object, and rendered his labours less applicable to the purposes of sacred criticism." (Bishop Marsh's *Michaelis*, vol. ii. part ii. pp. 884, 885.) At the end of the second volume there is a catalogue of the principal editions of the Greek Testament, and a list of the most esteemed commentators and critics. The work is very neatly printed; and under the Greek text are short critical notes in English, chiefly relating to classical illustrations of Scripture. In the list of commentators and critics, those are most commended by Dr. Harwood who favour the Socinian scheme, to which he was strongly attached, and he therefore admitted or rejected a variety of readings, according as they favour or oppose the Socinian doctrine.

23. *Novum Testamentum Græcum, è Codice MS. Alexandrino, qui Londini in Bibliothecâ Musei Britannici asservatur, descriptum à Carolo Godofredo Woide. Londini, ex prelo Joannis Nichols, typis Jacksonianis, 1786. folio.*

This is an elegant fac-simile edition of the Alexandrian Manuscript, which is preserved in the British Museum, and is described in Part I. Chap. III. Sect. III. § 2. of this volume, *supra*. Twelve copies were printed on vellum. The fac-simile itself fills two hundred and sixty pages: and the preface, comprising twenty-two pages, contains an accurate description of the Manuscript, illustrated by an engraving representing the style of writing in various manuscripts. To this is subjoined an exact list of all its various readings, in eighty-nine pages; each reading is accompanied with a remark, giving an account of what his predecessors Junius (i. e. Patrick Young) Bishop Walton, Drs. Mill and Grabe, and Wetstein, had performed or neglected. The preface of Woide, and his collection of various readings, were reprinted, with notes, by Professor Spohn, at Leipsic, in 1790, in 8vo. To complete this work there should be added the following: *Appendix ad Editionem Novi Testamenti Græci, è Codice Alexandrino descripti à C. G. Woide. Oxonii: è Typographico Clarendoniano, 1799. folio.* This splendid work was edited by the Rev. Dr. Ford, who added many useful notes. Long before Dr. Woide executed his fac-simile edition of the New Testament from the Alexandrian manuscript, it had been suggested to King Charles I., to cause a fac-simile of the *entire* MS. to be engraved. But the importance and value of such an undertaking do not appear to have been understood—at least they were not duly appreciated—by that monarch: he therefore refused to have it done. The circumstance is thus related by the industrious antiquary Aubrey, in his inedited "*Remaines of Gentilisme and Judaisme*," preserved among the Lansdowne MSS. in the British Museum, No. 231. folio 169. Writing on the disputed clause in 1 John v. 7. Aubrey says:—

"The last clause of this verse is not found in the ancient MSS. copies, e. g. that in the Vatican Library, and y^e Tecla MS. in St. James's Library and others: as it is not in an old MS. in Magdalen Coll: Library in Oxford. That at St. James's was sent as a Present to King Charles the first, from Cyrillus Patriark of Constantinople: as a jewel of that antiquity not fitt to be kept amongst Infidels. Mr. . . . Rosse (translator of Statius)

gott him the place [of]
was Tutor to y^e D. of Monmouth who made him Library Keeper at St. James's: he desired K. Cha. I. to be at y^e chardge to have it engraven in copper plates: and told him it would cost but £200, but his Ma^{ty} would not yield to it. Mr. Ross said "that it would appeare glorious in History, after his Ma^{ty}'s death." "Pish," sayd he, "I care not what they say of me in History when I am dead." H. Grotius, J. G. Vossius, Heinsius, &c. have made Journeys into England, purposely to correct their Greeke Testaments by this Copy in St. James. S^r. Chr. Wren sayd that he would rather have it engraved by an Engraver that could not understand or read Greeck, than by one that did."

The value of such an undertaking has been better understood in our times: and the British Parliament has nobly guaranteed the expense of the Fac-simile Edition, which is now in progress under the editorship of the Rev. H. H. Baber. See an account of it, *infra*, in No. 17. p. 38.

24. *Novum Testamentum Græcum, ad Codicem Vindobonensem Græcè expressum: Varietatem Lectionis addidit Franciscus Carolus ALTER. 1786, 1787, 2 vols. 8vo.*

This edition differs entirely from those of Mill, Wetstein, and Griesbach. "The text of this edition is neither the common text nor a revision of it, but a mere copy from a single manuscript, and that not a very antient one, (the Codex Lambecii I.), in the imperial library at Vienna. The various readings, which are not arranged as in other editions, but printed in separate parcels as made by the collator, are likewise described from Greek manuscripts in the imperial library: and the whole collection was augmented by extracts

from the Coptic, Sclavonian, and Latin versions, which are also printed in the same indigested manner as the Greek readings. Alter's edition therefore contains mere materials for future uses." (Bp. Marsh's Lectures, part ii. p. 32.) Where the editor has discovered manifest errata in the Vienna manuscript, he has recourse to the text of Stephens's edition of 1546. — See a more copious account of this edition in Michaelis, vol. ii. pp. 880—882, where it is said that Alter's edition is a work with which no one engaged in sacred criticism can dispense.

25. Quatuor Evangelia, Græcè, cum Variantibus a textu Lectionibus Codd. Manuscriptorum Bibliothecæ Vaticanæ; Barberinæ Laurentianæ, Vindobonensis, Escorialensis, Havniensis, Regiæ; quibus accedunt Lectiones Versionum Syrarum Veteris, Philoxenianæ, et Hierosolymitanæ, jussu et sumptibus regiis edidit Andreas BIRCH. Havniæ, 1788, folio et 4to.

This splendid and valuable work, containing only the four Gospels, is the result of the united labours of Professors Birch, Adler, and Moldenhawer, who for several years travelled into Germany, Italy, France, and Spain, at the expense of the king of Denmark, in order to examine and collate the precious remains of sacred antiquity. Birch collated all the Greek manuscripts quoted, except those in the library of the Escorial, which were collated by Moldenhawer. The Syriac collations were made by Adler. A detailed account of these manuscripts is given in the Prolegomena; from which we learn that the manuscripts which passed under his inspection were very numerous. In the Vatican, forty were collated; in the Barberini library ten; in other Roman libraries, seventeen; in the libraries at Florence, and in other parts of Italy, thirty-eight; in the imperial library at Vienna, twelve; and in the royal library at Copenhagen, three. The text is from Robert Stephens's edition of 1550; but the great value of this splendid work, and in which it surpasses all former editions, consists, *first*, in the very complete extracts which are given from the celebrated *Codex Vaticanus* described in Part I. Chap. III. Sect. III. § 2. of this volume; and, *secondly*, in the extracts from the *Versio Syra Hierosolymitana*, which is remarkable for its agreement with the *Codex Bezaë*, where it is wholly unsupported by any other authority; a circumstance which shows the value and antiquity, not so much of the manuscripts themselves, as of the text which they contain.

In 1798, Professor Birch published, at Copenhagen, in 8vo. a collection of various readings to the Acts and Epistles, drawn from the same sources; intitled *Varie Lectiones ad tractatum Actorum Apostolorum, Epistolarum Catholicarum et Pauli, e Codd. Græcis MSS. Bibliothecæ Vaticanæ, Barberinæ, Augustinianorum Eremitarum Romæ, Borgianæ Velitris, Neapolitanæ Regiæ, Laurentinianæ, S. Marci Venetorum, Vindobonensis Cæsareæ, et Hafniensis Regiæ, collectæ et editæ ab Andrea Birch, Theol. D. et Prof.*; in 1800, he published a similar collection of various readings to the Apocalypse; and in 1801, various readings to the four Gospels. The completion of the magnificent edition of the Greek Testament, begun in 1788, was prevented by a calamitous fire at Copenhagen, which consumed the royal printing office, together with the beautiful types and paper, which had been procured from Italy, for that purpose.

26. XIII Epistolarum Pauli Codex Græcus, cum Versione Latinâ vetere, vulgo Ante-Hieronymianâ, olim Boernerianus, nunc Bibliothecæ Electoralis Dresdensis, summâ fide et diligentia transcriptus et editus a C. F. MATTHÆI. Meissæ, 1791; (reprinted in 1818) 4to.

Of the *Codex Boernerianus*, of which manuscript this publication is a copy, an account has been given in a former part of this volume. The transcript is said to be executed with great accuracy, and is illustrated with two plates.

27. Codex Theodori Bezaë Cantabrigiensis, Evangelia et Acta Apostolorum complectens, quadratis literis, Græco-Latinus. Academia auspicante venerandæ has vetustatis reliquias, summa qua fide potuit, adumbravit, expressit, edidit, codicis historiam præfixit, notasque adjecit, Thomas KIPLING, S. T. P. Coll. Div. Joan. nuper socius. Cantabrigiæ e prelo academico, impensis Academiæ. 1793. 2 vols. folio.

This fac-simile of the *Codex Bezaë* (which manuscript has already been described) is executed with the utmost typographical splendour. In a preface of twenty-eight pages, the learned editor discusses the high antiquity of the manuscript; its nature and excellence; its migrations; the various collations of it which have been made at different times; and concludes with a very brief description of the manuscript itself, and an *Index Capitum*. To this succeeds the text of the manuscript, which is divided into two parts or volumes; the first ending with page 412, and the second containing pages 413 to 828. Opposite to the modern supplement, which concludes the Gospels, on page 657, is the end of the

Latin version of Saint John's third Epistle. Pages 829 to 854 contain Dr. Kipling's notes. The impression of this fac-simile was limited to two hundred and fifty copies; and it usually sells for six or eight guineas, according to the condition and binding of the copies. Dr. Kipling's fac-simile was criticised, with great severity, in the Monthly Review, (N.S.) vol. xii. pp. 241-246. And his preface was attacked, in no very courteous manner, in a pamphlet entitled '*Remarks on Dr. Kipling's Preface to Beza. Part the First. By Thomas Edwards, LL.D.*' 8vo. 1793. No second part ever appeared.

Although the execution of this noble undertaking did not answer the expectations of some learned men, in consequence of which it was held in comparatively little estimation for many years, yet its value is now more justly appreciated. "A critic of the first celebrity, who would have gladly seized an opportunity of exposing Dr. Kipling, was unable to detect the smallest error in the text. Porson himself collated the printed copy with the original manuscript: and the only fault he could detect, was in a *single* letter of the margin. This fact must surely place the value of Dr. Kipling's publication far beyond the reach of controversy." (Brit. Crit. vol. xi. p. 619.)

28. *Novum Testamentum Græcè, Textum ad fidem Codicum Versionum et Patrum recensuit et Lectionis Varietatem adjecit D. Jo. Jac. GRIESBACH.* Londini, et Halæ Saxonum, 1796, 1806. 2 vols. large 8vo. Editio secunda.

Of all modern critical editions of the Greek Testament, this of Griesbach is universally allowed to be the most valuable and complete, notwithstanding the different opinions entertained by some learned men relative to the correctness of his system of *recensions* or editions of manuscripts.

Dr. Griesbach commenced his critical labours, first, by publishing at Halle, in 1774, the historical books of the New Testament, under the following title: *Libri Historici Novi Testamenti, Græce, Pars i. sistens Synopsin Evangeliorum Matthæi, Marci, et Lucæ. Textum ad fidem Codd. Versionum et Patrum emendavit et lectionis varietatem adjecit Jo. Jac. Griesbach.* (2d edit. Halæ, 1797, 3d edit. Halæ, 1809.) 8vo. *pars ii. sistens Evangelium Johannis et Acta Apostolorum,* Halæ, 1775, 8vo. This edition was published as a manual or text book for a course of lectures which Professor Griesbach was at that time delivering at Jena, and in which he explained the first three evangelists *synoptically*, that is to say, by uniting together the three narrations of the same event. The received text, which is adopted, is divided into one hundred and thirty-four sections, and is printed in three columns; and Griesbach indicated by various marks the alterations which he judged necessary to be made. The various readings, taken from the edition of Mill, Bengel, and Wetstein, were not chosen until they had undergone a very severe revision; but this edition also contained other lections, which the learned editor found in manuscripts preserved in the British Museum at London, and also in the Royal Library at Paris.

In 1775, Dr. Griesbach published the Apostolical Epistles and the Apocalypse, in a similar manner; but as many persons had expressed themselves dissatisfied with his synoptical arrangement of the historical books, he printed another edition of them in 1777, in the usual order. This volume forms the *first* part of his *first* edition, of which the Epistles and Revelation, printed in 1775, are considered as the *second* part. A few copies were struck off in 4to, which are both scarce and dear. This edition is of a very convenient and portable size, and was that principally used in the Universities of Germany. Dr. Hales prefers it to the second edition, because he thinks that Griesbach was at that time more scrupulous of innovating upon the text than he afterwards was.

The first volume of the second edition appeared in 1796, in large octavo, with the imprint of *Londini et Halæ Saxonum* in the title-page; and the second with that of *Halæ Saxonum et Londini*, on account of the expense of the paper of the fine copies having been munificently defrayed by his Grace the late Duke of Grafton, at that time Chancellor of the University of Cambridge. These are most beautiful books, and are now only procurable at a very high price, though, through his Grace's liberality, they were originally sold, we believe, at twelve or fourteen shillings per volume. *Fifty* copies are said to have been struck off on large paper in quarto. But the whole of these two volumes was printed at Jena, under Griesbach's own eye.

In addition to the various readings exhibited in Griesbach's first edition, he has collated all the Latin Versions published by Sabatier and Blanchini; and has corrected the mistakes made by Mill, Bengel, and Wetstein, in their quotations from the oriental versions. He has also inserted the principal readings collected by Matthæi, Birch, and Alter, together with extracts from the two Wolfenbüttel manuscripts collated by Knittel; and has given the readings of the Sahidic version, furnished by Woide, Georgi, and Münster. Of the Armenian version a collation was made for him by M. Bredenkampf of Bremen; and the Slavonian version was collated for him by M. Dobrowsky at Prague.

The first volume contains the four Gospels. To these are prefixed copious prolegomena, exhibiting a critical history of the printed text, a catalogue of all the manuscripts from

which various readings are quoted, and an account of the method pursued by Griesbach in executing this second edition, together with the principal rules for judging of various readings. The text is printed in two columns, the numbers of the verses being placed in the margin, below which are the various lections.

The second volume contains the remaining books of the New Testament, which is preceded by an introduction or preface, accounting for the delay of its appearance, and an account of the manuscripts consulted for that volume. At the end are *forty pages*, separately numbered, consisting of a *Diatrise* on the disputed clause relative to the three witnesses in 1 John v. 7, 8. and of additional various readings to the Acts of the Apostles, and Saint Paul's Epistles, with two pages of corrections. Griesbach's second edition was reprinted at London in 1809, in two elegant 8vo. volumes; one by Mr. Collingwood of Oxford, and the other by Mr. R. Taylor; the text is printed in long lines, and the notes in columns, and Griesbach's addenda of various readings are inserted in their proper places. A very few inaccuracies have been discovered in these insertions, which perhaps could hardly be avoided in a work of such minuteness. This edition, which consisted of one thousand copies, having been exhausted, a second London edition issued from the press of Messrs. R. & A. Taylor, in two volumes, 8vo. 1818. It is executed in the same handsome form as before, and possesses some advantages even over Griesbach's own second edition. In the first place, the addenda of various lections above noticed have been newly collated, and inserted in their various places with great accuracy. Secondly, the reading of Acts xx. 28. in the Vatican manuscript (which Griesbach could not give in consequence of Professor Birch, who collated it, having lost or mislaid his memorandum of that particular text) is here printed from a transcript obtained by Mr. R. Taylor from the keeper of the Vatican library. The reading of the clause in question, in the Codex Vaticanus, is thus determined to be conformable to the lection of the *Textus Receptus*, viz. *τὴν Ἐκκλησίαν τοῦ Θεοῦ*, the *Church of God*. And lastly, as Griesbach in his Leipsic edition of 1805, preferred some readings different from those adopted in that of Halle, 1796—1806, a Synoptical Table is given indicating such differences. Bishop Marsh has given a high character of the labours of Dr. Griesbach, in his *Divinity Lectures*, part ii. pp. 44, 45. See some strictures on them in Dr. Hales's *Treatise on Faith in the Holy Trinity*, vol. ii. pp. 61—64.

To complete Griesbach's edition of the New Testament there should be added the following publications :

1. *Curæ in Historiam Textus Græci Epistolarum Paulinarum*. Jenæ, 1777, 4to.
2. *Symbolæ Criticæ, ad supplendas et corrigendas variarum N. T. Lectionum Collectiones*. *Accedit multorum N. T. Codicum Græcorum Descriptio et Examen*. Halæ, 1785, 1793, 2 vols. small 8vo.
3. *Commentarius Criticus in Textum Græcum Novi Testamenti*. *Particula prima*, Jenæ, 1798. *Particula secunda*, Jenæ, 1811.
29. *Novum Testamentum, Græcè. Ex Recensione Jo. Jac. GRIESBACHII, cum selecta Lectionis Varietate*. Lipsiæ, 1803—1807, 4 vols. imperial 4to. or folio.

This is a most sumptuous edition; the text is formed chiefly on that of Griesbach's second edition, and on that of Knappe noticed below. The type is large and clear; the paper beautiful and glossy; at the foot of the page are some select various readings; and each volume is decorated with an exquisitely engraved frontispiece.

30. *Novum Testamentum, Græcè. Ex Recensione Jo. Jac. GRIESBACHII, cum selecta Lectionum Varietate*. Lipsiæ, 1805, 2 vols. 8vo. 1825, 2 vols. 8vo.

This edition contains the text, together with a selection of the principal various readings, and an extract from the *Prolegomena* of the second edition. It is very neatly printed, and forms a valuable manual for constant reference. This is the edition now chiefly used in the universities of Germany. Griesbach's text has been reprinted at Cambridge in New England (North America), at the press of Messrs. Wells and Hilliard, in two handsome volumes, 1809, 8vo. The typography of the large paper copies is very beautiful. Griesbach's text has also been reprinted at the Glasgow University Press in 1817, 18mo. It is a most beautiful little book.

31. *Evangelium secundum Matthæum, ex Codice Rescripto in Bibliotheca Collegii SSæ. Trinitatis juxta Dublin: Descriptum Opera et Studio Johannis BARRETT, S. T. P. Soc. Sen. Trin. Coll. Dublin. Cui adjungitur Appendix Collationem Codicis Montfortiani complectens. Dublini Ædibus Academicis excudebat R. E. Mercier, Academiæ Typographus*, 1801, 4to.

The Prolegomena fill fifty-two pages, and comprise, 1. A description of the manuscript itself, with an account of its age, and the mode of collating it adopted by the learned editor; and, 2. An elaborate dissertation reconciling the apparent discrepancies between the genealogies of Jesus Christ as recorded by the Evangelists Matthew and Luke. The fragments of the Codex Rescriptus are then exhibited in *sixty-four* fac-simile plates, and are also represented in as many pages in the common Greek small type. This truly elegant volume concludes with a collation of the Codex Montfortianus with Wetstein's edition of the New Testament, which occupies thirty five pages. An account of this manuscript is given in Part I. Chap. III. Sect. III. § 4.

32. *Novum Testamentum Græcè. Recognovit atque insigniores lectionum varietates et argumentorum notationes subjecit Geo. Christian. KNAPPIUS.* Halæ, 1797, 8vo.; 2d edit. Halæ, 1813, 2 vols. 8vo.; 3d edit. Halæ, 1824, 2 vols. 8vo.; Londini, 1824, 2 vols. in one, 8vo.

In this edition of the New Testament, which received the warm approbation of Griesbach in his preface to the splendid edition above noticed, Dr. Knappe has availed himself of Griesbach's labours; and has admitted into the text not only those readings which the latter considered to be of *undoubted* authority, but likewise some others which Dr. K. himself regarded as such, but without distinguishing either of them. Such words also, as it might on the same grounds be thought right to exclude from the text, as not originally belonging to it, are here enclosed in brackets, partly of the common kind, and partly formed on purpose for this edition. The most probable readings are marked with an asterisk: to all of them the word *alii* is prefixed, in order to distinguish them from the rest of these lections, which in reality are those in which the exegetical student is chiefly interested. Great attention is paid to typographical and grammatical accuracy, to the accents, and to the punctuation, which differ in this edition from those of Leusden or Gerard von Maestricht in more than three hundred places. Very useful summaries are likewise added under the text. This valuable edition is not common in England. The second impression, published in two volumes, in 1813, is very neatly printed, and is corrected throughout. In editing it Dr. K. has availed himself of Griesbach's second volume, which was not published when his first edition appeared. The third edition is a neat reprint of the second, of which the London edition is also a reprint.

33. *Ἡ Καινὴ Διαθήκη.* The New Testament in Greek, according to the Text of Mill and Stephens, and the Arrangement of Mr. Reeves's Bible. [Edited by John REEVES, Esq.] London, 1803, 8vo.

This edition is printed with singular neatness.

34. *Novum Testamentum Græcè, ex Recensione Griesbachii, nova Latina versione illustratum, indice brevī præcipuæ lectionum et interpretationum diversitatis instructum, edidit Henricus Augustus SCHOTT.* Lipsiæ, 1805; Editio secunda, 1811; Editio tertia, 1825, 8vo.

The text is formed after that of Griesbach; under it are printed the most important various readings, together with very concise notes. The Latin version in the third edition professes to be so much corrected, as to be in effect a new translation.

35. *Novum Testamentum Græcè. Lectiones Variantes, Griesbachii judicio, iis quas textus receptus exhibet anteponendas vel æquiparandas, adjecit Josephus WHITE, S.T.P. Linguarum Heb. et Arab. in Academia Oxoniensi Professor. Oxonii, e Typographeo Clarendoniano, 1808, 2 vols. crown 8vo.*

This is a very neat and accurate edition. The Textus Receptus is adopted; and Professor White has contrived to exhibit in a very intelligible form — 1. Those readings which in Griesbach's opinion ought, either certainly or probably, to be removed from the received text; 2. Those various readings which the same editor judged either preferable or equal to those of the received text; and, 3. Those additions which, on the authority of manuscripts, Griesbach considers as fit to be admitted into the text. "An intermediate advance to be derived from an edition thus marked is pointed out by the learned editor at the conclusion of his short preface; viz. that it may thus be seen at once by every one, how very little, after all the labours of learned men, and the collation of so many manuscripts and versions, is liable to just objection in the received text." (*British Critic*, vol. xxxiv. (O. S.) p. 286.

36. *Novum Testamentum Græcum; juxta exemplar Wetstenii, Glasgæ, et J. J. Griesbachii, Halæ impressum: accedunt Prolegomena in*

Evangelia, in Acta, et in Epistolas Apostolorum. Accurante Gulielmo Whitfield DAKINS. Editio Stereotypa, Londini, 1808, royal 8vo.

37. Novum Testamentum Græcum et Latinum, secundum curam Leusdenii et Griesbachii, editum ab A. H. AITTON. Lugduni Bata-vorum, 1809, 18mo.

A neat impression, into the text of which the editor has introduced most of Griesbach's emendations.

38. Novum Testamentum Græcè. Lectiones Variantes Griesbachii præcipuas, necnon quamplurimas voces ellipticas, adjecit Adamus DICK-INSON. Edinburgi, typis academicis. 12mo. 1811; edit. secunda, 1817.

This edition is avowedly designed for *young* students of the Greek Testament. The principal elliptical words are printed at the foot of the page; they are selected from Bos, Schoettgenius, and Leisner. The chief various readings of Griesbach are prefixed in four pages. The text is that of Dr. Mill, and is very neatly stereotyped.

39. Testamentum Novum Græcè, ad fidem Recensionis Schoettgenianæ; addita ex Griesbachii apparatu Lectionis varietate præcipuæ. Upsalæ; 8vo. 1820.

A reprint of Schoettgenius's text, which has been noticed in p. 17. of this Appendix, with the addition of select various readings from Griesbach.

40. Novum Testamentum Græcè. Ad fidem optimorum librorum recensuit A. H. TITTMANNUS. Lipsiæ, 1820, 18mo. Lipsiæ, 1824, 8vo.

The text of the edition, in 18mo., is a corrected one; that is, Professor Tittmann has inserted in it such various readings as are in his judgment preferable to those commonly received, and which have been approved by the most eminent critics; and he has printed an index of the altered passages at the end of the volume. Its portability, in addition to its intrinsic excellence, is no mean recommendation of it to students of the New Testament; the Greek characters, though small, being very distinctly and neatly stereotyped. The 8vo. edition of the same text is beautifully stereotyped. There are copies of both editions on fine paper.

41. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum Manuale. Glasguæ, ex Prelo Academico: impensis Rivingtons et Cochran, Londini, 1821. 32mo.

This edition contains the Greek text only: it follows the text of Aitton, except in a few instances, in which the received readings are supported by the best authorities, and consequently are most to be preferred. This edition is beautifully printed on the finest blue-tinted writing paper: it was read SIX TIMES, with the utmost care, in passing through the press, and will be found to be unusually accurate. No contractions are used.

42. Novum Testamentum Græco-Latinum. Vulgata Interpretatione Latina Editionis Clementis VIII. Græco Textui ad Editionem Complutensem diligentissime expresso e regione opposita. Studio et curâ Petri Aloysii GRATZ. Tubingæ, 1821, 2 tomis 8vo.

An edition which is not of very common occurrence in this country. The first part or volume contains the four Gospels; the second, the remaining Books of the New Testament. The Greek text is a reprint of that in the Complutensian Polyglott, with the exception of the contractions, and the correction of some orthographic errors: opposite to this is the Latin Vulgate version, according to the Clementine Recension. At the foot of each page are exhibited various readings, from Robert Stephens's third edition, printed in 1550; from Matthæi's critical edition, and from Griesbach's last edition. To the labours of these editors Professor Gratz pays a brief but high tribute of commendation. In order to ensure correctness, the proof sheets were repeatedly read by the editor and his friends. After the editor's preface, follow the preface of Jerome on the four Gospels, addressed to Damasus, bishop of Rome, and Pope Clement VIIIth's preface to his edition of the Latin Vulgate Bible: together with a synopsis of the four Gospels, and parallel passages. The fine paper copies are very beautiful books: there is one in the Library of the BRITISH and FOREIGN BIBLE SOCIETY, from an examination of which the preceding description is drawn up. The frequent appeals made to the Complutensian text, and the extreme rarity of that Polyglott, concur to render this edition by Professor Gratz an acceptable present to the Biblical Critic.

43. *Novum Testamentum. Textum Græcūm Griesbachii et Knappii* denuō recognovit, *Delectu Varietatum Lectionis Testimoniis confirmatarum, Adnotatione cūm Criticā tūm Exegeticā et Indicibus Historico et Geographico, Vocum Græcarum Infrequentiorum et Subsidiarum Criticorum Exegeticorumque*, instruxit Joannes Severinus VATER, Theol. Doct. et Prof. Hal. Halis Saxonum, 1824, 8vo.

“Of the various critical editions of the New Testament, which of late years have been given to the public, this is not only one of the neatest, but one of the cheapest: it is, in every respect, a practical edition, equally adapted to the lecture-room and to the private study. It will not, indeed, render unnecessary the critical labours of Wetstein, Griesbach, or Matthæi, but it will be a valuable substitute for them to those students who have not the time or the means of purchasing their costly but valuable labours. The following is the plan on which Professor Vater has formed his edition:

“The text of each book or epistle is exhibited in continuous paragraphs, with the numbers of the chapters and verses in the margin, for the convenience of reference; and in the Gospels the parallel passages are also referred to in the margin. The punctuation of the text is frequently improved. Below the text are exhibited, in long lines, the principal various readings, divested of Griesbach’s stenographic marks, with the authorities on which they rest; and, beneath them, in two columns, are brief but satisfactory exegetical notes on passages which are really difficult. Four indexes are subjoined, viz. 1. Historical and Geographical, of the Names of Persons and Places, occurring in the New Testament; 2. Of the more difficult and uncommon Greek words; 3. Of the Manuscripts and other critical aids for determining various readings; and 4. Of Exegetical or Expository Aids, comprising a list of the best commentaries on particular books, chapters, or verses. The book is printed on two papers—one inferior, which is bad enough; the other on a better sort of paper, which is both easy to read, and pleasant to the eye.” (Universal Review, vol. ii. pp. 683, 684.)

44. *Η Κριση Διαθηκης. Novum Testamentum Græcè. Textui ante Griesbachium vulgo recepto, additur Lectionum Variantium earum præcipue, quæ à Griesbachio potiores censentur, Delectus.* Basileæ, 1825. 2 tomis 8vo.

This very neat edition may occasionally be met with. The text is reprinted from an edition of the Greek Testament, edited at Basle by Andrew Birr, in 1749; who added a copious selection of Parallel Passages. The preface to the present edition is signed with the initial letters J. H. Whoever the editor may be, he has in many passages improved the punctuation, as well as the selection of parallel texts. Those various readings of Griesbach’s which affect the sense are retained; and the editor has sometimes successfully vindicated the ordinary Greek text against the proposed alterations of that critic. The Epistle of Jude is placed immediately after St. Peter’s second Epistle, on account of the similarity of its subject. The passages cited from the Old Testament are exhibited in a very distinct form.

45. *Novum Testamentum Græcè. Textum ad Fidem Codicum Versionum et Patrum recensuit, et Lectionis Varietatem adjecit D. Jo. Jac. Griesbach. Volumen I., Quatuor Evangelia complectens. Editionem tertiam emendatam et auctam curavit D. David SCHULZ.* Berolini, 1827, 8vo.

A new edition of Dr. Griesbach’s revision of the Greek text of the New Testament having become necessary, the task of editing it, with such additional various readings as have been discovered since the date of that distinguished critic’s last labours, was confided to Dr. Schulz, who has executed it in the following manner:

In the first place, he procured and collated the various printed books of which Griesbach had made use in preparing his edition, as well as the various critical materials which the researches of learned men had discovered within the last thirty years; that is, from the date of the first volume of his second edition, in 1796. Dr. Schulz then proceeded to correct all the typographical errors he had detected; and he expunged a great number of stops, especially commas, which (he states) had been unnecessarily introduced by modern editors, and which in many instances only tended to obscure the sacred text. He has also deviated in very many places from the received mode of placing certain accents, and has made various improvements in the spelling of certain words.

These preliminary steps having been taken, Dr. Schulz collated anew the principal authorities cited by Griesbach, to which he could procure access, and noticed in what respects they differed from the notation of former editors. He then inserted readings from some new manuscripts and versions, which had hitherto been either little known or altogether neglected. More particularly, he collated anew,

1. The Alexandrian Manuscript of the New Testament, edited by Dr. Woide, the Cam-

bridge Manuscript edited by Dr. Kipling, and the Latin Manuscripts edited by Sabatier and Blanchini: to which he added a collation of the celebrated Codex Vaticanus from the papers of Dr. Bentley, which was printed at Oxford in 1799 in the Appendix to Dr. Woide's edition of the Alexandrian MS., and was unknown to Griesbach, and which in many instances differs from Dr. Birch's readings collected from the same manuscript.

2. Dr. Barrett's splendid fac-simile of the Codex Rescriptus of part of Saint Matthew's Gospel published at Dublin in 1801, and here noted by the letter Z.

3. The entire collation of the Codex Cyprius, made and described by Dr. Augustine Scholz, from whose Biblico-Critical Travels he has selected the various readings contained in certain MSS. preserved in the Royal Library at Paris, which he has noted by the numbers 240, 241, 242, 243, and 244. To these are added the principal various readings from

4. The Codex Rehdigeranus, containing a Latin Ante-Hieronymian Version of the four Gospels, which the editor had himself transcribed in the year 1813.

5. The Codex Messanensis I. of the fourteenth or fifteenth century, in quarto, inspected by Münster; of which an account is given in Dr. Birch's *Prolegomena ad Varr. Lectt. Evv. p. xciii. et seq.* This MS. is numbered 237 by Dr. Schulz.

6. The Codex Syracusanus in the Landolini Library, which was also inspected by Dr. Münster, and which is described by Birch, p. xcvi. *et seq.* This is numbered 238.

7. The Berlin Manuscript of the four Gospels, of the eleventh century, of which a description was published by Pappelbaum in 1823. It is numbered 239.

8. The Codex Gronovianus 131., a manuscript of the four Gospels collated by Dermout in his *Collectanea Critica in Novum Testamentum*, part i. (Lugd. Bat. 1825): this is numbered 245.

9. The Codex Meermannianus, containing the four Gospels, Acts of the Apostles, the Epistles of James, Peter, 1 John, and a fragment of the epistle to the Romans, also collated by Dermout: this is numbered 246.

10. The readings of the Gothic Version, from Zahn's correct edition published in 1805, and the new readings contained in the fragments of this version first published by Mai in 1819, together with the fragments of the Sahidic Version published in the Appendix to Woide's fac-simile of the Codex Alexandrinus, and the fragments of the Basmurico-Coptic Version edited by Engelbreth in 1811.

Dr. Schulz has also enriched his edition with many valuable notes of C. Benedict Michaelis, relative to the Syriac, Arabic, Persian, and Ethiopic versions, which that distinguished critic had written in his own copy of Kuster's edition of the New Testament, which is now deposited in the Library of the Orphan House at Halle. Further, Dr. S. had constantly open before him the more valuable critical editions of the New Testament, as well as other works which might afford him any assistance, including the editions of Stephens, Mill, Wetstein, Birch, Matthæi (two editions), and Knappe, and also Griesbach's edition printed at Leipsic in 1809, which differs from his own second edition in very many respects; but which exhibits that form and condition of the sacred text which in his latter years and maturest judgment Dr. Griesbach deemed to be true and correct. The readings peculiar to these later editions have been diligently noted.

The *Symbolæ Criticæ* and other works of Griesbach mentioned in page 22, together with the critical publications of Gersdorf, Bode, Bowyer, Valckenaer, and Wassenberg, were in like manner constantly at hand; and in doubtful or more important cases, the best editions of the most valuable of the Fathers were consulted.

The typographical execution of this edition is much more commodious than that of Griesbach's second edition. There, the text was printed in two columns, and the notes were printed in a mass in long lines, with the notation of chapters and verses in the margin, which rendered it perplexing to the eye to compare the various readings therein contained. In Dr. Schulz's third edition the text is printed in long lines, and the notes are very distinctly exhibited in two columns, each note forming a distinct paragraph. The convenience, thus afforded in consulting the work, is very great. Besides the editor's preface, and the corrected preface of Griesbach (which is enlarged in the catalogue of MSS.), the volume now published contains the four Gospels: at the end there are eighteen closely-printed pages of addenda, which ought to be carefully transcribed and inserted in their proper places before the book can be advantageously consulted: these addenda have principally been caused by the acquisition of many hundreds of various readings, obtained from M. Dermout's *Collectanea Critica in Novum Testamentum* (of which an account will be found in a subsequent page), and which did not come into Dr. Schulz's possession until after the present volume was finished. Such additions are unavoidable in a work embracing so many thousand minute references and figures, and every candid scholar will readily extend to such a laborious undertaking as the present the liberal apology offered by Bishop Marsh for Wetstein: — "That mistakes and oversights are discoverable in the work, detracts not from its general merits. No work is without them, and least of all can consummate accuracy be expected where so many causes never ceased to operate." (Bp. Marsh's *Divinity Lectures*, part ii. p. 23.)

The volume, of which a concise account has thus been attempted, contains only the four Gospels: the second volume will comprise the remaining books of the New Testament. The work is very neatly printed: and the fine paper copies are handsome library books.

46. *Novum Testamentum Græcè.* Londini, impensis G. Pickering, 1827, 48mo.

This is the first Greek Testament printed with diamond type, and is also the smallest in point of size which has ever been printed. The matrices from which the types were cast, were cut by Mr. Caslon. The text is stated to be exactly copied from the Elzevir edition of 1624: and, in order to ensure the greater correctness, every proof sheet was critically examined EIGHT times. There is a frontispiece exquisitely engraved on steel, representing the Last Supper, after the celebrated picture by Leonardo da Vinci. This edition is from the press of Mr. Corral, by whom several beautiful miniature editions of classic authors have been executed for the same publisher.

iv. *Polyglott Bibles, or Editions of the Old and New Testaments with Versions in several Languages.*

The honour of having projected the first plan of a Polyglott Bible is due to the illustrious printer, ALDUS MANUTIUS the elder; but of this projected work only one page was printed: it contains the first fifteen verses of the first chapter of the Book of Genesis, in collateral columns of Hebrew, Greek, and Latin. The typographical execution is admirable: M. Renouard has given a fac-simile of it in the second edition of his excellent work on the productions of the Aldine Press.¹ A copy of this specimen page, (perhaps the only one that is extant,) is preserved among the manuscripts in the Royal Library at Paris, No. MMM.LXIV.

In 1516 there was printed at Genoa, by Peter Paul Porrus (in *Ædibus Nicolai Justiniani Pauli*) the *Pentaglott* Psalter of Augustin Justiniani Bishop of Nebo. It was in Hebrew, Arabic, Chaldee, and Greek, with the Latin Version, Glosses, and Scholia. In 1518 John Potken published the Psalter in Hebrew, Greek, Latin, and Ethiopic, at Cologne. But the first Polyglott edition of the entire Hebrew Bible was that printed at Alcalá in Spain, viz.

1. *Biblia Sacra Polyglotta, complectentia Vetus Testamentum, Hebraico, Græco, et Latino Idiomate; Novum Testamentum Græcum et Latinum; et Vocabularium Hebraicum et Chaldaicum Veteris Testamenti, cum Grammaticâ Hebraicâ, nec non Dictionario Græco; Studio, Opera, et Impensis Cardinalis Francisci XIMENES de Cisneros. Industria Arnaldi Gulielmi de Brocario artis impressorie magistri. Compluti, 1514, 1515. 1517. 6 vols. folio.*

The printing of this splendid and celebrated work, usually called the *Complutensian Polyglott*, was commenced in 1502: though completed in 1517, it was not published until 1522, and it cost the munificent Cardinal Ximenes 50,000 ducats. The editors were Ælius Antonius Nebrissensis, Demetrius Ducas, Ferdinandus Pincianus, Lopez de Stunica, Alfonsus de Zamora, Paulus Coronellus, and Johannes de Vergera, a physician of Alcalá or Complutum. The last three were converted Jews. This Polyglott is usually divided into six volumes. The four first comprise the Old Testament, with the Hebrew, Latin, and Greek in three distinct columns, the Chaldee paraphrase being at the bottom of the page with a Latin interpretation; and the margin is filled with Hebrew and Chaldee radicals. The fifth volume contains the Greek Testament, with the Vulgate Latin version in a parallel column; in the margin there is a kind of concordance, referring to similar passages in the Old and New Testaments. And at the end of this volume, there are, 1. A single leaf containing some Greek and Latin verses; 2. *Interpretationes Hebræorum, Chaldeorum, Græcorumque Nominum Novi Testamenti*, on ten leaves; and 3. *Introductio quam brevis ad Græcas Litteras*, &c. on thirty-nine leaves. The sixth volume contains, 1. A separate title; 2. *Vocabularium Hebraicum totius Veteris Testamenti, cum omnibus dictionibus Chaldaicis, in eodem Veteri Testamento contentis*, on one hundred and seventy-

¹ Renouard, *Annales de l'Imprimerie des Aldes*, tom. iii pp. 44, 45. (Paris, 1826.)

two leaves; 3. An alphabetical Index, on eight leaves, of the Latin words occurring in different parts of the work; 4. *Interpretationes Hebraicorum, Chaldaicorum, Græcorumque Nominum, Veteris ac Novi Testamenti, secundum Ordinem Alphabeti*; 5. Two leaves intitled *Nomina quæ sequuntur, sunt illa, quæ in utroque Testamento vicio Scriptorum sunt aliter scripta quam in Hebræo et Græco, et in aliquibus Bibliis nostris antiquis, &c.* 6. Fifteen leaves intitled *Introductiones artis Grammaticæ Hebrææ et primo de modo legendi et pronuntiandi*. These several pieces are sometimes placed in a different order from that above indicated. It is not known what is become of the manuscripts that were consulted for this edition. The impression was limited to 600 copies; three were struck off on vellum. One of these was deposited in the Royal Library at Madrid; and another in the Royal Library at Turin. The third (which is supposed to have been reserved for Cardinal Ximenes), after passing through various hands, was purchased at the Pinelli sale, in 1789, for the late Count McCarthy of Thoulouse, for four hundred and eighty-three pounds. On the sale of this gentleman's library at Paris, in 1817, it was bought by George Hibbert, Esq. for 16,100 francs, or *six hundred and seventy-six pounds, three shillings and four pence*. Copies of the Complutensian Polyglott, on paper, are in the Libraries of the British Museum and Sion College, and also in several of the College Libraries in the two Universities of Oxford and Cambridge. For much interesting additional information respecting the Complutensian and other Polyglott Bibles, see Mr. Pettigrew's *Bibl. Sussex.* vol. i. part ii. pp. 3—124.

2. *Biblia Sacra Hebraice, Chaldaice, Græce, et Latine, Philippi II. Regis Cathol. Pietate, et Studio ad Sacrosanctæ Ecclesiæ Usus, Christophorus Plantinus excudebat. Antverpiæ, 1569—1572, 8 vols. folio.*

Five hundred copies only were printed of this magnificent work, which is sometimes called the *Royal Polyglott*, because it was executed at the expense of Philip II. King of Spain, and the *Antwerp Polyglott* from the place where it was printed. The greater part of the impression being lost in a voyage to Spain, this Polyglott has become of extreme rarity. It was printed in Hebrew, Greek, Latin, and Chaldee; and contains, besides the whole of the Complutensian Polyglott, a Chaldee paraphrase of part of the Old Testament, which Cardinal Ximenes had deposited in the Public Library at Alcalá, having particular reasons for not publishing it. This edition also has a Syriac version of the New Testament, and the Latin translation of Santes Pagninus, as reformed by Arias Montanus, the principal editor of this noble undertaking. The sixth, seventh, and eighth volumes are filled with lexicons and grammars of the various languages in which the Scriptures are printed, together with indexes, and a treatise on sacred antiquities. The Hebrew text is said to be compiled from the Complutensian and Bomberg editions.

3. *Biblia. 1. Hebraica. 2. Samaritana. 3. Chaldaica. 4. Græca. 5. Syriaca. 6. Latina. 7. Arabica. Lutetiæ Parisiorum, excudebat Antonius Vitré. 1645. 10 vols. large folio.*

This edition, which is extremely magnificent, contains all that is inserted in the Complutensian and Antwerp Polyglotts, with the addition of a Syriac and Arabic version of the greatest part of the Old, and of the entire New Testament. The Samaritan Pentateuch, with a Samaritan version, was printed for the first time in this Polyglott, the expenses of which ruined the editor, M. LE JAY. His learned associates were Philippus Aquinas, Jacobus Morinus, Abraham Echellensis, Gabriel Sionita, &c. The Hebrew text is that of the Antwerp Polyglott. There are extant copies of Le Jay's edition of the Polyglott Bible, under the following title, viz. *Biblia Alexandrina Heptaglotta auspiciis S. D. Alexandri VII. anno sessionis ejus xii. feliciter inchoati. Lutetiæ Parisiorum prostant apud Joannem Jansonium a Waesberge, Johannem Jacobum Chipper, Elisæum Weirstract, 1666.*

4. *Biblia Sacra Polyglotta, complectentia Textus Originales, Hebraicum cum Pentateucho Samaritano, Chaldaicum, Græcum, Versio-numque antiquarum Samaritanæ, Græcæ LXXII Interpretum, Chaldaicæ, Syriacæ, Arabicæ, Æthiopice, Vulgatæ Latinæ, quicquid comparari poterat. . . . Edidit Brianus WALTON, S. T. D. Londini, imprimebat Thomas Roycroft, 1657, 6 vols. large folio.*

Though less magnificent than the Paris Polyglott, this of Bishop Walton is, in all other respects, preferable; being more ample and more commodious. Nine languages are used in it, though no one book of the Bible is printed in so many. In the New Testament, the four Gospels are in *six* languages; the other books, only in *five*; those of Judith and the Maccabees, only in three. The Septuagint version is printed from the edition printed at Rome in 1587, which exhibits the text of the Vatican manuscript. The Latin is the Vulgate of Clement VIII. The Chaldee paraphrase is more complete than in any former publication. The London Polyglott also has an interlineary Latin version of the Hebrew

text; and some parts of the Bible are printed in Ethiopic and Persian, none of which are found in any preceding Polyglott.

The FIRST volume, besides very learned and useful Prolegomena, contains the Pentateuch. Every sheet exhibits, at one view, 1st, The Hebrew Text, with Montanus's interlineary Latin version, very correctly printed: 2. The same verses in the Vulgate Latin: 3. The Greek version of the Septuagint, according to the Vatican MS. with a literal Latin Translation by Flaminius Nobilis, and the various readings of the Alexandrian MS. added at the bottom of the column: 4. The Syriac version, with a collateral Latin translation: 5. The Targum, or Chaldee Paraphrase, of Onkelos, with a Latin translation: 6. The Hebræo-Samaritan text, which is nearly the same with the unpointed Hebrew, only the character is different; and the Samaritan version, which differs vastly from the other as to the language, though the sense is pretty nearly the same; and therefore one Latin translation (with a few notes added at the bottom of the column) serves for both: 7. The Arabic version, with a collateral Latin translation, which in general agrees with the Septuagint. This first volume also contains, or should contain, a portrait of Bishop Walton, engraved by Lombart; and a frontispiece, together with three plates relating to Solomon's temple, all engraved by Hollar. There are also two plates containing sections of Jerusalem, &c. and a chart of the Holy Land. These are inserted in Capellus's Treatise on the Temple. That part of the Prolegomena, in this volume, which was written by Bishop Walton, was commodiously printed in octavo, at Leipsic, in 1777, by Professor Dathe. It is a treasure of sacred criticism.

The SECOND volume comprises the historical books in the same languages as are above enumerated, with the exception of the Samaritan (which is confined to the Pentateuch) and of the Targum of Rabbi Joseph (surnamed the blind) on the Books of Chronicles, which was not discovered till after the Polyglott was in the press. It has since been published in a separate form, as is noticed in the following page.

The THIRD volume comprehends all the poetic and prophetic books from Job to Malachi, in the same languages as before, only that there is an Ethiopic version of the book of Psalms, which is so near akin to the Septuagint, that the same Latin translation serves for both, with a few exceptions, which are noted in the margin.

The FOURTH contains all the Apocryphal Books, in Greek, Latin, Syriac, and Arabic, with a two-fold Hebrew text of the book of Tobit; the first from Paul Fagius, the second from Sebastian Munster. After the Apocrypha there is a three-fold Targum of the Pentateuch: the first is in Chaldee, and is ascribed to Jonathan Ben Uzziel: the second is in Chaldee also: it takes in only select parts of the Law, and is commonly called the Jerusalem Targum: the third is in Persic, the work of one Jacob Tavus, or Toosee, and seems to be a pretty literal version of the Hebrew Text. Each of these has a collateral Latin translation. The two first, though they contain many fables, are exceedingly useful, because they explain many words and customs, the meaning of which is to be found nowhere else; and the latter will be found very useful to a student in the Persian language, though it contains many obsolete phrases, and the language is by no means in the pure Shirazian dialect.

The FIFTH volume includes all the books of the New Testament. The various languages are here exhibited at one view, as in the others. The Greek text stands at the head, with Montanus's interlineary Latin translation; the Syriac next; the Persic third; the Vulgate fourth; the Arabic fifth; and the Ethiopic sixth. Each of the oriental versions has a collateral Latin translation. The Persic version only takes in the four Gospels; and for this, the Pars Altera, or Persian Dictionary, in Castell's Lexicon, was peculiarly calculated.

The SIXTH volume is composed of various readings and critical remarks on all the preceding versions, and concludes with an explanation of all the proper names, both Hebrew and Greek, in the Old and New Testaments. The characters used for the several oriental versions are clear and good; the Hebrew is rather the worst. The simple reading of a text in the several versions often throws more light on the meaning of the sacred writer, than the best commentators which can be met with. This work sells at from twenty-five pounds to seventy guineas, according to the difference of condition. Many copies are ruled with red lines, which is a great help in reading, because it distinguishes the different texts better, and such copies ordinarily sell for three or four guineas more than the others.

In executing this great and splendid work, Bishop Walton was assisted by Dr. Edmund Castell, Dr. Tho. Hyde, Dr. Pocock, Dr. Lightfoot, Mr. Alexander Huish, Mr. Samuel Clarke, Louis de Dieu, and other eminently learned men.¹ It was begun in October

¹ Concerning these, as well as the literary history of the London Polyglott, the reader will find much and very interesting information in the Rev. H. J. Todd's *Memoirs of the Life and Writings of the Right Rev. Brian Walton, D.D.*, Lord Bishop of Chester, editor of the London Polyglott Bible. With notices of his coadjutors in that illustrious work; of the cultivation of oriental learning, in this country, preceding and during their time; and

1653, and completed in 1657; the first volume was finished in September 1654; the second in July 1655; the third in July 1656; and the fourth, fifth, and sixth, in 1657, three years before the Restoration. (The Parisian Polyglott was *seventeen* years in the press!)

This work was published by subscription, under the patronage of Oliver Cromwell, who permitted the paper to be imported duty-free; but the Protector dying before it was finished, Bishop Walton cancelled two leaves of the preface, in which he had made honourable mention of his patron, and others were printed containing compliments to Charles II. and some pretty severe invectives against republicans. Hence has arisen the distinction of *republican* and *loyal* copies. The former are the most valued. Dr. A. Clarke and Mr. Butler have both pointed out (especially the former) the variations between these two editions. For a long time, it was disputed among bibliographers, whether any dedication was ever prefixed to the London Polyglott. There is, however, a dedication in one of the copies in the Royal Library at Paris, and another was discovered a few years since, which was reprinted by the late Mr. Lunn, in large folio, to bind up with other copies of the Polyglott; it is also reprinted in the *Classical Journal*, vol. iv. pp. 355–361. In the first volume of Pott's and Rupert's *Sylloge Commentationum Theologicarum*, (pp. 100–137.) there is a collation of the Greek and other versions, as printed in the London Polyglott, with the Hebrew text of the Prophet Micah, accompanied with some explanations by Professor Paulus.¹ To complete the London Polyglott, the following publications should be added, viz.

1. *Paraphrasis Chaldaica in librum priorem et posteriorem Chronicorum. Auctore Rabbi Josepho, rectore Academiae in Syria: cum versione Latina a Davide Wilkins. Cantabrigiæ, 1715, 4to.*

2. Dr. Castell's *Lexicon Heptaglotton*; of which an account is given in a subsequent part of this Appendix.

The purchaser of the London Polyglott should also procure Dr. John Owen's *Considerations on the Polyglott*, 8vo. 1658: Bishop Walton's Reply, entitled *The Considerator considered*, &c. 8vo. 1659: and (a work of much more importance than either) Walton's *Introductio ad Lectionem Linguarum Orientalium, Hebraicæ, Chaldaicæ, Samaritanæ, Syriacæ, Arabicæ, Persicæ, Ethiopicæ, Armenicæ, Copticæ*, &c. 18mo. London, 1615.

Bishop Walton's Polyglott having long been extremely scarce and dear, it has been the wish of biblical students for many years, that it should be reprinted. In 1797, the Rev. Josiah Pratt issued from the press, *A Prospectus, with Specimens, of a new Polyglott Bible in Quarto, for the Use of English Students*, and in 1799, another *Prospectus, with Specimens, of an Octavo Polyglott Bible*; but, for want of encouragement, the design of the estimable editor has not been carried into execution. A similar fate has attended *The Plan and Specimen of BIBLIA POLYGLOTTA BRITANNICA, or an enlarged and improved edition of the London Polyglott Bible, with Castell's Heptaglot Lexicon*, which were published and circulated by the Rev. Adam Clarke, LL.D. F.S.A. in 1810, in folio. The reader may see them reprinted in the *Classical Journal* (where, however, no notice is taken of the author of the plan), vol. iv. pp. 493–497. An abstract of this plan is given in the *Bibl. Sussex.* vol. i. part ii. pp. 66–68.

5. *Biblia Sacra Quadrilingua Veteris Testamenti Hebraici, cum Versionibus e regione positis, utpote versione Græca LXX Interpretum ex codice manuscripto Alexandrino, a J. Ern. Grabio primum evulgata—Item versione Latina Sebast. Schmidii noviter revisa et textui Hebræo accuratius accommodata, et Germanica beati Lutheri, ex ultima beati viri revisione et editione 1544–45 expressa. Adjectis textui Hebræo Notis Masorethicis et Græcæ Versioni Lectionibus Codicis Vaticani; notis philologicis et exegeticis aliis, ut et summariis capitum ac locis parallelis locupletissimis ornata. Accurante M. Christ. REINECCIO. Lipsiæ, 1750, 3 vols. folio.*

The comparative cheapness of this neatly and accurately-printed work renders it a valuable substitute for the preceding larger Polyglotts. Dr. A. Clarke, who states that he has read over the whole of the Hebrew and Chaldee text, with the exception of part of

of the authorised English version of the Bible, to a projected revision of which, Dr. Walton and some of his assistants in the Polyglott were appointed. To which is added, Dr. Walton's own vindication of the London Polyglott. London, 1821, in 2 vols. 8vo.

¹ For a more particular account of the London Polyglott, we refer the reader to Dr. Clarke's *Bibliographical Dictionary*, vol. i. pp. 248–270; vol. ii. pp. 1–12; Mr. Butler's *Horæ Biblicæ*, vol. i. pp. 138–149; and Mr. Dibdin's *Introduction to the Knowledge of the Editions of the Greek and Latin Classics*, 3d edit. vol. i. pp. 13–27, from which publications the above account is abridged.

the Pentateuch, pronounces it to be one of the most correct extant. Unhappily it is not often seen in commerce.

6. *Biblia Sacra Polyglotta, Textus Archetypus Versionesque præcipuas ab Ecclesia antiquitùs receptas complectentia.* 4to. et 8vo. Londini, 1821.

The great rarity and consequent high price of all former Polyglotts, which render them for the most part inaccessible to biblical students, induced Mr. Bagster, the publisher, to undertake this beautiful and (what to biblical students is of the utmost importance) cheap edition, which will form one volume in quarto, or four volumes in small octavo, comprising the original Hebrew text of the Old Testament, the Samaritan Pentateuch, the Septuagint Greek version of the Old Testament, the Vulgate Latin, and the authorised English version of the entire Bible, the original Greek text of the New Testament, and the venerable Peschito or Old Syriac version of it. The types, from which this Polyglott is printed, are entirely new, and, together with the paper, of singular beauty. The Hebrew text is printed from the celebrated edition of Van der Hoeght (noticed in p. 6.); the Samaritan Pentateuch is given from Dr. Kennicott's edition of the Hebrew Bible, and is added by way of Appendix. The Septuagint is printed from Bos's edition of the Vatican text; and at the end of the Old Testament there are given the various readings of the Hebrew and Samaritan Pentateuchs, together with the Masoretic notes, termed *Keri* and *Ketib*, the various lections of the Alexandrian manuscript as edited by Dr. Grabe, and the Apocryphal chapters of the book of Esther. The Old Testament has been completed for several years. It was announced that the Greek text of the New Testament would be printed from Mill's edition of the *Textus Receptus*, with the whole of the important readings given by Griesbach in his edition of 1805 (noticed in p. 22. *supra*); the Peschito or Old Syriac version, from Widmanstadt's edition, published at Vienna in 1555, collated with the very accurate edition lately executed under the auspices of the British and Foreign Bible Society. The Apocalypse, and such of the Epistles as are not found in the Peschito, were to be given from the Philoxenian or New Syriac version. The text of the Latin Vulgate version was to be taken from the edition of Pope Clement VIII. The authorised English version is accompanied with marginal renderings and a new selection of parallel texts. Although octavo copies of the Greek text, Latin Vulgate, and English version of the New Testament, have been published for several years, the *quarto* edition of this Polyglott remains unfinished. The same publisher, towards the close of the year 1826, announced another Polyglott Bible, in small folio, and in eight languages, viz. Hebrew, Greek, Latin, Syriac, English, French, German, and Italian.¹

Several editions of the Bible are extant, in two or three languages, called *Diglotts* and *Triglotts*, as well as Polyglott editions of particular parts of the Scriptures. For an account of these, we are compelled to refer the reader to the *Bibliotheca Sacra* of Le Long and Masch, and the *Bibliographical Dictionary* of Dr. Clarke, already cited. A com-

¹ The publisher of the Polyglott Bible above noticed, in 1819 issued from the press an *octoglot* edition of the Liturgy of the Anglican church, in one quarto volume, which may justly be pronounced one of the finest specimens of typography that ever issued from the British press. The eight languages, printed in this edition, are the English, French, Italian, German, Spanish, Antient Greek, Modern Greek, and Latin. The *English* text is given from a copy of the Oxford Edition of the Common Prayer Book. The *French* version is modern, and is well known to most readers of that language, having frequently been printed, and received with general approbation. The *Psalms* are printed from the Basle Edition of Ostervald's Bible. The *Italian* is taken from the edition of A. Montuucci and L. Valletti, published in 1796, but revised throughout, and its orthography corrected. The *Psalms* are copied from the Bible of Diodati. The *German* translation, by the Rev. Dr. Küper (Chaplain of his Majesty's German Chapel, St. James's), is entirely new, except the *Psalms*, which are taken from Luther's German Version of the Scriptures. The *Spanish*, by the Rev. Blanco White, is for the most part new. The *Psalms* are printed from Padre Scio's great Spanish Bible, published at Madrid in 1807, in sixteen volumes. The translation into the *Antient Greek* language is that executed by Dr. Duport (A. D. 1665), who was Regius Professor of Greek in the University of Cambridge. The *Psalms* are from the Septuagint. The *Modern Greek* is an entirely new translation by Mr. A. Calbo, a learned native Greek, of the island of Zante. And the *Latin* version is nearly a reprint of the edition which was first printed by W. Bowyer, in 1720, with some alterations and additions by the present editor (John Carey, LL.D.), sometimes taken from the translation of Mr. Thomas Parnell, the fourth edition of which was published in 1727. The *Psalms* are from the Vulgate.

plete account of all these Polyglott editions is a desideratum in English literature.

Diglott Bibles.

1. *Biblia Sacra Hebraica, cum interlineari interpretatione Latina Xantis Pagnini*: accessit *Bibliorum pars, quæ Hebraicè non reperitur, item Novum Testamentum, Græcè, cum Vulgata Interpretatione Latina Studio Benedicti Ariæ MONTANI*. Antwerpæ, 1572, 1584. Genevæ, 1609, 1619, (with a new title only.) Lipsiæ, 1657, folio.

“You will find the edition of the Hebrew Scriptures by Arias Montanus more useful to you than perhaps any other.” (Bishop Gleig’s *Directions for the Study of Theology*, p. 93.) The edition of 1572 forms the sixth volume of the Antwerp Polyglott (p. 28. *supra*): as it is the first, so it is the best edition. The octavo editions, *ex officinâ Plantiniana Raphelengii* (*Lugdunî Batavorum*), 1599 or 1610–1613, in nine volumes, are of very little value. In the folio editions above noticed, the Latin word is placed above the Hebrew and Greek words, to which they belong. The Latin version of Xantes or Santes Pagninus is corrected by Montanus, and his learned coadjutors, Raphelenge, and others.

2. *Biblia Hebraica, i. e. Vetus Testamentum, seu Hagiographi Canonici Veteris nempe Testamenti Libri, que originario nobis etiamnum ore leguntur, ex Hebraico in Latinum ad litteram versi, adjectâ editione Vulgatâ*. Hebraicè et Latinè, cura et studio Ludovici DE BIEL, e Societate Jesu. Viennæ, 1743. 4 vols. 8vo.

This is an elegant edition, little known in this country, but in many respects highly valuable. It contains the Hebrew, and two Latin versions,—that of the Vulgate edition in 1592, and that of Arias Montanus. It is ornamented with Vignettes, and the initial letters, which are well engraved on copper, represent some fact of sacred history, to which the immediate subject is applicable.

3. *The Old Testament, English and Hebrew, with remarks, critical and grammatical, on the Hebrew, and corrections of the English*. By Anselm BAYLEY, LL.D. London, 1774. 4 vols. 8vo.

The Hebrew text is printed in long lines on the left hand page; and the authorised English version, on the right hand page, divided into two columns. The critical notes, which are very few, are placed under the English text. The Hebrew text is accompanied, throughout, with the Keri and Ketib; but all the accents, &c. are omitted, except the athnach, which answers to our colon, and the soph pashuk, which is placed at the end of each verse in the Bible. At the end of each book is given an epilogue, containing a summary view of the history, transactions, &c. recorded therein. The work is ornamented with a frontispiece, representing Moses receiving the tables of the law on Mount Sinai, and two useful maps;—one of the journeying of the Israelites, in which each station is numbered; and another of their settlement in the promised land. The letter-press of the Hebrew is very unequally distributed over the pages; some are long, and others short; some are wide, and others narrow. On some pages not fewer than thirty-seven lines are crowded together, while others contain only twenty-three. In other respects, Dr. A. Clarke pronounces it to be a pretty correct work; but, besides the errata noticed by the editor, he adds, that the reader will find the sentence—*thou shalt visit thy habitation*, left out of the English text, in Job v. 24.—*Bibliogr. Die*, vol. i. p. 274.

v. Antient Versions of the Old and New Testament.

(1.) *Targums, or Chaldee Paraphrases of the Old Testament.*

1. *Targum, seu Paraphrasis Chaldaica ONKELOSI in Pentateuchum, Latine, ex versione Alfonsi de Zamora*. Venetiis, 1747, 4to.

Also in the Complutensian, Antwerp, Paris, and London Polyglotts. This version of the Targum of Onkelos was likewise printed at Antwerp, 1616, and at Venice, 1609, in folio.

2. *Thargum, hoc est, Paraphrasis Onkeli Chaldaica in Sacra Biblia; ex Chaldaico in Latinum fidelissime versa, additis in singula fere capita*

succinctis annotationibus, Authore Paulo FAGIO. Pentateuchus, sive quinque libri Moysis. Tom. I. Argentorati, 1546, folio.

One volume only of this work was published. Fagius's learned annotations are inserted in the Critici Sacri.

3. Targum PSEUDO-JONATHANIS in Pentateuchum, Latine, ex versione Antonii Cevalerii. Londini, 1657, folio. (In Bp. Walton's Polyglott.)

4. TARGUM HIEROSOLYMITANUM in Pentateuchum, Latine, ex versione Antonii Cevalerii. Londini, 1657, folio. (In Bp. Walton's Polyglott.)

Bp. Walton states that the Latin version of Chevalier is more faithful than that published by Francis Taylor, at London, in 1649, 4to.

5. Targum JONATHANIS in Josue, Judices, Libros Regum, Isaïæ, Hieremiæ, Ezechielis et XII. Minorum Prophetarum, Latine, ex versione Alfonsi de Zamora, a Benedicto Aria Montano ad Hebraicam et Chaldaicam veritatem correctâ, folio. (In the Antwerp, Paris, and London Polyglotts.)

Various other editions of the Targum of Jonathan Ben Uzziel are noticed in Masch's and Boerner's edition of Le Long's Bibliotheca Sacra, Part ii. vol. iii. pp. 654—656.

6. Targum R. JOSEPHI Cæci et aliorum in Chetuvim, Latine, ex versione Alfonsi de Zamora, et recognitione Ariæ Montani, folio.

7. Targum in Psalmos, Ecclesiasten, et Librum Esther, ex versione Ariæ Montani, folio.

Both the preceding Targums are found in the Antwerp, Paris, and London Polyglotts; in the last, the translation has been further revised by Dr. Edmund Castell.

8. Liber Jobi, Chaldaice et Latine, cum notis. Opera et studio Johannis Terentii. Franeckeræ, 1663, 4to.

The Latin translation is that of Alfonso de Zamora, revised by Montanus, and further corrected by the editor. Masch pronounces this to be a rare and erudite publication.

9. Cantica Canticorum et Ecclesiastes Salomonis paraphrastico sermone conscripti, et ex Chaldaea lingua in Latinam versi per Erasmus Oswaldum Schreckenfuchsium. Basileæ, 1553, 8vo.

10. Chaldaica Paraphrasis Libelli Ruth, a mendis repurgata, et punctis juxta analogiam grammaticam notata, cum Latina Interpretatione et Annotationibus, per Joannem Mercerum. Parisiis, 1564, 4to.

11. Paraphrasis Chaldaica Librorum Chronicorum, Latine cura Matthiæ Friderici Beckii. Augustæ Vindelicorum, 1680–83–84, 2 vols. 4to.

12. Paraphrasis Chaldaica in Librum priorem et posteriorem Chronicorum. Auctore Rabbi JOSEPHO, Rectore Academiæ in Syria. Nunc demum a Manuscripto Cantabrigiensi descripta, ac cum Versione Latinâ in lucem missa a Davide Wilkins. Cantabrigiæ, 1717, 4to. Amstelodami, 1725, 4to.

The manuscript, from which this edition was printed, was written A.D. 1477. It was discovered by Mr. Samuel Clarke, an eminent oriental scholar, in the University of Cambridge; and, besides the Chaldee paraphrase on the books of Chronicles, it contained the books of Psalms, Proverbs, Job, Daniel, Ezra, and Nehemiah, with a targum or paraphrase on each. The book is elegantly printed, the Chaldee text with vowel points being on the right hand page, and the Latin translation on the left: both are divided into verses. The copies, dated Amstelodami, 1725, are the same as those printed at Cambridge, but with a new title page.

(2.) *Antient Greek Versions.*[i.] THE SEPTUAGINT.¹

The following table exhibits the four principal *Standard Text Editions* of the Septuagint Greek version, together with the principal editions which are founded upon them.

1. COMPLUTENSIAN TEXT, 1514.

Antwerp Polyglott, Fol. Gr. Lat. &c. 1569—72.—*Commelini*. Fol. Gr. 1586, 1599, 1616.—*Wolderi*. Fol. Gr. 1596.—*Hutteri*. Fol. 1599. Gr. Lat. &c.—*Paris Polyglott*, Fol. Gr. Lat. &c. 1629—45.

2. ALDINE TEXT, 1518.

Cephalæi. Oct. Gr. 1526.—*Hervagii*. Fol. Gr. 1545.—*Brylingeri*. Oct. Gr. 1550.—*Wechelii Hæred*. Fol. Gr. 1597.

3. ROMAN OR VATICAN TEXT, 1587.

Waltoni Polyglotta, Fol. Gr. Lat. &c. 1657.—*Morini*. Fol. Gr. Lat. 1628.—*Daniel*. Qto. et Oct. Gr. 1653, 1665, 1683.—*Cluveri*. Oct. Gr. 1697.—*Bosii*. Gr. Qto. 1709.—*Millii*. Oct. Gr. 1725.—*Reineccii*. Oct. Gr. 1730, 1757.—*Kirchneri*. Oct. Gr. 1759.—*Holmesii*. Fol. Gr. 1798, &c. *The editions printed at Oxford*, Oct. Gr. 1805, 1817.—*Valpii*, 1819.—*L. Von Ess*, 1824.

4. THE ALEXANDRIAN TEXT, 1707—9—19—20.

Breitingeri. Qto. Gr. 1730—33.—*Reineccii Biblia Quadrilingua*. Fol. Gr. Lat. &c. 1750. *Baberi*. Fol. 1816—27.

Of the various editions of the Septuagint Greek version, which have issued from the press, the following more particularly claim the notice of the biblical student. Most of them contain the New Testament, in addition to the Old; but as the principal editions of the former have already been described, no notice will be taken of them.

1. *Biblia Græca; cum versione Latina ad verbum*. In *Bibliis Polyglottis Compluti editis*, 1514, 1515, 1517.

The text of this edition was composed after several manuscripts which the editors neglected to describe; they have frequently been charged with having altered the Greek text, to make it harmonise with the Hebrew, or rather with the Vulgate version, and with having filled up the chasms in the Alexandrian or Septuagint version from other Greek interpreters.—For a further account of the Complutensian Polyglott, see pp. 27, 28, of this Appendix.

2. Παντα τα κατ' εξαχην καλουµενα Βιβλια Ξειας δηλαδη γραφης παλαιας τε και νεας.—*Sacræ Scripturæ Veteris Novæquæ omnia*. Venetiis, 1518, small folio.

This edition appeared in 1518, two years after the death of Aldus Manutius; it was executed under the care of his father-in-law, Andreas Asulanus. The text was compiled from numerous antient MSS. Archbishop Usher is of opinion, that in many instances it follows the readings of Aquila's version, instead of those of the Septuagint. The Aldine text, however, is pronounced by Bishop Walton to be much purer than that in the Complutensian Polyglott, to which it is actually prior in point of time; for though the Polyglott bears date 1514—1517, it was not published until the year 1522. Father Simon and M. de Colomies concur in speaking very highly of the execution of the Aldine edition.

¹ This notice of the *principal* editions of the Septuagint version is chiefly taken from Masch and Boerner's edition of Le Long's *Bibliotheca Sacra*, part ii. vol. ii. pp. 263—323. Many other editions of this version, and of detached books of it, are there described, which we have not room to detail.

3. Της Θείας Γραφης, παλαιας δηλαδη και νεας απαντα. Divinæ Scripturæ Veteris Novæque omnia. Argentorati, apud Wolphium Cephalæum, 1526. 4 vols. 8vo.

This edition is of great rarity: the fourth volume contains the New Testament. It follows the text of Aldus, and is not only well and correctly printed, but possesses the additional merit of judicious punctuation. Though the chapters are distinguished, the text is not divided into verses; and a space is left at the beginning of each chapter for the insertion of the initial letter. The Apocryphal books, and a small but valuable collection of various readings, are added in this edition by the editor John LONICERUS, a disciple and follower of the illustrious reformer, Dr. Martin Luther. Copies of this edition are sometimes to be met with, having the date of 1529. They are however all of the same impression, the beginning of the preface being altered, the name of Lonicerus omitted, and that of Jerome submitted for Luther, with a new title-page.

4. Της Θείας Γραφης, παλαιας δηλαδη και νεας απαντα. Divinæ Scripturæ, Veteris ac Novi Testamenti omnia, innumeris locis nunc demum, et optimorum librorum collatione et doctorum vivorum operâ, multo quam unquam emendatiora, in lucem edita. Cum Cæs. Majest. gratia et privilegio ad quinquennium. Basileæ, per Joannem Hervagium, 1545, folio.

In this rare and little known edition, the text of Lonicerus is chiefly followed; it is said to surpass in correctness both the Strasburg and Venetian editions, and also has some valuable various readings. The preface was written by Melancthon.

5. Biblia Græca, Græcè et Latinè. . . . Basileæ, per Nicholaum Brylingerum. 1550, 5 vols. 8vo.

Each of the five volumes, of which this edition consists, has a distinct title-page which is printed by Masch. The Greek and Latin are placed in opposite columns; the former from the Aldine text, the latter from the Vulgate, as printed in the Complutensian Polyglott. The type, though rather too small to be read with ease, is pronounced by Masch to be distinct and neat.

6. Ἡ Παλαια Διαθηκη, κατα τους Εβδωμηνοντα δι' αυθεντίας Ευστου Ε' αχρου Αρχιερας εκδοθειτα. — Vetus Testamentum Græcum, juxta LXX Interpretes, studio Antonii Cardinalis CARAFÆ, ope virorum doctorum adjuti, cum prefatione et scholiis Petri Morini. Romæ ex Typographia Francisci Zannetti, 1586, folio.

A beautiful edition, of great rarity and value. The copies of it are of two dates; — some, with M.D. LXXXVI, as they originally appeared, and others with the date of M.D. LXXXVII, the figure 1. having been subsequently added with a pen. The latter copies are most commonly met with, and hence this edition is usually dated 1587. They contain 783 pages of text, preceded by four leaves of preliminary matter, which are followed by another (subsequently added), intitled *Corrigenda in notationibus Psalterii*. This last-mentioned leaf is not found in the copies bearing the date of 1586, which also want the privilege of Pope Sixtus V. dated May 9th, 1587, at whose request and under whose auspices it was undertaken by Cardinal Antonio Carafa, aided by Antonio Agelli, Peter Morus, Fulvio Ursino, Robert Bellarmín, Cardinal Sirlet and others. The celebrated Codex Vaticanus 1209 was the basis of the Roman or Sixtine edition, as it is usually termed; but the editors did not exclusively adhere to that MS., having changed both the orthography and readings whenever these appeared to them to be faulty. Such is the opinion of Drs. Hody and Grabe, Eichhorn, Morus, and other eminent critics; though the late Dr. Holmes has contended that the text of the Roman edition was printed from one single MS., which was exclusively followed throughout. The first forty-six chapters of Genesis, together with some of the Psalms, and the book of Maccabees, being obliterated from the Vatican manuscript through extreme age, the editors are said to have supplied this deficiency by compiling those parts of the Septuagint from a Grecian and Venetian MS. out of Cardinal Bessarion's library, and from another which was brought to them from Calabria. So great was the agreement between the latter and the Codex Vaticanus, that they were supposed to have been transcribed either the one from the other, or both from the same copy. Various readings are given to each chapter. This edition contains the Greek text only. In 1588, Flaminio Nobili printed at Rome in folio, *Vetus Testamentum secundum LXX. Latine redditum*. This Latin version was not composed by him, but compiled out of the fragments of the antient Latin translations, especially the Old Italic. It is a splendid volume, and of considerable rarity. The Roman edition was reprinted at Paris in 1628, in three folio volumes; the New Testament in Greek and Latin forms the third volume. This reprint is in great request, not only for the neatness and correctness of its execution, but

also for the learned notes which accompany it. Some copies are occasionally met with, dated *Parisii*, *Piget* 1641, which might lead us to suppose that they were distinct editions. De Bure however says, that they are but one and the same edition, with a new title-page, probably printed by the bookseller who had purchased the unsold copies.

7. Της Θείας Γραφης, παλαιας δηλαδη και νεας, απαντα. Divinæ Scripturæ, nempe Veteris ac Novi Testamenti, Omnia . . . Francofurti, apud Andree Wechelii Hæredes, 1597, folio.

This edition is formed after that of Hervagius, the errors of the latter being previously corrected. It has a collection of various readings, taken from the Complutensian, Antwerp, Strasburg, and Roman editions. Morinus charges the editor (who is supposed to have been Francis Junius or Frederick Sylbergius) with abandoning the Aldine text in four chapters of the book of Exodus, and in the twenty-fourth chapter of the book of Proverbs, and substituting the Complutensian text in its stead. It is very neatly printed on clear types, and is divided into verses.

8. Ἡ Παλαια Διαθηκη κατα τους Εβδομηκοντα. Vetus Testamentum Græcum, ex versione Septuaginta interpretum. Londini, excudebat Rogerus Daniel, 1653, 4to.

This edition is frequently mentioned in catalogues as being both in quarto and in octavo. Masch states that there is but one size, viz. in quarto, though the paper be different. It professes to follow the Sixtine edition: but this is not the fact; the editors having altered and interpolated the text in several places, in order to bring it nearer to the Hebrew text and the modern versions. The errors of this edition have been retained, 1. In that printed at Cambridge in 1653, 8vo. with a learned preface written by Bishop Pearson (whose initials are at the end); and 2. In the very neat Cambridge edition printed by Field in 1665, in three volumes 8vo. (including the Liturgy in Greek and the New Testament.) Field's edition was counterfeited, page for page, by John Hayes a printer at Cambridge, who executed an edition in 1684, to which he put Field's name and the date of 1665. The fraud however may easily be detected, by comparing the two editions; the typography of the genuine one by Field being very superior to that of Hayes. The genuine Cambridge edition was reprinted at Amsterdam, in 1683, in 12mo. without the Greek Testament. The editing of it is commonly, but erroneously, ascribed to Leusden. The omission of Bishop Pearson's initials at the end of the preface has caused the latter to be attributed to Leusden. The book is very neatly, but very incorrectly, printed in two columns, divided into separate verses. The Apocryphal books, which are found in the Cambridge edition, are altogether omitted.

9. Ἡ Παλαια Διαθηκη, κατα τους Εβδομηκοντα. Vetus Testamentum Græcum, ex versione Septuaginta interpretum, cum libris Apocryphis, juxta exemplar Vaticanum Romæ editum, et Anglicanum Londini excusum, Lipsæ, 1697, 8vo.

The editors of this impression were M. J. CLUYER and Tho. KLUMFF; though inferior to the London and Amsterdam editions in beauty of execution, it is very far superior to them in point of correctness. The prolegomena of John Frickius prefixed to it, contain a critical notice of preceding editions of the Septuagint Version, which is said to be very accurate.

10. Vetus Testamentum Græcum, ex versione LXX Interpretum, ex antiquissimo MS. Codice Alexandrino accuratè descriptum, et opæ aliorum exemplarium ac priscorum scriptorum, præsertim vero Hexaplaris Editionis Origenianæ, emendatum atque suppletum, additis sæpe asteriscorum et obelorum signis, summâ curâ edidit Joannes Ernestus GRABE, S.T.P. Oxonii, 1707, 1709, 1719, 1720. 4 vols. folio, and 8 vols. 8vo.

This splendid edition exhibits the text of the celebrated Codex Alexandrinus, now deposited in the British Museum. Though Dr. Grabe prepared the whole for the press, yet he only lived to publish the Octateuch, forming the first volume of the folio edition, in 1707, and the fourth, containing the metrical books, in 1709. The second volume, comprising the historical books, was edited by Francis Lee, M.D. a very eminent Greek scholar, in 1719; and the third volume, including the prophetic books, by W. Wigan, S.T.D., in 1720. This edition gives a fair representation of the Alexandrian Manuscript where it was perfect; but where it was defective and incorrect, the passages supplied and corrected readings are given, partly from the Codex Vaticanus, and partly from the Complutensian edition, in a smaller character than that employed in the text, the erro-

neous lections being printed in the margin. The prolegomena of Dr. Grabe contain a treasure of sacred criticism. Dr. Grabe designed to have added copious notes to this work, but was prevented by death from composing them. After the folio sheets were struck off, the pages were divided, and over-run into an octavo form, to prevent the book from being piratically printed in Germany.

11. Ἡ Παλαια Διαθήκη κατὰ τοὺς Εβδομήκοντα. Vetus Testamentum ex Versione Septuaginta Interpretum secundum Exemplar Vaticanum Romæ editum, accuratissimè denuo recognitum; una cum scholiis ejusdem editionis, variis Manuscriptorum Codicum Veterumque Exemplarium Lectionibus, necnon fragmentis Versionum Aquilæ, Symmachi, et Theodotionis. Summa cura edidit Lambertus Bos. Franequeræ. 1709. 4to.

An elegant and accurate edition, which is deservedly esteemed. The preface of the editor, Professor Bos, contains a critical disquisition on the Septuagint Version and its utility in sacred criticism, together with an account of the preceding principal editions. Bos's text was reprinted at Amsterdam in 1725, in two 8vo. vols. under the editorial care of David Mill. It contains some various readings from some MSS. at Leyden, which however are of no great critical value.

12. Ἡ Παλαια Διαθήκη κατὰ τοὺς Εβδομήκοντα. Vetus Testamentum ex Versione Septuaginta Interpretum, olim ad fidem Codicis MS. Alexandrini summo studio et incredibili diligentia expressum, emendatum et suppletum a Joanne Ernesti Græbio, S.T.P. Nunc vero exemplaris Vaticanæ aliorumque MSS. Codd. Lectionibus var. nec non criticis dissertationibus illustratum insigniterque locupletatum, summâ curâ edidit Joannes Jacobus BREITINGERUS. Tiguri Helvetiorum. 1730-1-2. 4 vols. 4to.

This edition is a correct reprint of Dr. Grabe's edition, to which are added, at the foot of the page, the various readings of the Roman or Vatican edition, and of three manuscripts belonging to the library of the Academy at Basle. The beauty of its typography and paper, and its critical value, concur to render this edition highly valuable; it is consequently both scarce and dear. Michaelis pronounces it to be the best edition of the Septuagint ever printed, that is, up to his time.

13. Ἡ Παλαια Διαθήκη κατὰ τοὺς Εβδομήκοντα. Vetus Testamentum Græcum ex Versione Septuaginta Interpretum, una cum Libris Apocryphis, secundum Exemplar Vaticanum Romæ editum et aliquoties recognitum, quod nunc denuo ad optimas quasque editiones recensuit, et potiores quasdam Codicis Alexandrini et aliorum lectiones variantes adjecit M. Christianus REINECCIUS. Lipsiæ, 1730. 8vo. 1757. 8vo. edit. secunda.

A neat and commodious edition, though the type is rather too small. The apocryphal books are at the end of the volume.

14. Ἡ Παλαια Διαθήκη. Vetus Testamentum ex versione Septuaginta Interpretum, ad Exemplar Vaticanum Romæ editum ex optimis codicibus impressum. Accesserunt Libri Apocryphi. Halæ, sumptibus Orphanotrophi. 1759. 12mo.

An edition of more promise than execution. Masch denounces it as very incorrect, and says, that instead of being taken from the best codices (as the editor professes), or editions, it agrees with the London, Cambridge, and Leipsic editions.

15. Vetus Testamentum Græcum, cum variis Lectionibus, edidit Robertus HOLMES, D.D. Decanus Wintoniensis. Tom. I. Oxonii, e Typographeo Clarendoniano. 1798. folio.

Vetus Testamentum Græcum, cum variis Lectionibus. Editionem a Roberto Holmes, S.T.P. inchoatam continuavit Jacobus PARSONS, S.T.B. Tom. II.—V. Oxonii, e Typographeo Clarendoniano. 1818-27. folio.

To the university of Oxford belongs the honour of giving to the public this valuable and splendid edition of the Septuagint Version. In the year 1788, the late Rev. Dr. Holmes, Dean of Winchester, circulated proposals for collating all the MSS. of that version known to be extant. These being liberally supported by public and private patrons,

Dr. H. published annual accounts of his collations, which amounted to sixteen in number, up to the time of his decease. In 1795 he published, in folio, two Latin epistles to the Bishop of Durham, containing specimens of his proposed work; and in 1798 appeared the first part of vol. i. containing the book of Genesis: part ii. comprising Exodus and Leviticus, was published in 1801; and the books of Numbers and Deuteronomy, which complete the first volume, in 1804. The date of 1798, therefore, in the title-page of the first volume, is not strictly correct. A general preface to this volume, in four chapters, discusses the history of the *Komæ*, or common text of the Septuagint Version, and its various corrections; describes the MSS. consulted for this edition (eleven of which were written in uncial letters, and upwards of one hundred in small letters); and gives an account of the printed editions of the LXX., of the Fathers, and other Greek writers quoted in the various readings, and of the several antient versions, viz. the Old Italic or Ante-Hieronimian Latin, the Coptic, Sahidic, Syriac (made from the Greek text), Arabic, Sclavonic, Armenian, and the Georgian versions, whence various readings in the Pentateuch have been extracted. Each of the five books of Moses is furnished with a short preface and an appendix; and at the end of the volume are eleven pages of *addenda et emendanda*. Dr. Holmes also published the book of Daniel, in 1805, according to the text of Theodotion and the Septuagint, in the same manner as the Pentateuch, a few months before his death. The text is printed on a strong and beautiful type, after the Sixtine or Roman edition of 1587; and the deviations from it, which are observable in the Complutensian and Aldine editions, and in that of Dr. Grabe, are constantly noted. The various lections are exhibited at the foot of the page. On Dr. Holmes's death, in 1805, after a considerable but unavoidable delay, the publication of this important work was resumed by the Rev. J. Parsons, A.M. (now B.D.) under whose editorial care the second volume was completed in 1818. It comprises all the historical books from Joshua to the second book of Chronicles inclusive; the several fasciculi of which were published in the following order, viz. Joshua in 1810; Judges and Ruth in 1812; 1 Kings in 1813; and the five remaining books in the four succeeding years, the whole being printed off in the early part of 1818. The third and fourth volumes, containing the book of Job to the Prophet Jeremiah, inclusive, were published between the years 1819-1825: and the remaining (or fifth) volume, which contains the Apocryphal books, between the years 1825 and 1827. The plan laid down by Dr. Holmes has been followed by his learned successor, whose continuation is executed in the same splendid and accurate manner as the Pentateuch. The reader will find a copious and very interesting critique on the *first* volume of this magnificent undertaking in the Eclectic Review, vol. ii. part i. p. 85-90, 214-221, 267-274, 337-348; and of the *second* volume in the Classical Journal, vol. ix. pp. 475-479, and vol. xix. 367-372.

16. *Psalterium Græcum è Codice MS. Alexandrino, qui Londini in Bibliotheca Musei Britannici asservatur, Typis ad Similitudinem ipsius Codicis Scripturæ fideliter descriptum, Curâ et Labore Henrici Herveii BABER, A.M. Musei Britannici Bibliothecarii. Londini, 1812, folio.*

This is an exact fac-simile of the book of Psalms, from the Codex Alexandrinus which has been described in the former part of this volume. There is a chasm of about nine leaves in the original manuscript, from Psalm xlix. 19. to Psalm lxxix. 12. The types are the same as were used for Dr. Woide's fac-simile edition of the New Testament, noticed in p. 19. *supra*. The numbers of the Psalms and verses are subjoined at the foot of the page, for convenience of reference. Appropriate marks are introduced, to point out words which have either become obliterated in course of time, or have been designedly erased, or which have been re-written by a later hand. At the end of the volume there is a collation of the various readings of the Alexandrian MS. of the book of Psalms, with the Roman edition of the Vatican Text of the Septuagint, printed in 1587. Twelve copies of this elegant fac-simile were printed on vellum, to match with the same number of copies of Dr. Woide's edition.

17. *Vetus Testamentum Græcum è Codice MS. Alexandrino, qui Londini in Bibliotheca Musei Britannici asservatur, Typis ad Similitudinem ipsius Codicis Scripturæ fideliter descriptum, Curâ et Labore Henrici Herveii BABER, A.M. Londini, 1816-28. 4 vols. folio.*

At the close of his preface to the preceding fac-simile edition of the Book of Psalms, the Rev. H. H. Baber announced his intention of proceeding with the Old Testament, in a similar manner: but this was an undertaking too vast and too extensive for an unbefitted clergyman. In consequence, therefore, of a memorial by Mr. B., seconded by the recommendation of several dignitaries of the Anglican church, as well as Professors and heads of colleges in the two universities, the British Parliament engaged to defray the expense of completing this noble work. (See the Memorial and other Proceedings in the Literary Panorama, vol. i. N.S. pp. 465-478.) The three first volumes comprise the

entire text of the Septuagint; and the fourth volume contains the Notes and the Prolegomena. The whole is executed in a splendid folio size, and in such a manner as faithfully to represent every iota of the original manuscript. The better to preserve the identity of the original, Mr. Baber has introduced a greater variety of type than Dr. Woide could command for his fac-simile edition of the New Testament, together with numerous woodcuts. The tail pieces, or rude arabesque ornaments at the end of each book, are also represented by means of fac-similes in wood. The edition is limited to two hundred and fifty copies, ten of which are on vellum. The execution of the whole of this noble undertaking is such as reflects the highest credit on the learned editor, and on his printers, Messrs. R. and A. Taylor.

18. *Vetus Testamentum Græcum ex Versione LXX secundum Exemplar Vaticanum Romæ editum. Accedunt variæ Lectiones e Codice Alexandrino necnon Introductio J. B. Carpzovii. Oxonii, e Typographæo Clarendoniano. 1817. 6 vols. 8vo.*

An accurate and beautifully-printed edition: there are copies on large paper. The introduction is extracted from the second and third chapters of Carpzov's *Critica Sacra*, Part III., which treatise is noticed in the subsequent part of this Appendix.

19. *Vetus Testamentum ex Versione Septuaginta Interpretum, juxta Exemplar Vaticanum, ex Editione Holmesii et Lamberti Bos. Londini, in Ædibus Valpianis. 1819. 8vo.*

This elegantly-executed volume is very correctly printed, after the editions of Holmes and Bos, and (which cannot but recommend it to students in preference to the incorrect Cambridge and Amsterdam reprints of the Vatican text,) its price is so reasonable as to place it within the reach of almost every one.

20. *Ἡ Παλαιὰ Διαθήκη κατὰ τοὺς Εβδομήκοντα. Vetus Testamentum ex Versione LXX Interpretum, juxta Exemplar Vaticanum, ex editione Holmesii et Lamberti Bos. Glasguæ, 1822. 3 tomis 12mo.*

This very neatly printed edition is also formed after those of Holmes and Bos: it was executed at the university press of Glasgow.

21. *Ἡ Παλαιὰ Διαθήκη κατὰ τοὺς Εβδομήκοντα: seu Vetus Testamentum Græce, juxta Septuaginta Interpretes ex auctoritate Sixti V. Editionis, juxta Exemplar originale Vaticanum Romæ editum quoad textum accuratissimè et ad amussim recusum, curâ et studio Leandri von Ess. Lipsiæ, 1824. 8vo.*

This edition is stereotyped, and is very neatly executed. There are copies on thick paper, which are an ornament to any library.

22. *Daniel secundum Septuaginta ex Tetraplis Origenis, nunc primum editus e singulari Codice Chisiano annorum supra 1000. Romæ, 1772. folio.*

For a full account of this splendid work, see *Bibl. Sussex.* vol. ii. part ii., pp. 281-283, and *Masch's Bibliotheca Sacra*, Part ii. vol. ii. pp. 320-322. The octavo reprints, at Gottingen in 1774, and at Utrecht in 1775, are very inferior to the original edition.

[ii.] EDITIONS OF ORIGEN'S HEXAPLA.

1. *Hexaplorum Origenis quæ supersunt. Ex Manuscriptis et ex Libris editis eruit et Notis illustravit D. Bernardus de MONTFAUCON. Accedunt Opuscula quædam Origenis anecdota, et ad calcem Lexicon Hebraicum ex veterum interpretationibus concinnatum, itemque Lexicon Græcum, et alia. Parisiis, 1713. 2 vols. folio.*

The best edition, unhappily very rare, of the remains of Origen's Hexapla. The first volume contains a very valuable preliminary disquisition on the Hebrew Text, and on the different antient Greek Versions; together with a minute account of Origen's biblical labours, and some incited fragments of Origen, &c. To these succeed the remains of the Hexapla, from Genesis to the Book of Psalms inclusive. The second volume com-

prises the rest of the Hexapla to the end of the twelve minor prophets, together with Greek and Hebrew Lexicons to the Hexapla.

2. *Hexaplorum Origenis quæ supersunt. Edidit, notisque illustravit Car. Frider. BAHRDT. Lipsiæ et Lubecæ, 1769–70. 2 vols. 8vo.*

Professor Bahrdt undertook this edition for those who could not afford to purchase Montfaucon's magnificent edition. He has omitted, as unnecessary, the translation of the fragments, the explanation of particular words occurring in the notes, and some scholia. He has improved the arrangement of the materials collected by Montfaucon, and has added some further fragments of Origen's Hexapla, from a Leipsic manuscript. Bahrdt has also given many additional notes, which however are not distinguished from those of Montfaucon. The Hebrew words are given in Greek characters. This edition was severely criticised by Fischer, in his *Prolusiones de Versionibus Græcis*, p. 34. note.

The Fragments of the versions by Aquila, Theodotion, and Symmachus, collected by Morin and others, are printed in the editions of the Septuagint Version executed at Rome in 1587, at Frankfort in 1597, at London in 1653, at Leipsic in 1697, and at Franeker in 1709.

3. *Animadversiones, quibus Fragmenta Versionum Græcarum V. T. a Bern. Montefalconio collecta, illustrantur, [et] emendantur. Auctore Jo. Gottfr. SCHARFENBERG. Specimina duo Lipsiæ, 1776–81. 8vo.*

4. *Curæ Hexaplares in Jobum, e Codice Syriaco-Hexaplati Ambrosiæ-Mediolanensi. Scripsit Henricus MIDDELDORFF. Vratislanæ, 1817. 4to.*

[iii.] ANOTHER ANTIENT GREEK VERSION.

1. *Nova Versio Græca Pentateuchi, ex unico S. Marci Bibliothecæ Codice Veneto. Edidit atque recensuit Chr. Frid. AMMON. Erlangæ, 1790–91. 3 vols. 8vo.*

2. *Nova Versio Græca Proverbiorum, Ecclesiastis, Cantici Canticorum, Ruthi, Threnorum, Danielis, et selectorum Pentateuchi Locorum. Ex unico S. Marci Bibliothecæ Codice Veneto nunc primum eruta, et notulis illustrata a Joanne Baptista Caspares D'Ansse de VILLOISON. Argentorati, 1784.*

(3.) *Antient Oriental Versions.*

[i.] THE SYRIAC VERSIONS.

The Peschito or Old Syriac Version.

1. *Biblia Syriaca Veteris et Novi Testamenti. Parisiis, 1645. folio. (In Le Jay's Polyglott Bible.)*

2. *Biblia Sacra Veteris et Novi Testamenti. Londini, 1657. folio. (In Bp. Walton's Polyglott Bible.)*

3. *Vetus Testamentum Syriace, eos tantum Libros sistens, qui in Canone Hebraico habentur, ordine vero, quoad fieri potuit, apud Syros usitato dispositas. In usum Ecclesiæ Syrorum Malabarensium, jussu Societatis Biblicæ recognovit, ad fidem codicum Manuscriptorum emendavit, edidit Samuel LEE, A. M. Linguae Arabicæ apud Cantabrigienses Professor. Londini, 1823. 4to.*

This edition was printed under the patronage of the Church Missionary Society, and at the expense of the British and Foreign Bible Society. Three manuscripts have been collated for this edition, viz. 1. The valuable manuscript brought by the Rev. Dr. Buchanan from Travancore in the East Indies, collated by Professor Lee; 2. Another manuscript belonging to the Rev. Dr. Adam Clarke; and, 3. A manuscript of the Syriac Pentateuch found by Mr. Lee in the Library of New College, Oxford. (Report of the Church Missionary Society for 1817–18, p. 154.)

4. *Novum Testamentum, Syriacè*, cura Alberti WIDMANSTADII. (Viennæ Austriacæ, 1555.) 4to.

The first edition of the Syriac New Testament: it is very rare. Dr. Masch has given a long account of it in his *Bibliotheca Sacra*, part ii. vol. i. pp. 70-79. There are copies dated Viennæ Austriacæ, 1562, 4to.; but they are the same edition with a new title-page.

5. *Novum Domini Nostri Jesu Christi Testamentum Syriacum, cum Versione Latina*; cura et studio Johannis LEUSDEN et Caroli SCHAAAF. Ad omnes editiones diligenter recensitum, et variis lectionibus, magno labore collectis, adornatum. Secunda editio a mendis repurgata. Lugduni Batavorum, 1717. 4to.

The first edition appeared in 1708; but copies are most commonly to be met with, bearing the date of 1709. Michaelis pronounces this to be "the very best edition of the Syriac New Testament. The very excellent Lexicon, which is annexed to it, will ever retain its value; being, as far as regards the New Testament, extremely accurate and complete, and supplying in some measure the place of a concordance." (Introd. to New Test. vol. ii. part i. p. 17.)

6. *Textus Sacrorum Evangeliorum Versionis Simplicis Syriacæ*, juxta Editionem Schaafianam, collatus cum duobus ejusdem vetustis Codd. MSS. in Bibliotheca Bodleiana repositis; nec non cum Cod. MS. Commentarii Gregorii Bar-Hebræi ibidem adservato, a Ricardo JONES. Oxonii, e Typographeo Clarendoniano, 1805. 4to.

This publication is necessary to complete Schaaf's edition; it has two fac-similes of the Syriac MSS. collated by the editor.

7. MICHAELIS (Joannis Davidis) *Curæ in Versionem Syriacam Actuum Apostolicorum*; cum Consectariis Criticis de Indole, Cognationibus, et usu Versionis Syriacæ Novi Fœderis. Gottingæ, 1755. 4to.

8. *Novum Testamentum Syriacè*, denuo recognitum, atque ad fidem Codicum Manuscriptorum emendatum. Londini, 1816. 4to.

A beautiful edition, executed at the press of Mr. Richard Watts, for the use of the Syrian Christians in India, by whom it is stated to have been received with the utmost gratitude. This edition was corrected for the press, as far as the Acts of the Apostles, by the late Rev. Dr. Buchanan; and was completed by the Rev. Samuel Lee, A.M. [now B.D.] Professor of Arabic in the University of Cambridge. The expense of the edition was defrayed by the British and Foreign Bible Society. There is an interesting communication by Prof. Lee concerning this edition, in Dr. Wait's Translation of Hug's Introduction to the New Test. vol. i. pp. 368-370, notes.

The preceding are the principal editions of the Old Syriac Version. For a more copious account of them and of various other editions, see Bp. Marsh's Translation of Michaelis's Introduction to the New Testament, vol. ii. part i. pp. 4-18. and part ii. 536-546; also Masch's *Bibliotheca Sacra*, part ii. vol. i. pp. 71-102.

The Philoxenian Syriac Version.

1. *Sacrorum Evangeliorum Versio Syriaca Philoxeniana*, ex Codd. MSS. Ridleianis in Bibliotheca Collegii Novi Oxon. repositis; nunc primum edita, cum Interpretatione Latinâ et Annotationibus Josephi WHITE. Oxonii, e Typographeo Clarendoniano, 1778. 2 tomis 4to.

2. *Actuum Apostolorum, et Epistolarum tam Catholicarum quam Paulinarum, Versio Syriaca Philoxeniana* cum Interpretatione Latinâ et Annotationibus Josephi White. Oxonii, e Typographeo Clarendoniano, 1799. 2 tomis 4to.

[ii.] THE ARABIC VERSION.

1. *Biblia Arabica Veteris et Novi Testamenti*. Parisiis, 1645, folio. (In Le Jay's Polyglott Bible.)

2. *Biblia Arabica Veteris et Novi Testamenti*. Londini, 1657. folio. (In Bp. Walton's Polyglott Bible.)

3. *Biblia Sacra Arabica, Sacræ Congregationis de Propaganda Fide jussu edita in usum Ecclesiarum Orientalium: additis è Regione Bibliis Latinis Vulgatis*. Romæ, 1671. 3 tomis folio.

This edition was published under the inspection of Sergius Risius, the Romish Bishop of Damascus. It is in Arabic and Latin. "But it is of no use, either to a critic or an expositor of the New Testament, being altered from the Latin Version." (Michaelis, vol. ii. part i. p. 93.)

4. *The Holy Bible, containing the Old and New Testaments in the Arabic Language*. Newcastle-upon-Tyne, 1811. 4to.

This edition was superintended by the late Arabic Professor, the Rev. J. D. Carlyle. Twelve copies were printed in large folio for presents: one of these is deposited in the British Museum.

5. *Novum D. N. Jesu Christi Testamentum, Arabice, ex Bibliotheca Leidensi; edente Thoma Erpenio. In Typographia Erpeniana Linguarum Orientalium*. [Lugduni Batavorum] Anno 1616. 4to.

Erpenius published this edition of the Arabic New Testament, from a manuscript said to be written A.D. 1342, in the monastery of Saint John, in the desert of Thebais: he has copied his manuscript with singular accuracy, even where there appeared to be grammatical errors. Michaelis says that this is the most elegant, faithful, and genuine edition of the Arabic version, but is unfortunately very difficult to be procured.

6. *Novum Testamentum Arabicum*. Londini, 1727. 4to.

This edition, which consisted of ten thousand copies, was printed at the expense of the Society for promoting Christian Knowledge, for the use of the Christians in Asia. Its basis is the text of the Paris and London Polyglotts: but the editor, Solomon Negri, has altered it in those passages which vary from the reading of our present Greek text. It is therefore of no use either in the criticism or interpretation of the New Testament. The same remark is applicable to

7. *Quatuor Evangelia, Arabice, Romæ, e Typographia Medicea, Romæ, 1591. folio.*

"This edition was printed at Rome in 1590 and 1591 in the Medicean printing-house: 1590 stands on the title-page, 1591 in the subscription: to some of the copies is annexed a Latin translation." (Michaelis.)

This Version appears to have been made from the Greek Text. The Roman edition of the Four Gospels was reprinted with some corrections in the Paris Polyglott, and again with very numerous corrections from manuscripts by Bishop Walton in the London Polyglott.

For more particular accounts of the preceding and of other editions of the Arabic Versions of the Old and New Testament, or of detached portions thereof, the reader is referred to Masch, part ii. vol. i. pp. 110-139; Michaelis's Introduction, vol. ii. part i. pp. 84-94; Schnurrer's *Bibliotheca Arabica*, pp. 389-397; and Hug's Introduction by Dr. Wait, vol. i. pp. 445-454.

[iii.] THE PERSIC VERSION.

1. *Pentateuchi Versio Persica, interprete Jacobo filio Joseph TAVOS, seu Tawsensi, Judæo*. Constantinopoli, 1546. folio.

This extremely rare edition, which is printed with Hebrew type, and accompanied with the Hebrew Text, is reprinted in the fourth volume of the London Polyglott, with Persian characters, and a Latin translation.

2. *Quatuor Evangeliorum Domini nostri Jesu Christi Versio Persica Syriacam et Arabicam suavissime reddens: ad verba et mentem Græci Textûs fideliter et venuste concinnata. . . . Per Abrahamum WHELOCUM*. Londini, 1657. folio.

3. *Evangelia Quatuor Persicè, interprete Simone F. Joseph Taurinensi, juxta codicem Pocockianum, cum Versione Latina Samuelis Clerici*. Londini, 1657. folio. (In the fifth volume of Bp. Walton's Polyglott Bible.)

[iv.] THE EGYPTIAN VERSIONS.

Coptic, or Dialect of Lower Egypt.

1. *Quinque Libri Moysis Prophetæ in Lingua Ægyptia.* Ex MSS. Vaticano, Parisiensi, et Bodleiano descripsit, ac Latine vertit David WILKINS. Londini, 1731. 4to.

2. *Psalterium Coptico-Arabicum.* Romæ, 1744. 4to.

3. *Psalterium Alexandrinum Coptico-Arabicum.* Romæ, 1749, 4to.

Both these editions of the Coptic Psalter were printed, at the expense of the Congregation de Propaganda Fide at Rome, for the benefit of the Coptic Christians in Egypt. The Arabic version is placed by the side of the Coptic text.

4. *Novum Testamentum Ægyptium, vulgo Copticum, ex MSS. Bodleianis descripsit, cum Vaticanis et Parisiensibus contulit, et in Latinum Sermonem convertit David WILKINS.* Oxonii, e Theatro Sheldoniano, 1716, 4to.

Sahidic or Dialect of Upper Egypt.

5. Appendix ad Editionem Novi Testamenti Græci e Codice Alexandrino descripti a G. C. Woide: in quâ continentur Fragmenta Novi Testamenti, juxta Interpretationem Dialecti Superioris Ægypti, quæ Thebaica vel Sahidica appellatur, e Codd. Oxoniens. maxima ex parte desumpta: cum Dissertatione de Versione Ægyptiaca, quibus subjicitur Codicis Vaticani Collatio. Oxonii, e Typographeo Clarendoniano. 1799. folio.

This work, which contains the completest collection of fragments of the Sahidic Version, was prepared for the press by Dr. Woide, and published after his death by the Rev. Dr. Ford.

6. *Friderici MÜNTER Commentatio de Indole Versionis Novi Testamenti Sahidicæ. Accedunt Fragmenta Epistolarum Pauli ad Timotheum, ex Membranis Sahidicis Musei Borgiani, Velitris.* Hafniæ, 1789, 4to.

Basmurico-Coptic Dialect.

7. *Fragmentum Evangelii S. Joannis Græco-Coptico-Thebaicum, ex Museo Borgiano, Latine versum et Notis illustratum ab Augustino Antonio GEORGIO.* Romæ, 1789. 4to.

There is an interesting account of this publication in the *Analytical Review*, vol. xvi. pp. 418—421.

8. *Fragmenta Basmurico-Coptica Veteris et Novi Testamenti, quæ in Museo Borgiano Velitris asservantur, cum reliquis Versionibus Ægyptiis contulit, Latine vertit, nec non criticis et philologicis adnotationibus illustravit, W. F. ENGELBRETH.* Hafniæ, 1816, 4to.

This publication contains fragments of the first and fifth chapters of the Prophecies of Isaiah, of the fourth chapter of St. John's Gospel, of St. Paul's first Epistle to the Corinthians, the Epistles to the Ephesians and to Philemon, the first Epistle to the Thessalonians, and of the Epistle to the Hebrews, in the Basmuric, Thebaic, and Memphitic Dialects, with a literal Latin version. The corresponding Greek Text is placed at the foot of the page. Notes are subjoined pointing out the various readings, with critical remarks.

[v.] ETHIOPIC VERSION.

No entire Ethiopic Bible has been printed. Masch (*Bibl. Sacr.* part ii. vol. i. pp. 145—155.) has given an account of the various portions of the

Old and New Testament which have appeared. Of these the following are most worthy of notice.

1. Psalmi et Canticorum Æthiopice. Studio Johannis POTKEN. Romæ, 1513. 4to.

The first portion of the Ethiopic Scriptures ever printed. It is very rare : it was reprinted at Cologne in 1518, in folio.

2. Psalterium Æthiopice. Londini, 1657. folio.

In the third volume of Bp. Walton's Polyglott Bible : the text is taken from Potken's two editions, with various readings, and notes by Dr. Edmund Castell.

3. Testamentum Novum ; cum Epistola Pauli ad Hebræos Quæ omnia Fr. Petrus Æthiops, auxilio piorum, sedente Paulo III. Pont. Max. et Claudio illius regni imperatore, inprimi curavit anno salutis 1548. [Romæ] 4to.

This edition, which is of extreme rarity, is divided into two volumes and four separate parts, viz. 1. The Gospels, the translation of which is much superior to that of the Epistles, where the translator appears to have been unequal to the task. (The Epistle to the Hebrews is placed after the Gospels, because it was the only one of St. Paul's Epistles which they had received when they put to press the Gospels, Apocalypse, the Catholic Epistles, and the Acts) ;—2. The Acts of the Apostles ; — 3. The fourteen Epistles of Saint Paul ; — 4. The seven Catholic Epistles ; — The Apocalypse is added as an Appendix. The MS. of the Acts being very imperfect, its chasms were supplied from the Vulgate. The Roman edition was reprinted in the London Polyglott : and a Latin translation of the Ethiopic version was published by Professor Bode at Brunswick, in 1752–1755, in 2 vols. 4to. (Michaelis, vol. ii. pp. 95–98. 610–614. Masch, part ii. vol. i. pp. 152, 153.)

[vi.] THE ARMENIAN VERSION.

Biblia, Armenice. Venetiis. 1805, 4to.

The first edition of the Armenian Bible was printed at Amsterdam in 1666, 4to., and was not very cordially received by the Armenian Christians, in consequence of its editor Uschan, Archbishop of Erivan, having altered it conformably to the Romish Vulgate Latin version. The second Edition, which was printed at Constantinople in 1705, also in 4to., is much more valuable : it was collated for Dr. Holmes's Edition of the Septuagint. Separate editions of the Armenian New Testament were printed at Amsterdam in 1668 and 1698, and another at Venice in 1789, which was superintended by Dr. Zohrab, a learned Armenian divine, who had collated a few manuscripts for it, and who accompanied it with some short notes. In this impression, which was reprinted verbatim in 1816, the editor marked 1 John v. 7. with an asterisk.

In 1805, the same learned editor published at Venice, at the expense of the college of the monks of St. Lazarus, his critical edition of the entire Armenian Bible, for which he made use of sixty-nine manuscripts, viz. eight of the entire Bible, fifteen of the Psalms, thirty-two of the Gospels, and fourteen of the Epistles and Acts of the Apostles. He took, for the basis of this edition, that manuscript of the whole Bible, which appeared to be the most antient and accurate : such errors as were discovered he corrected by means of other copies ; and in the margin he inserted the various readings, together with the number of manuscripts by which they were supported, and a few critical explanations, when necessary. In this edition, Dr. Zohrab has expunged 1 John v. 7., it being unsupported by any of the manuscripts which he had collated. (Masch, part ii. vol. i. pp. 173–180. Cellerier, Introduction au Nouv. Test. pp. 185, 186.) In 1825, Dr. Z. published a neat edition of the New Testament in *antient* and *modern* Armenian, in one volume 8vo. The modern version is said to be very exact and literal.

(4.) *Antient Western Versions.*

[i.] THE LATIN VERSIONS.

Ante-Hicronymian Versions, or those made before the time of Jerome.

1. Vetus Testamentum secundum LXX Latine redditum, et ex auctoritate Sixti V. Pont. Max. editum. Additum est Index Dictionum et Lo-

quotionum Hebraicarum, Græcarum, Latinarum, quarum observatio visa est non inutilis futura. Romæ, in Ædibvs Popvli Romani, 1588. folio.

This edition was designed as a companion to the celebrated edition of the Septuagint, printed at Rome in 1586, and described in p.35 of this Appendix. The editor, Flaminio Nobili, with the assistance of Antonio Agelli, collected with infinite labour all the fragments of the Ante-Hieronymian versions, which he found cited in the works of the antient Latin Fathers: the deficient passages he translated *de novo* into Latin, a circumstance which diminishes the value of his work. (Masch, part ii. vol. iii. pp. 6, 7.) This volume is extremely rare: a copy of it is in the Library of the British Museum.

2. *Biblorum Sacrorum Latinæ Versiones Antiquæ, seu Vetus Italica, et ceteræ quæcunque in Codicibus MSS. et Antiquorum Libris reperiri potuerunt: quæ cum Vulgata Latina et cum Textu Græco comparantur. Accedunt Præfationes, Observationes, ac Notæ, Indexque novus ad Vulgatam è regione editam, idemque locupletissimus. Opera et studio D. Petri SABATIER. Remis, 1743-49. 3 tomis folio.*

The first two volumes contain the Old Testament, and the apocryphal books. There are three versions of the Psalms, viz. the Old Italic Version, that of Jerome, and the modern Vulgate Version. The New Testament forms the third volume. The Greek-Latin MSS. consulted by Sabatier having chasms, he has supplied them from the modern Latin Vulgate, and has sometimes added in the notes quotations from the Latin Fathers. For a full description of this magnificent work, see Masch, part ii. vol. iii. pp. 9, 10.

3. *Evangeliarium Quadruplex Latinæ Versionis Antiquæ, seu Veteris Italicæ, editum ex Codicibus Manuscriptis, aureis, argenteis, purpureis, aliisque plusquam millenariæ antiquitatis: à Josepho BLANCHINO. Romæ, 1749. 2 tomis folio.*

A splendid edition of the four Gospels, taken from five manuscripts of the old Italic version, viz. the codices Vercellensis, Veronensis, Corbeiensis, Brixianus, and Forojulienensis. But Michaelis has reduced these to *four*, as the last-cited MS. contains only the corrected version of Jerome, and therefore ought not to have been printed with the others. (Introd. to New Test. vol. ii. p. 109.)

For bibliographical details of this edition, as well as of other portions of the Ante-Hieronymian versions, the reader is referred to Masch, part ii. vol. iii. pp. 16-19.

3. *Fragmenta Versionis Antiquæ Latinæ Ante-Hieronymianæ Prophetarum Jeremiæ, Ezechielis, Danielis, et Hoseæ, e Codice Rescripto Bibliothecæ Wirceburgensis. Edidit Dr. Fridericus MÜNTER. Hafniæ, 1821, 8vo. (In the Miscellanea Hafniensia Theologici et Philologici Argumenti, tom. ii. fascic. i. pp. 81-148.)*

The Codex Rescriptus, whence these fragments of an Ante-Hieronymian version have been transcribed, was discovered by Dr. Feder, in the library of the university of Wurtzburg; who copied nearly all that is legible, comprising portions of the prophecies of Jeremiah, Ezekiel, Daniel, and Hosea. Dr. Feder having allowed Dr. Frederick Münter, Bishop of Seeland, to make use of his labours, that learned prelate has here printed the fragments in question. They differ materially from the fragments occurring in Sabatier's splendid publication above noticed. Bp. Münter refers the date of the original writing to the sixth or seventh century.

The Version of Jerome.

S. Eusebii Hieronymi Stridonensis Presbyteri Divina Bibliotheca ante hac inedita; complectens Translationes Latinas Veteris et Novi Testamenti, tum ex Hebræis tum Græcis fontibus derivatas, innumera quoque scholia marginalia antiquissimi Hebræi cujusdam scriptoris anonymi, Hebræas voces pressius exprimentis. Studio et Labore Monachorum ordinis S. Benedicti e congregatione S. Mauri. Parisiis, 1693, folio. (The first volume of the Benedictine edition of Jerome's works.)

For an account of Jerome's biblical labours, see Part I. Chap. II. Sect. IV. of the present Volume. This edition is printed from six manuscripts. Editions of other portions of Jerome's translation are described by Masch, part ii. vol. iii. pp. 21-23.

The Latin Vulgate Version.

The printed editions of the Latin Vulgate are so very numerous, that two or three of the most important, or most accessible, can only be here noticed. A particular description of all the editions is given by Masch, part ii. vol. iii. pp. 58–372; and of the principal editions, by Brunet, Manuel du Libraire, tom. i. art. Biblia. *Two hundred and seventeen* Latin Bibles, principally of the Vulgate version, (many of which are of extreme rarity,) are described in the Bibl. Sussex. vol. i. part ii. pp. 288–510.

1. *Biblia Sacra Vulgatæ Editionis, tribus tomis distincta.* Romæ, ex Typographia Apostolica Vaticana, folio.

After the preceding title, we read the following on an engraved title-page :

“*Biblia Sacræ Vulgatæ Editionis ad Concilii Tridentini præscriptum emendata et a Sixto V. P. M. recognita et approbata.* Romæ, ex Typographia Apostolica Vaticana, M. D. XC.”

Notwithstanding the great pains bestowed upon this edition, which by a bull was authoritatively declared to be the standard of all future impressions, its extreme incorrectness excited general discontent. At first, it was attempted to remedy the evil by printing the requisite corrections on small slips of paper, which were to be pasted over the incorrect passages : but Gregory XIV., who succeeded Sixtus V. in the pontificate, found it more convenient to suppress the remaining copies of this edition, which has therefore become of extreme rarity. (Renouard, *Annales de l’Imprimerie des Aldes*, tom. ii. pp. 164–166.)

2. *Biblia Sacræ Vulgatæ Editionis Sixti V. Pontificis Max. jussu recognita et edita.* Romæ, ex Typographia Apostolica Vaticana. 1592, folio.

This edition was printed under the auspices of Clement VIII., the successor of Sixtus V., whose constitution declares it to be the only authentic edition : it is the basis of all subsequent editions, printed for the members of the Romish church. For an account of the fatal variances between these two revisions, see Part I. Chap. II. Sect. IV. § 1, 2. of the present Volume. A third edition was printed in 1593, in 4to. They are both very rare. Copies of them, as well as of the Sixtine edition, are in the British Museum.

3. *Biblorum Sacrorum Vulgatæ Versionis Editio.* Jussu Christianissimi Regis ad Institutionem Serenissimi Delphini. Parisiis, excudebat Fr. Amb Didot, 1785, 2 tomis 4to.

A chef-d’œuvre of typography : only two hundred and fifty copies were printed with the words “ad Institutionem Serenissimi Delphini” in the title-page. These bear a higher price than the other quarto copies which were dedicated to the clergy of France. Peignot states, that *two* copies of this edition were printed on vellum. There are copies of the same edition in eight volumes, 8vo., with a dedication to the Gallican clergy, by the printer, F. A. Didot.

4. *Biblia Sacra Vulgatæ Editionis Sixti Quinti Pont. Max. jussu recognita atque edita* Romæ ex Typographia Apostolica Vaticana MDXCIII. Editio nova, auctoritate summi pontificis Leonis XII. excusa. Francofurti a. M. [ad Mœnum], 1826. Royal 8vo.

A beautiful and correct edition, which sells for 1*l.* 1*s.* It contains all the prefatory and other preliminary matter of the Roman edition ; and, besides the ordinary divisions of chapters and verses, it also has the old subdivisions of A. B. C., &c., introduced by Cardinal Hugo, of which an account is given in the former part of the present Volume.

The Latin Vulgate is found in all the Polyglott editions of the Bible ; and various other editions may be met with, the price of which varies from twelve shillings to three or four guineas and upwards, according to their rarity and condition.

5. *Codex Quatuor Evangeliorum Latinus Rehdigerianus, Matthæus et Marcus, cum Textu Græco et Editione Vulgata collatus a Joh. Ephr. SCHEIBEL.* Vratislaviæ, 1763, 4to.

The manuscript, the text of which is here published, is preserved in the library belonging to the church of St. Elizabeth at Breslau.

[ii.] GOTHIC VERSION.

1. *Sacrorum Evangeliorum Versio Gothica ex Codice Argenteo emendata atque suppleta, cum Interpretatione Latina et Annotationibus Erici Benzeli non ita pridem Archiepiscopi Upsaliensis. Edidit, Observationes suas adjecit, et Grammaticam Gothicam præmisit Edwardus LYE. Oxonii, e Typographeo Clarendoniano. 1750, 4to.*

The best edition of the Gothic version of the four Gospels. The first appeared at Dordrecht, under the superintendence of Francis Junius, in 1665¹, 4to, which has the Anglo-Saxon version annexed. For the second edition we are indebted to George Stiernhelm, at Stockholm, in 1671, who has added the Swedish, Icelandic, and Latin Vulgate versions to the translation of Ulphilas. This third edition was prepared for the press by the learned Eric Benzel, archbishop of Upsal (who made a new copy from the original manuscript); and was published after his decease by Mr. Lye, at Oxford, in 1760, in small folio. It is executed in Gothic letters; the errors of the preceding editions are corrected; and many of the various lections, with which the Gothic version furnishes the Greek Testament, are remarked in the notes.

2. *Ulphilæ Versio Gothica nonnullorum Capitum Epistolæ Pauli ad Romanos, e Cod. Biblioth. Guelpherbytanæ, cum Commentariis Francisci Antonii KNITTEL. [1762.] 4to.*

The fragment of the Gothic version, printed in this publication, has been reprinted, in the following article, and also in the appendix to the second volume of Mr. Lye's *Saxon and Gothic Latin Dictionary*.

3. *Fragmenta Versionis Ulphilanæ, continentia Particulas aliquot Epistolæ Pauli ad Romanos, ex Codice Rescripto Bibliothecæ Guelpherbytanæ eruta, et a Francisco Antonio Knittel edita, cum aliquot annotationibus typis reddita a Johanne IHRE. Accedunt duæ Dissertationes ad Philologiam Mæso-Gothicam spectantes. Upsaliæ, 1763, 4to.*

4. *Johannis ab IHRE Scripta Versionem Ulphilanam et Linguam Mæso-Gothicam illustrantia, ab ipso doctissimo auctore emendata, novisque accessionibus aucta, jam vero ob præstantiam ac raritatem collecta, et unâ cum aliis scriptis similis argumenti edita, ab Antonio Friderico Busching. Berolini, 1773, 4to.*

This volume, which is not of very frequent occurrence, contains Ihre's learned Disquisition, intitled *Ulphilas Illustratus*; various fragments of Ulphilas's version; five dissertations illustrative of them; a specimen of a *Glossarium Ulphilanum*, with prefaces prefixed to it. In an appendix, the editor has subjoined dissertations on Ulphilas, by Heupelius (with remarks on Heupelius by Oelrichs), Esberg, and Sædermann; specimens of critical observations on the old Gothic translation of the Gospels, by John Gordon, a learned Scottish advocate; and a dissertation by Wachter, on the language of the *Codex Argenteus*.

5. *Ulphilas Gothische Bibel-übersetzung, die älteste Germanische Urkunde, nach Ihre's Text: mit einer grammatisch-wörtlichen Lateinischen Uebersetzung, und einem Glossar, ausgearbeitet von Friedrich Karl FULDA; das Glossar umgearbeitet von W. F. H. REINWALD; und den Text nach Ihre's genauer abschrift der silbernen Handschrift in Upsal, sorgfältig berichtet, samt einer historisch-kritischen Einleitung, versehen und herausgegeben von Johann Christian ZAHN. Weissenfels, 1805, 4to.*

A learned preface by J. C. Zahn, in the German language, contains a history of the Gothic version and of the various preceding editions of its fragments. To this succeed the fragments themselves, in the Roman character. The text of them is given from a very beautiful and exact copy, which the celebrated scholar Ihre had procured to be made under his own inspection, and with the design of printing it. The editor has placed Ihre's Latin translation by the side of the text; and has also added an interlineary Latin version, critical notes placed at the foot of each page, and an historical introduction. These are followed by a *Grammar of the Gothic language* by F. K. Fulda, and by a *Gothic Glossary* compiled by W. F. H. Reinwald. "The text is carefully given; the grammatical

¹ There are copies dated in 1684; but they are said by Masch to be the same edition with a new title-page. Part ii. vol. iii. p. 706.

and critical remarks added in the margin below, are short, directly applied to the point, and well conceived; and the whole of the rich apparatus of the book is valuable."—(Hug's *Introd. to the New Test.* by Dr. Wait, vol. i. pp. 487, 488.) A copy of this curious and valuable work is in the library of the British Museum.

6. The Gothic Gospel of Saint Matthew, from the Codex Argenteus of the fourth century; with the corresponding English or Saxon, from the Durham Book of the eighth Century, in Roman Characters; a literal English Lesson of each: and Notes, Illustrations, and Etymological Disquisitions on Organic Principles. By Samuel HENSHALL, M. A. London, 1807, 8vo.

7. *Ulphilæ Partium Ineditarum, in Ambrosianis Palimpsestis ab Angelo MAIO repertarum, Specimen, conjunctis curis ejusdem Maii et Caroli Octavii Castillionæi editum.* Mediolani, 1819, 4to.

This work is illustrated by two plates; the first containing fac-similes of the Codices Rescripti discovered in the Ambrosian Library, (of which some account has already been given,) and the other containing a fac-simile specimen of a Greek mathematical treatise, in which the names of Archimedes and Apollonius are mentioned, and which signor Mai discovered under some Lombard Latin writing of great antiquity.

[iii.] THE SCLAVONIC VERSION.

Wiwlia, sinetz Knigi, wetchago i nowago sawieta pojasiku slowensku.—The Bible, that is to say, the Books of the Old and New Testament in the Slavonic language. Östrog, 1581, folio.

This is the editio princeps of the *entire* Slavonic Bible: an interesting account of various previous editions of detached portions of the Old and New Testament, as well as of the pains bestowed in order to render this impression correct, will be found in Dr. Henderson's *Biblical Researches*, pp. 78–82. Clement, (*Biblioth. Curieuse*, tom. iii. pp. 441–444.) has given a minute description of it; to which Dr. Dibdin acknowledges himself indebted for part of his account of Earl Spencer's copy. (*Bibliotheca Spenceriana*, vol. i. pp. 90–93.) But Dr. Henderson, from his residence in Russia, and his critical acquaintance with the Slavonic language, has been enabled to add much important information (which does not admit of abridgment) relative to this and to subsequent editions of the Slavonic version, which was utterly unknown to those bibliographers. See his *Biblical Researches*, pp. 83–86. 92–103.

[iv.] THE ANGLO-SAXON VERSIONS.

1. *Heptateuchus, Liber Job, et Evangelium Nicodemi, Anglo-Saxonice. Historiæ Judith Fragmentum, Dano-Saxonice.* Edidit nunc primum ex MSS. Codicibus Edwardus THWAITES. Oxoniæ, 1699, 8vo.

The Anglo-Saxon version of the Heptateuch, that is, of the five books of Moses and the books of Joshua and Judges, was made towards the close of the tenth century by Ælfric, archbishop of Canterbury; and was published by Mr. Thwaites from an unique manuscript preserved in the Bodleian library. The book of Job, also translated by Ælfric, was printed from a transcript of a MS. in the Cottonian Library (now in the British Museum); and the apocryphal Gospel of Nicodemus, from Junius's copy of the original manuscript in the Library of Corpus Christi College, Cambridge. The Danish-Saxon version of the book of Judith (a fragment of which is given in the publication now under notice) was made during the time when England groaned under the yoke of the Danish kings. A few notes on Ælfric's preface, and some various readings collected from an Anglo-Saxon fragment of the book of Exodus, and the pseudo-gospel of Nicodemus, close this curious and rare volume.

2. *Psalterium Davidis Latino-Saxonicum Vetus, a Johanne Spelmanno, D. Henrici fil. editum e vetustissimo exemplari MS. in Bibliotheca ipsius Henrici, et cum tribus aliis non multo minus vetustis collatum.* Londini, 1640, 4to.

3. The Gospels of the fower Euangelistes translated in the olde Saxons tyme out of Latin into the vulgare tounge of the Saxons, newly collected

out of auncient Monumentes of the sayd Saxons, and now published for testimonie of the same. London, printed by John Daye. 1571, 4to.

The Anglo-Saxon text is divided into chapters, and is accompanied by the English version then in use, in a parallel column, divided into chapters and verses "which," it is stated in a prefatory note, "was observed for the better understanding of the reader." The editor of this now rare volume was Matthew Parker; it has a preface, written by the celebrated martyrologist, John Foxe, by whom it is dedicated to Queen Elizabeth.

Two other editions of the Anglo-Saxon gospels have been printed, viz. by William Lisle, in 4to., London, 1658; and by Thomas Marshall, in 4to., Dordrecht, 1665, with the Maso-Gothic version. Of the last edition there are copies, with Amsterdam, 1684, in the title; but these are the same edition with a new title-page.

vi. *Modern Versions of the Old and New Testaments.*

(1.) *General Observations on the Circulation of the Scriptures.*

I. *Scarcity and high prices of the Scriptures.*—II. *Rude attempts to convey an idea of their contents to the poor and illiterate.*—*Account of the BIBLIA PAUPERUM.*—III. *Number and classification of the Translations of the Bible into Modern Languages.*

I. IN the early ages of Christianity, however anxious its professors must have been to become possessed of the sacred volume, — and however widely it was read in their assemblies for divine worship, — still the publication of a version was not what it now is, — the emission of thousands of copies into the world. It consisted, in a great measure, in translators permitting their manuscripts to be transcribed by others; and so long as the tedious process of copying was the only one which could be resorted to, exemplars of the sacred writings must have been multiplied very slowly. Before the inventions of paper and printing, manuscripts were the only books in use, and bore such excessively high prices, especially those which were voluminous, that few besides the most opulent could afford to purchase them¹: even monasteries of some consideration had frequently only a missal. So long as the Roman empire subsisted in Europe, the reading of the Scriptures in Latin universally prevailed: but, in consequence of the irruptions of the barbarous nations, and the erection of new monarchies upon the ruins of the Roman power, the Latin language became so altered and corrupted, as no longer to be intelligible by the multitude, and at length it fell into disuse, except among the ecclesiastics.

In the eighth and ninth centuries, when the Vulgate Latin version had ceased to be generally understood, there is no reason to suspect any intention in the Church of Rome to deprive the laity of the Scriptures. "Translations were freely made, although the acts of the saints were generally deemed more instructive. Louis the Debonair is said to have caused a German version of the New Testament to be made. Otfrid, in the same" (that is, the ninth) "century, rendered the Gospels, or rather abridged them, into German Verse: this work is still extant, and is, in several respects, an object of curiosity. In the eleventh or twelfth century, we find translations of the Psalms, Job, Kings, and the Maccabees, into French. But, after the diffusion of heretical principles, it became expedient to secure the orthodox faith from lawless interpretation.

¹ Concerning the rarity and high prices of books, during the dark ages, the reader will find several authentic anecdotes in the first volume of an 'Introduction to the Study of Bibliography,' (pp. 345–349), by the author of this work.

Accordingly the council of Thoulouse, in 1229, prohibited the laity from possessing the Scriptures; and this prohibition was frequently repeated upon subsequent occasions.”¹

II. Although the invention of paper, in the close of the thirteenth or early in the fourteenth century, rendered the transcription of books less expensive, yet their cost necessarily placed them out of the reach of the middling and lower classes, who (it is well known) were immersed in the deepest ignorance. Means, however, were subsequently devised, in order to convey a rude idea of the leading facts of Scripture, by means of the *Block Books* or *Books of Images*, as they are termed by Bibliographers, of which the following notice may not be unacceptable to the reader.

The manufacturers of playing cards, which were first invented² and painted in the fourteenth century, had in the following century begun to engrave on wood the images of the saints, to which they afterwards added some verses or sentences analogous to the subject. As the art of engraving on wood proceeded, its professors at length composed historical subjects, chiefly (if not entirely) taken from the Scriptures, with a text or explanation engraved on the same blocks. These form the *Books of Images* or *Block Books* just mentioned: they were printed from wooden blocks; one side of the leaf only is impressed, and the corresponding text is placed *below, beside, or proceeding out of*, the mouth of the figures introduced.

Of all the *Xylographic* works, that is, such as are printed from wooden blocks, the *BIBLIA PAUPERUM* is perhaps the rarest, as well as the most antient; it is a manual, or kind of catechism of the Bible, for the use of young persons, and of the common people, whence it derives its name, — *Biblia Pauperum*, — *the Bible of the Poor*; who were thus enabled to acquire, at a comparatively low price, an imperfect knowledge of some of the events recorded in the Scriptures. Being much in use, the few copies of it which are at present to be found in the libraries of the curious, are for the most part either mutilated or in bad condition. The extreme rarity of this book, and the circumstances under which it was produced, concur to impart a high degree of interest to it.

The *Biblia Pauperum* consists of forty plates, with extracts and sentences analogous to the figures and images represented therein; the whole are engraven on wood, on one side of the leaves of paper; so that, when folded, they are placed opposite to each other. Thus, as the white sides of the leaves may be cemented together, the total number is reduced to twenty, because the first and last page remain blank. Copies, however, are sometimes found, the leaves of which not having been cemented on their blank side, are forty in number, like the plates. Each plate or page contains four busts, two at the top, and two at the bottom, together with three historical subjects: the two upper busts represent the prophets or other persons whose names are always written beneath them; the two lower busts are anonymous. The middle of the plates, which are all marked by letters of the alphabet in the centre of the upper compartment³, is occupied by three historical pictures, one of which is taken from the New Testament; this is the *type* or principal subject, and occupies the centre of the page between the two antitypes or other subjects

¹ Hallam's *View of Europe during the Middle Ages*, vol. ii. p. 536. 4to. edition.

² They appear to have been first invented in 1390 by Jacquemin Gringonneur, a painter at Paris, for the amusement of Charles VI. king of France, who had fallen into a confirmed melancholy, bordering on insanity. Rees's *Cyclopædia*, vol. vi. article *Cards*.

³ These letters, Dr. Dibdin thinks, are the origin of the signatures which are used to denote the order of the sheets in printed books. Bib. Spenc. vol. i. p. xxvi.

which allude to it. The inscriptions which occur at the top and bottom of the page, consist of texts of Scripture and Leonine verses.

Thus in the fortieth plate, of which our engraving is a copy¹, the two busts of David and Isaiah are placed in the middle of the upper part of the page, between two passages of the Bible. The *first* of these, on the left of those prophets, is partly taken from the Song of Solomon (chap. v. 7, 8.) and runs thus: *Legitur in Cantico Canticorum quarto capite, quod (or quo) sponsus alloquitur sponsam, et eam sumendo dixit; "Tota pulchra et amica mea, et macula non est in te. Veni, amica mea; veni, coronabere." Sponsus verus iste est Christus; qui, in assumendo eam sponsam, quæ est anime sine macula omnis peccati, et introducit eam in requiem eternam, et coronat eam coronâ immortalitatis.*²

The *second* passage, which is on the right of David and Isaiah, is taken from the Book of Revelation, and runs thus: "*Legitur in Apocalypsi xxi^o. capite, quod angelus Dei apprehendit Jhoannem Evangelistam, cum esset in spiritu, et volens sibi ostendere archana Dei dixit ad eum; "Veni, et ostendam, tibi sponsam, uxorem agni." Angelus loquitur ad omnes in generali, ut veniant ad auscultandum in spiritu agnum innocentem Christum, animam innocentem coronantem.*"³

Beneath the bust of David, which is indicated by his name, is a scroll proceeding from his hand inscribed *Tanquam sponsus dominus procedens de thalamo suo*. [See Psal. xix. 5. Vulgate Version.]

Beneath Isaiah is *ysaye vi*, with a label proceeding from his hand inscribed *Tanquam sponsus decoravit me corona*. [See Isa. lxi. 10. Vulgate Version.]

The letter . v . between these two labels denotes the order of the plate or page, as the cuts in this work follow each other according to two sets of alphabets, each of which extends from a to v only: when the first series is completed, a second is begun, the letters of which are distinguished by two points . a . . b . . c . . &c.

In the central compartment, between the busts above described, is the type or principal subject; it represents the rewards of the righteous in the eternal world, and the Redeemer is introduced as bestowing the crown of life on one of the elect spirits. The antitype on the left is the daughter of Sion, crowned by her spouse with the following Leonine verse,

Laus aie vere: spōsū bñ sēst here;
that is,

Laus anime vere sponsum bene sensit habere.

The antitype on the right is an angel, speaking to St. John, with this verse beneath:

Spōs^a amat spōsam X^s nimis et speciosam;
that is,

Sponsus amat sponsam Christus nimis et speciosam.

From the left hand figure of the bust at the bottom of the plate proceeds this label: *corona tua c'culigata* [circumligata] *siet* [sit] *et calciame* [calciamenta] *i peb^a* [in pedibus], with a reference to Ezekiel, ch. xxiv. The twenty-third verse of that chapter [Vulgate Version] is most probably the passage intended.

¹ Made from the last plate or page of the exemplar, which was the late Mr. Willett's. See the engraving facing the title-page.

² The above sentences are printed *without* the contractions, which are so numerous and so complex, as to be with difficulty understood by any who are not conversant in antient records and early-printed books.

³ See preceding note.

From the figure on the right (which seems to have been designed for the prophet Hosea, as the other figure may mean the prophet Ezekiel), proceeds the label *Sponsabo te mihi in sempiternum*, &c. with a reference to Hosea v. The passage alluded to will be found in Hos. ii. 19. which runs thus:—*Sponsabo te mihi in sempiternum, et sponsabo te mihi in justitia, et in misericordia et in miserationibus.* [Vulgate Version.]

The last line in our fac-simile of the *Biblia Pauperum* may be thus read:

V⁹ tūc gaudēt aīe sibi, qū bonū dat^r ome.

that is,

Versus. Tunc gaudent animæ sibi quum bonum datur omne.

Bibliographers are by no means agreed concerning the age¹ which they assign to the curious volume above described. Mr. Dibdin², it is apprehended, dates it too low, in fixing it to the year 1450: and though the cuts are not designed in so heavy and Gothic a style as Baron Heineken ascribes to them, yet the execution of them on the wood-blocks is confessedly very coarse, as our specimen (which is an exact fac-simile) will abundantly prove. The form of the letters also is too Gothic, and too void of proportion, to bear so late a date: indeed, if they be compared with the letters exhibited in some of the fac-similes in the *Bibliotheca Spenceriana* (which are supposed to have been executed between 1420 and 1430), the similarity of coarseness in the shape of the letters will render it probable that the *Biblia Pauperum* is nearly of equal antiquity. In fact, it is this very coarseness of the letters (as Heineken has remarked) which has caused the edition above described to be preferred to every other of the *Biblia Pauperum*.³

¹ Baron Heineken, who has examined several copies of this work with minute attention, has discovered five different editions of the *Biblia Pauperum*; the fifth is easily known, as it has fifty plates. In executing the other four editions, the engravers, he observes, have worked with such exactness, that there is very little difference between any of them, so that it is impossible to determine which is the first. The attentive bibliographer, however, will discover several variations. These are pointed out by Heineken, who has described the subjects of the different plates or leaves with much minuteness. As his interesting work is in the hand of every bibliographer and amateur, it will be sufficient to refer to his *Idée d'une Collection d'Estampes*, pp. 293–333; from which Santander has abridged his neat account, *Dict. du xv. Siècle*, vol. ii. pp. 207–210. Lambinet (*Recherches sur l'Imprimerie*, pp. 61–72;) and Daunou (*Analyse des Opinions sur l'Origine de l'Imprimerie*, pp. 7–15.) have short but interesting notices, relative to this and the other Books of Images, which will repay the trouble of perusal to those who have not the dear volume of Heineken, or the elaborate work of Santander.

² *Bibliotheca Spenceriana*, vol. i. p. xxvi.

³ The rarity of the *Biblia Pauperum* has caused the few copies of it, which are known to be extant, to be sold for the most exorbitant prices. These indeed have varied according to the condition and difference of the several editions. The copy which Heineken describes as the first (and which is noticed above, cost at the sale of M. de Boze, in 1753, 1000 livres, (45*l.* 15*s.*); at the sale of M. Gaignat in 1769, 830 livres, (36*l.* 6*s.*); at the sale of M. Paris in 1791, 51*l.*; and that of Mr. Willet, in 1813, two hundred and forty-five guineas! The edition, described by Heineken as the second, produced at M. Verdussen's sale, in 1776, 250 florins of exchange, (about 24*l.*); at that of M. la Valliere, in 1783, 780 livres, (34*l.* 2*s.* 6*d.*); and at that of M. Crevenna, in 1789, 946 livres, (41*l.* 7*s.* 9*d.*) Copies of the *Biblia Pauperum* are in his Majesty's library (formerly Gaignat's copy); in that of Earl Spencer; the Bodleian and Corpus Christi Libraries, at Oxford; Bennet College Library, Cambridge; in the Hunterian Museum, Glasgow, (it is very imperfect); in the Royal Library at Paris (formerly Valliere's copy; it is imperfect); and in the Public Library at Basle. For an account of the *Speculum Humanae Salvationis* and the other curious Books of Images, see the author's Introduction to Bibliography, vol. ii. Appendix, pp. v—xiv.; and Baron Heineken's *Idée Générale d'une Collection complète d'Estampes.* Leipsic, 1771. 8vo.

III. The discovery of the art of printing in the fifteenth century, and the establishment of the glorious Reformation throughout Europe in the following century, facilitated the circulation of the Scriptures. Wherever its pure doctrines penetrated, the nations that embraced it, adopting its grand principle — that the Bible contains the Religion of Protestants, were naturally desirous of obtaining the sacred volume in their respective languages. And even in those countries into which the Reformed Doctrines were but partially introduced, it was found necessary to yield so far to the spirit of the times, as to admit, in a limited degree, vernacular translations among the people.¹ Since the Reformation, wherever learned and pious missionaries have carried the Christian Faith, the Scriptures have been translated into the languages of its professors.

The total number of dialects, spoken in any part of the world, is computed to be about five hundred; and of these somewhat more than one hundred appear to constitute languages generically distinct, or exhibiting more diversity than resemblance to each other. Into upwards of one hundred and fifty of these various dialects the sacred Scriptures have been translated, either wholly or in part; and not less than sixty of them are versions in the languages and dialects of Asia. It is obvious that very few modern versions can be of service in the criticism or interpretation of the Bible; but as the author has been censured for omitting them in the first edition of this work, he has endeavoured to supply that deficiency, and to procure the best information possible, on a topic so interesting to every sincere professor of Christianity.

The modern versions of the Scriptures are twofold, viz. in the Latin language, and in the vernacular language of all the countries in which Christianity has been propagated: and both are made either by persons in communion with the Church of Rome or by Protestants.

(2.) *Modern Latin Versions of the Old and New Testaments.*

[i.] LATIN VERSIONS OF THE ENTIRE BIBLE, OR OF THE OLD TESTAMENT.

Versions made by Romanists.

Of the modern Latin versions of the Old Testament, made by individuals in communion with the Church of Rome, those of Pagninus, Montanus, Malvenda, Cajetan, and Houbigant, are particularly worthy of notice.²

1. PAGNINUS. — *Veteris ac Novi Testamenti nova translatio, per Sanct. PAGNINUM edita.* Lugduni, 1528, in large 4to.

Sanctes Pagninus, a Dominican monk, was the first modern oriental scholar who attempted to make a new translation of the Scriptures from the original languages. Having, in the course of his studies, been led to conceive that the Vulgate Latin Version of Jerome (of which an account has been given in the former part of this volume) was greatly corrupted, he undertook to form a new translation of the Old Testament from the Hebrew, following Jerome only where he thought that his version corresponded to the original. Under the patronage of the Popes Leo X., Hadrian VI., and Clement VI., he devoted twenty-five years to this great work; which was first published at Lyons in 1528. The Jews who read it attested its fidelity. The great fault of Pagninus is, that he has adhered too closely and servilely to the original text; and this scrupulous attachment has made his translation obscure, barbarous, and full of solecisms. He has also altered the

¹ Historical Sketch of the Translation and Circulation of the Scriptures, by the Rev. Messrs. Thomson and Orme, (Perth, 1815, 8vo.) p. 44.

² The materials of this section are derived from Masch's and Boerner's Edition of L. Long's *Bibliotheca Sacra*, vol. ii. *Walchii Bibliotheca Theologica Selecta*, vol. iv. pp. 64-76. *Carpzovii Critica Sacra Veteris Testamenti*, pp. 707-757. *Simon's Hist. Critique du Vieux Testament*, livre ii. ch. xxii.

commonly-received names of men and cities, and has substituted others in their place, which are pronounced according to the pronunciation of the Masorites. Though this translator's labours were very severely criticised by Father Simon, yet he acknowledges his great abilities and learning : and all the latter commentators and critics concur in justly commending his work, as being remarkably exact and faithful, and admirably adapted to explain the literal sense of the Hebrew text. Pagninus afterwards translated the New Testament from the Greek, which he dedicated to his patron, Pope Clement VII. It was printed with the former at Lyons, in 1528. In 1557, Robert Stephens printed a new edition of his translation in two volumes folio, with corrections ; but it contains only the Old Testament of Pagninus's version. The New Testament is given in the Latin version of Beza, which is noticed in p. 56. *infra*.

2. MONTANUS. — *Biblia Latina Pagnini, à Benedicto Aria MONTANO recognita. Antverpiæ, 1584. folio.*

The translation of Pagninus was revised by Benedict Arias Montanus, who has erroneously been considered as a new translator of the Bible in the Latin language. His chief aim was, to translate the Hebrew words by the same number of Latin ones ; so that he has accommodated his whole translation to the most scrupulous rules of grammar, without any regard to the elegance of his Latinity. Montanus's edition, therefore, may be considered rather as a grammatical commentary, than a true version, and as being adapted to instruct young beginners in the Hebrew, than to be read separately : being printed interlinearly, with the Latin word placed exactly over the Hebrew, it saves the student the trouble of frequently referring to his Lexicon. In the New Testament, Montanus changed only a few words in the Vulgate version, where he found it to differ from the Greek. This revision has been very frequently printed in various sizes : it is also found in the Antwerp, Paris, and London Polyglots.

3. MALVENDA. — *Thomæ MALVENDÆ Commentarii in Scripturam Sacram, una cum nova ex Hebræo translatione, variisque lectionibus. Lugduni, 1650. 5 tomis folio.*

The translation of Thomas Malvenda, a Spanish Dominican, being more grammatical and barbarous than that of Montanus, is but little esteemed, and has fallen into oblivion.

4. CAJETAN. — *Librorum Veteris Testamenti, scilicet Pentateuchi, Josuæ, Judicum, Regum, Paralipomenon, Esdræ, Nehemiæ, Job, Psalmorum, Proverbiorum Salomonis, et priorum trium capitum Esaiæ, Versio nova Latina ex Hebræo a Thoma de Vio, Cardinale CAJETANO, ope duorum Linguam Hebræam scientium (alterius Hebræi Magistri illius linguæ, alterius Christiani) instituta juxta methodum quam ipse tradidit in præfatione commentariorum in Psalmos. Lugduni, 1639. 5 vols. folio.*

The version which bears the name of Cardinal Cajetan, strictly speaking, is not his production ; having been made by two persons (one a Jew, the other a Christian), both of whom were well skilled in the original language of the sacred volume. Cajetan carefully avoided those barbarous expressions which he must have used if his version had been grammatically literal.

5. HOUBIGANT. — *Biblia Veteris Testamenti Latine, ex Versione Caroli Francisci HOUBIGANT. Lutetiæ Parisiorum, 1753. 4 tomis folio.*

The Latin version of the Old Testament, printed by Father Houbigant in his critical edition of the Hebrew Bible (noticed in p. 6. *supra*), is not framed according to the present Hebrew text, but according to the text, as he thought it should be corrected by manuscripts, ancient versions, and critical conjectures. The Latin Text of Houbigant's version was also printed at Paris in 1753, in 8 vols. 8vo. This version is much admired for its elegance and energy.

Versions made by Protestants.

Since the Reformation, several Latin versions of the Old Testament have been made from the original Hebrew by learned Protestants. The most esteemed are those of Munster, Leo Juda, Castalio, Junius and Tremellius, Schmidt, Dathe, Schott and Winzer.

1. MUNSTER. — *Biblia Latina, ex Versione Sebastiani MUNSTERI. Basileæ, 1534 ; 1546. folio.*

In the year 1534, Sebastian Munster printed at Basle a new translation of the Old Testament from the original Hebrew, with the Hebrew Text : and in 1546 he published a second edition, with the addition of some notes, which Father Simon thinks useful for understanding the style of the sacred writings. Without rigidly adhering to the grammatical signification of the words, like Pagninus and Montanus, he has given a more free and intelligible version : but by not deviating from the sense of the Hebrew text, he has retained some of its peculiar idioms. He has also availed himself of the commentaries of the best of the rabbinical writers. Though Simon freely censures particular parts of Munster's version, he decidedly prefers it to those of Pagninus and Montanus : and Huet gives him the character of a translator well versed in the Hebrew language, whose style is very exact, and conformable to the original.

2. LEO JUDA. — *Biblia Sacro-Sancta Testamenti Veteris et Novi, e sacra Hebræorum lingua Græcorumque fontibus, consultis simul orthodoxis interpretibus religiosissime, translata in sermonem Latinum.* Tiguri, 1543, folio ; 1544, 8vo., and various subsequent editions.

The translation which bears the name of Leo Juda was commenced by him, but being prevented by death from finishing the work, he left it to be completed by Theodore Bibliander, professor of divinity at Zurich. With the assistance of Conrad Pellican, who was professor of Hebrew in the same place, Bibliander translated the rest of the Old Testament from the Hebrew ; the New Testament was undertaken by Peter Cholin and Rodolph Gualter, two learned Protestants, at that time resident at Zurich. This version was first printed 1543, and was reprinted by Robert Stephens at Paris, in 1545, with the addition of the Vulgate version, in two columns, and with short notes or scholia, but without specifying the translator's name. Though it was condemned by the divines at Paris, it was favourably received by those of Salamanca, who reprinted it with some trifling alterations. It is acknowledged to be very faithful ; and its style is more elegant than that of Munster ; but the translators are said, in some instances, to have receded too far from the literal sense.

3. CASTALIO. — *Biblia Latina, Interprete Sebastiano CASTALIONE.* Basileæ, 1573, folio ; Lipsiæ, 1738. 4 tomis 12mo.

The Latin Version of Sebastian Chatillon, or Castalio (as he is generally called) was begun at Geneva, in 1542, and finished at Basle in 1550, where it was printed in the following year, with a dedication to Edward VI. king of England. His design was, to render the Old and New Testaments in elegant Latin like that of the ancient classic authors ; but his style has been severely censured by some critics, as being too much affected, and destitute of that noble simplicity, grandeur, and energy, which characterise the sacred originals. Professor Dathe, however, has vindicated this learned Protestant from these charges. Castalio's version has been frequently reprinted : the best edition of it is said to be that printed at Leipsic, in 1738, in 4 vols. 12mo., but the folio edition, printed in 1573, is in most request, not only on account of its beauty, but also because it contains the author's last corrections, together with a very complete table of matters.

4. JUNIUS and TREMELLIUS. — *Testamenti Veteris Biblia Sacra: sive Libri Canonici priscae Judæorum Ecclesiæ a Deo traditi, Latini recens ex Hebræo facti brevibusque scholiis illustrati ab Immanuele TREMELLIO.* Accesserunt Libri, qui vulgo dicuntur Apocryphi, Latine redditi et notis quibusdam aucti a FRANCISCO JUNIO. Quibus etiam adjunximus Novi Testamenti Libros ex Sermone Syro ab eodem Tremellio, et ex Græco a THEODORO BEZA in Latinum versos, notisque itidem illustratos. Secundâ curâ Francisci Junii. Genevæ, 1590. 4to.

The version of Francis Junius and Immanuel Tremellius was first published at Frankfurt on the Main, in four tomes folio, in the years 1575–76–79 : it was subsequently corrected by Junius, and it has since been repeatedly printed. By the Protestant churches it was received with great approbation ; and to this day it is held in great esteem for its simplicity, perspicuity, and fidelity. Father Simon criticised it with great severity ; but our learned countryman, Matthew Poole, in the preface to his *Synopsis Criticorum Sacrorum*, reckons it among the best versions : and the ecclesiastical historian, Dupin, commends it for its close adherence to the Hebrew. Junius and Tremellius have been very particular in expressing the article by demonstrative pronouns.

6. SCHMIDT. — *Biblia Sacra, sive Testamentum Vetus et Novum ex linguis originalibus in Linguam Latinam translatum, additis Capitul Summariis et Partitionibus, a Sebastiano SCHMIDIO.* Argentorati, 1696, 4to.

Sebastian Schmidt was professor of oriental languages at Strasburgh. Of his version, which was published after the author's decease, there have been several editions. It is strictly literal; and is chiefly useful to students in the Hebrew language.

6. DATHE. — *Libri Veteris Testamenti, ex recensione Textûs Hebræi et Versionum Antiquarum, Latine versi, Notis philologicis et criticis illustrati a Joanne Augusto DATHEO.* Halæ, 1773–89. 6 vols. 8vo.

The version of John Augustus Dathe, who was professor of oriental literature at Leipsic, is deservedly in high repute for its general fidelity and elegance, both in this country and on the continent. Prof. Dathe "never published any part, until he had repeatedly explained it in his public lectures, and convinced himself that no difficulty remained, but such as could not be removed. In this manner was his translation produced, which may be considered as a perpetual commentary." (Aikin's Biographical Dictionary, vol. x. Supplement, p. 306.)

7. SCHOTT and WINZER. — *Libri Sacri Antiqui Fœderis ex Sermone Hebræo in Latinum translati; notatione brevi præcipuæ Lectionum et Interpretationum diversitatis addita. Auctoribus D. Henrico Augusto SCHOTT et Julio Friederico WINZER. Volumen primum.* Altonæ et Lipsiæ, 1816. 8vo.

This volume comprises the Pentateuch only; the first three books were translated by M. Schott, and the two last by M. Winzer; but the whole work has been so carefully revised, that it appears to be the production of only one person. It professes to be very close.

[ii.] LATIN VERSIONS OF THE NEW TESTAMENT.

1. ERASMUS. — *Novi Testamenti Æditio postrema, per Desiderium ERASMUM, Roterodamum.* Basileæ, 1535. 8vo.

The celebrated Erasmus has the honour of being the first translator of the New Testament into the Latin language from the original Greek. His object was, to give a faithful and clear version, in which it is admitted that he succeeded as far as it was possible at that time. In this version he followed not only the printed copies; but also four Greek manuscripts; according to the example of Jerome, he varied but little from the Vulgate. The first edition of his translation appeared with his Greek Testament in 1516, and was dedicated to Pope Leo X., by whom it was highly commended in a letter of thanks which he wrote to Erasmus. The pontiff's praises, however, did not prevent his labours from being censured with great severity by certain writers belonging to the Romish communion, against whom Erasmus defended himself with great spirit. His version has been frequently printed and corrected, both by himself and by his editors.

2. BEZA. — *Novum D. N. Jesu Christi Testamentum. Latine jam olim a Veteri Interprete, nunc denuo à Theodoro BEZA versum, cum ejusdem annotationibus, in quibus ratio interpretationis redditur. Oliva Roberti Stephani [Genevæ] 1556. folio.*

This version has been repeatedly printed. On account of its fidelity, it has always been highly esteemed by Protestants of every denomination. Bishop Walton, indeed, was of opinion, that he was justly charged with departing unnecessarily from the common readings, without the authority of manuscripts; but a careful examination of Beza's translation will shew that that distinguished prelate was in this instance mistaken.

3. Chr. Guil. THALEMANNI *Versio Latina Evangeliorum Matthæi, Marci, Lucæ, et Johannis, itemque Actuum Apostolorum, edita a C.C. Tittmanno.* Berolini, 1781, 8vo. The remaining books of the New Testament were translated by M. Iaspis, and intitled,

Versio Latina Epistolarum Novi Testamenti, perpetua annotatione illustrata a Godofredo Sigismundo IASPIS. Lipsiæ, Vol. I. 1793, Vol. II. 1797, 8vo. Editio nova, Lipsiæ, 1821. 2 tomis 8vo.

4. *Sacri Novi Testamenti Libri omnes, veteri Latinitate donati ab Henrico Godofredo REICHARDO.* Lipsiæ, 1799, 8vo.

5. SEBASTIANI. — *Novum Testamentum, ob frequentes omnium Interpretationum Hallucinationes, nunc demum ex Codice Alexandrinæ,*

TABLES

EXHIBITING AT ONE VIEW THE PRINCIPAL TRANSLATIONS OF THE SCRIPTURES INTO THE MODERN LANGUAGES

OF

EUROPE, ASIA, AFRICA, AND AMERICA,

TOGETHER WITH THE DATES WHEN THEY APPEARED,

THE AUTHORS BY WHOM THEY WERE EXECUTED, AND THE PLACES WHERE THEY WERE SEVERALLY PRINTED.

* The first of these Tables is copied from Messrs. Thomson and Orme's Historical Sketch of the Translation and Circulation of the Scriptures (p. 15.), with Corrections and Additions; the second and third Tables are given from the Author's Compendious Introduction to the Study of the Bible, which is an Analysis of the present work.

TABLE I.

Versions in the Languages of Modern Europe.

Translation.	N. T.	Bible.	Author.	Place of Printing.
German	1522	1534	Martin Luther	Wittenberg.
English	1526	1535	Tyndal and Coverdale	Uncertain.
French	1534	1535	Robert Olivetan	Geneva.
Swedish	1524	1541	Olaus Petri	Upsal, Sweden.
Danish	1524	1550	Palladius and others	Copenhagen.
Dutch	1526	1569	Antonio Brucioli's revised	Geneva.
Italian	1526	1569	Cassiodorus de Reyna	Frankfort or Basil.
Spanish	1556	1581	Cyril and Methodius	Ostrog.
Russian	1519	1581	-	Zurich.
Helvetian dialect	1525	1529	-	Laubach.
Lower Saxon dialect	-	1533	-	Stockholm.
Finnish	1518	1642	-	Tubingen.
Croatian	1553	-	-	Rochelle.
Basque	1571	-	-	London.
Welsh	1567	1588	-	Vienna.
Hungarian	1574	1589	-	Wittenberg.
Wendish	-	1581	-	Holm, Iceland.
Icelandic	-	1584	Thorlac	Bari.
Pomeranian dialect	-	1588	-	Crattiz, Moravia.
Polish	1585	1596	Several	Nuremberg.
Bohemian	-	1596	Several	Geneva.
Hebrew	1599	-	Elias Hutter	Belgrade.
Modern Greek	1638	-	Maximus Callergi	School.
Wallachian	1648	-	-	London.
Romanese	-	1657	-	Oxford.
Lithuanian	-	1660	Chylinsky	London.
Turkish	-	1666	Lauren Scaman	London.
Irish	-	1662	Dr. Daniel, Bishop Bedell	Riga.
Livonian	-	1685	-	Riga.
Estonian	-	1685	-	Riga.
Esthonian, dialect of	-	1689	-	Riga.
Dorpatian dialect	-	1727	-	Cuira.
Grisons	-	1719	-	Bautzen.
Upper Lusatian	-	1706	Several	-
Lapponic	-	1755	-	-
Manks	-	1763	Bishops Wilson and Hildesley	-
Galic	-	1767	James Stewart and others	Edinburgh.
Portuguese	-	1712	Ferreira d'Almeida, Cath.	Amsterdam and Batavia.
Spanish	-	1781	Antonio Pereira, Cath.	Madrid.
Maltese	-	1798, 4	Padre Scio, Cath.	Malta.
Somogitan	-	1820	(Rev. W. Jowett, M. A. and	Petersburgh.
Judeo-Polish	-	1821	signor Cannolo	London.
Modern Russ	-	1821	-	-
Russian dialects, viz.	-	-	-	-
Karelian (Gospel of Matthew)	-	1820	-	Petersburgh.
Nordwassian (4 Gospels)	-	1821	-	-
Tcheremissian (4 Gospels)	-	1821	-	-

TABLE II.

Versions in the Languages of Modern Asia.

Language.	New Testament, or detached thereof.		Bible, or Old Testament, or detached Books thereof.		Author.	Place of Printing.
	New Test.	Detached Books.	Bible, or Old Test.	Detached Books.		
1. ARABIC, and its derivative languages.						
Arabic	1816	-	-	-	N. Sabat and Rev. H. Martyn, E. D.	Calcutta.
Persian	-	4 Gosp. 1804.	-	-	Lt. Col. Colebrooke	Petersburgh.
Pushtoo	-	1815	-	-	Rev. H. Martyn	Scrapore.
Bulochia	-	1818	-	-	John Leyden, M.D. and others.	-
2. SANSKRIT, and its derivative languages.						
Sanskrit	-	4 Gosp. 1816.	-	-	-	-
Sikh or Punjabi	-	1808	-	-	-	-
Assamese	-	1811	-	-	Pent. 1815	-
Kashmiri	-	1819	-	-	-	-
Wutch, or Mul-tance	-	1819	-	-	-	-
Guzerattee	-	1820	-	-	Baptist Missionaries	Scrapore.
Bikaner	-	1819	-	-	-	-
Kunkuna	-	1818	-	-	-	-
Martwar	-	1822	-	-	-	-
Ojavinnee	-	1822	-	-	-	-
Bundelkundee	-	1822	-	-	-	-
Nepalese	-	1822	-	-	-	-
Mahratta	-	1807	-	-	Pent. and Hist. Bks. 1812-15.	-
Hindee	-	1812	-	-	Pent. Hist. and Poet. Books, 1806-12.	-
Hindoostanee	-	-	-	-	Ps. 1747.	-
Bengalee	-	1808-14	-	-	Danish Mission, (Jong. Schultz, Rev. H. Martyn)	Halle.
Orissa	-	1801	-	-	Baptist Missionaries	Calcutta.
Canarese	-	1807	-	-	Rev. W. Hands	Scrapore.
Tamil	-	1820	-	-	Danish Mission, (Ziegenbalg, and Schultze.)	Tranquebar.
Telinga or Telugoo	-	Gosp. of Mark, 1812.	-	-	M. Des Granges	Viragapatam.
Cingalese	-	1771-80	-	-	Gen. Ex. & Levit. 1771-53.	-
Malay	-	1820	-	-	Fybrantz and Philipp	Colombo.
	-	1820	-	-	Mr. W. Tolfrey, and others	Amsterdam and Batavia.

TABLE II.

Versions in the Languages of Modern Asia, — continued.

Language.	New Testament, or detached thereof.		Bible, or Old Testament, or detached Books thereof.		Author.	Place of Printing.
	New Test.	Detached Books.	Bible, or Old Test.	Detached Books.		
3. CHINESE	1809-14	-	1815-21	-	Rev. Dr. Marshman	Scrapore.
4. OTHER ASIATIC VERSIONS.	1811-13-16	-	1815-20	-	Rev. Dr. Morrison & Rev. Mr. Milne	Canton.
Formosan	-	Matt. and John 1661	-	-	Robert Junius	Amsterdam.
Tartar	1813	-	-	-	Edin. Soc. Mission	Karas and Astrachan.
Orenburg Tartar	1820	-	-	-	Ditto	Petersburgh.
Calme Tartar	1815-20	-	-	-	Morav. Mission.	-
Mongolian	-	Matt. and Luke 1815	-	-	Two Mongolian Chiefs	Moscow.
Georgian	-	-	1743	-	Unknown	Eimeo and Tahiti.
Otabeitan or Tahitan	1818-25	-	-	-	Missionaries of the London Society	-
Curdish	-	4 Gusp. 1826	-	-	-	-

TABLE III.

Versions in the Languages of Modern Africa and America.

Language.	New Testament, or detached thereof.		Bible, or Old Testament, or detached Books thereof.		Author.	Place of Printing.
	New Test.	Detached Books.	Bible, or Old Test.	Detached Books.		
AFRICAN.						
Ambake, a dialect of Abyssinia	1822	-	-	-	M. Asselin de Cherville	London.
Bullom	-	Gosp. of Matt. 1816	-	-	Rev. G. Nylander	-
Madagascar	1826	-	-	-	Missionaries	-
AMERICAN INDIAN.						
Virginian	1661	-	1663	-	Rev. John Eliot	Cambridge, New Eng.
Delaware	-	3 Epist. of John 1818	-	-	C. F. Dencke	New York.
Indian-Massachusetts	-	Gosp. of John 1709	-	-	Experience Mayhew	Boston, New Eng.
Mohawk	-	Matt. Mark, and John 1787, 1804	-	-	Rev. Mr. Freeman, Captain Brant, Captain Norton	London.
Esquimaux	1800-13-19	-	-	-	Moravian Mission	-
Greenlandish	1799	-	-	-	Ditto	-
WEST INDIAN.						
Creeole	-	-	-	-	Unknown	Copenhagen.

adhibitis etiam compluribus manuscriptis variantibusque Lectionibus editis, summa fide ac curâ Latine reddidit. Omnibus Sacris Auctoribus Græcis, Sacris Criticis, Glossariis, et Instructoribus per totam Græciam Ecclesiasticis Viris diligentissime consultis. Interprete Leopoldo SEBASTIANI Romano. Londini, 1817. royal 8vo.

M. Sebastiani is advantageously known to scholars as the editor of *Lycophron* (Romæ, 1803, 4to.) His version is made from the Alexandrian Manuscript, with which the translator states that he collated several manuscripts and collections of various readings, availing himself also of every critical aid he could procure, and particularly of the writings of the Greek fathers, and the assistance of the most learned of the modern Greek clergy. To obtain the latter, M. Sebastiani expressly travelled through the whole of Greece. In all doctrinal points, this version is made conformable to the tenets inculcated by the church of Rome.

(3.) *Versions in the Languages of Modern Europe.*

[i.] VERSIONS IN THE LANGUAGES SPOKEN IN THE BRITISH ISLES.

*English Protestant Versions.*¹

Although it is impossible, at this distance of time, to ascertain when or by whom Christianity was first planted in this island, as well as the earliest time when the Scriptures were translated into the language of its inhabitants, yet we know that, for many hundred years, they were favoured with the possession of part, at least, of the sacred volume in their vernacular tongue. Of the Anglo-Saxon versions an account has already been given : to which we may now add, that a Saxon translation of the Pentateuch, of Joshua, part of the books of Kings, Esther, and of the apocryphal book of Judith, and the Maccabees, is attributed to Elfric or Elfred, who was archbishop of Canterbury, A.D. 995.

A chasm of several centuries ensued, during which the Scriptures appear to have been buried in oblivion, the general reading of them being prohibited by the papal see. The *first* ENGLISH translation of the Bible known to be extant, was executed by an unknown individual, and is placed by Archbishop Usher to the year 1290 : of this there are three manuscript copies preserved, in the Bodleian library, and in the libraries of Christ Church and Queen's Colleges at Oxford. Towards the close of the following century, John de TREVISA, vicar of Berkeley in the county of Gloucester, at the desire of his patron, Lord Berkeley, is said to have translated the Old and New Testaments into the English tongue. But as no part of this work appears ever to have been printed, the translation ascribed to him is supposed to have been confined to a few texts, which are scattered in some parts of his works (several copies of which are known to exist in manuscript), or which were painted on the walls of his patron's chapel at Berkeley Castle. It is by no means improbable, that, before the invention of printing, recourse was had to the painting of the principal events in the sacred history, on the windows of churches, in order to convey some knowledge of Scripture facts to the illiterate. Among the finest specimens of this pictorial instruction, we may men-

¹ Our account of English translations is drawn from Lewis's *History of the translations of the Bible*, prefixed to his edition of Wickliffe's New Testament, folio, 1731 ; Johnson's *Historical Account of the several English translations of the Bible*, originally published in 1730, in 8vo. and reprinted in the third volume of Bishop Watson's *Collection of Theological Tracts* ; Archbishop Newcome's *View of the English Biblical Translations*, Dublin, 1792, 8vo. ; Mr. Whittaker's learned and elaborate *Inquiry into the Interpretation of Hebrew Scriptures*, pp. 38-114 ; and Mr. Walter's *Letter to the Bishop of Peterborough, on the Independence of the authorised Version of the Bible*.

tion the beautifully-executed windows of King's College Chapel, Cambridge.¹

1. WICKLIFFE'S VERSION.

The New Testament of our Lord and Saviour Jesus Christ, translated out of the Latin Vulgat by John WICLIF, S. T. P. about 1378. To which is præfixt a History of the Translations of the H. Bible and N. Testament, &c. into English, both in MS. and print, and of the most remarkable Editions of them since the Invention of Printing. By John Lewis, M. A. London, 1731. folio. 1810. 4to.²

Nearly contemporary with John de Trevisa was the celebrated John Wiclif, or Wickliffe, who, about the year 1380, translated the entire Bible from the Latin Vulgate into the English language as then spoken, not being sufficiently acquainted with the Hebrew and Greek languages to translate from the originals. Before the invention of printing, transcripts were obtained with difficulty, and copies were so rare, that, according to the registry of William Alnewick, bishop of Norwich, in 1429, the price of one of Wickliffe's Testaments was not less than four marks and forty pence, or two pounds sixteen shillings and eight-pence, a sum equivalent to more than forty pounds at present. This translation of the Bible, we are informed, was so offensive to those who were for taking away the key of knowledge and means of better information, that a bill was brought into the House of Lords, 13 Rich. II. A. D. 1390, for the purpose of suppressing it. On which the Duke of Lancaster, the king's uncle, is reported to have spoken to this effect: "We will not be the dregs of all: seeing other nations have the law of God, which is the law of our faith, written in their own language." At the same time he declared in a very solemn manner, "That he would maintain our having this law in our own tongue against those, whoever they should be, who first brought in the bill." The duke was seconded by others, who said, "That if the Gospel, by its being translated into English, was the occasion of running into error, they might know that there were more hereties to be found among the Latins than among the people of any other language. For that the Decretals reckoned no fewer than sixty-six Latin heretics; and so the Gospel must not be read in Latin, which yet the opposers of its English translation allowed." Through the Duke of Lancaster's influence the bill was rejected; and this success gave encouragement to some of Wickliffe's followers to publish another and more correct translation of the Bible. But in the year 1408, in a convocation held at Oxford by Archbishop Arundel, it was decreed by a constitution, "That no one should thereafter translate any text of Holy Scripture in English, by way of a book, or little book or tract; and that no book of this kind should be read, that was composed lately in the time of John Wickliffe, or since his death." This constitution led the way to great persecution, and many persons were punished severely, and some even with death, for reading the Scriptures in English. (Lewis's History, pp. 7—18.)

No part of Wickliffe's version of the Scriptures was printed, until Mr. Lewis published the New Testament in folio, in the year 1731. In 1739, his history of translations was printed by itself in an octavo volume. Wiclif's translation of the New Testament was handsomely re-edited in quarto, in 1810, by the Rev. Henry Herve Baber, M. A. one of the Librarians of the British Museum; who prefixed a valuable memoir of the life, opinions, and writings of Dr. Wiclif, and also an Historical Account of the Saxon and English Versions of the Scriptures, previous to the opening of the fifth century.

2. TINDAL'S VERSION.

In England, as in other parts of Europe, the spread of the pure doctrines of the reformation was accompanied with new translations into the vernacular language.

¹ There is a peculiar correspondence between the paintings of the same window, in the upper and lower divisions: for instance, in the upper division is painted a piece of history taken from the Old Testament; and in the lower division, is painted some circumstance selected from the New Testament, corresponding to that above it from the Old.

² The titles of this and the following English Versions are given from the copies preserved in the library of the British Museum, with the exception of Hollybushe's New Testament, in p. 62, and the Anglo-Genevese Bible, in p. 66.

For the first *printed*¹ English translation of the Scriptures we are indebted to William Tindal, who, having formed the design of translating the New Testament from the original Greek into English, (an undertaking for which he was fully qualified,) removed to Antwerp in Flanders for this purpose. Here, with the assistance of the learned John Fry, or Fryth, who was burnt on a charge of heresy in Smithfield, in 1552, and a friar, called William Roye, who suffered death on the same account in Portugal, he finished it, and in the year 1526 it was printed either at Antwerp or Hamburg, without a name, in a middle-sized svo. volume, and without either calendar, references in the margin, or table at the end.² Tindal annexed a pistil at the close of it, in which he "desyred them that were learned to amende if ought were found amysse." Le Long calls this "The New Testament translated into English, from the German version of Luther;" but for this degrading appellation he seems to have no other authority besides a story related by one Cochläus³, an enemy of the Reformation, with a view of depreciating Tindal's translation. Many copies of this translation found their way into England; and to prevent their dispersion among the people, and the more effectually to enforce the prohibition published in all the dioceses against reading them, Tonstal, bishop of London, purchased all the remaining copies of this edition, and all which he could collect from private hands, and committed them to the flames at St. Paul's cross. The first impression of Tindal's translation being thus disposed of, several other numerous editions were published in Holland, before the year 1530, in which Tindal seems to have had no interest, but which found a ready sale, and those which were imported into England were ordered to be burned. On one of these occasions, Sir Thomas More, who was then chancellor, and who concurred with the bishop in the execution of this measure, inquired of a person, who stood accused of heresy, and to whom he promised indemnity, on consideration of an explicit and satisfactory answer, how Tindal subsisted abroad, and who were the persons in London that abetted and supported him: to which inquiry the heretical convert replied, "It was the Bishop of London who maintained him, by sending a sum of money to buy up the impression of his Testament." The chancellor smiled, admitted the truth of the declaration, and suffered the accused person to escape. The people formed a very unfavourable opinion of those who ordered the word of God to be burned, and concluded, that there must be an obvious repugnance between the New Testament and the doctrines of those who treated it with this indignity. Those who were suspected of importing and concealing any of these books, were adjudged by Sir T. More to ride with their faces to the tails of their horses, with papers on their heads, and the New Testaments, and other books which they had dispersed, hung about their cloaks, and at the standard in Cheapside to throw them into a fire prepared for that purpose, and to be fined at the king's pleasure.

When Tonstal's purchase served only to benefit Tindal, and those who were employed in printing and selling successive editions of his Testament, and other measures for restraining their dispersion seemed to have little or no effect, the pen of the witty, eloquent, and learned Sir Thomas More was employed against the translator; and the bishop granted him a licence, or faculty, dated March 7, 1527, to have and to read the several books which Tindal and others published; and at his desire Sir Thomas composed a dialogue, written with much humour, and designed to expose Tindal's translation, which was published in 1529. In this dialogue, he alleges, among other charges, that Tindal had mistranslated three words of great importance, viz. the words priests, church, and charity; calling the first seniors, the second congregation, and the third love. He also charges him with changing commonly the term grace into favour, confession into knowledge, penance into repentance, and a contrite heart into a troubled heart. The Bishop of London had, indeed, in a sermon, declared, that he had found in it no less than 2000 errors, or mistranslations; and Sir Thomas More discovered (as he affirmed) about 1000 texts by tale, falsely translated. In 1530, a royal proclamation was

¹ Though Wickliffe's translation is prior in point of time, no part of it was printed before the year 1731.

² Specimens of Tindal's translation of the New Testament, as well as of the other early English translations of the Old and New Testament, are given (together with concise bibliographical descriptions) in the appendix to the Rev. Dr. Cotton's "List of Editions of the Bible, and of parts thereof," &c pp. 85-140.

³ In *Actis Martini Lutheri* ad an. 1526, p. 132.

issued, by the advice of the prelates and clerks, and of the universities, for totally suppressing the translation of the scripture, *corrupted* by William Tindal. The proclamation set forth, that it was not necessary to have the Scriptures in the English tongue, and in the hands of the common people; that the distribution of them, as to allowing or denying it, depended on the discretion of their superiors; and that, considering the malignity of the time, an English translation of the Bible would rather occasion the continuance, or increase of errors, than any benefit to their souls. However, the proclamation announced the king's intention, if the present translation were abandoned, at a proper season, to provide that the Holy Scriptures should be by great, learned, and catholic persons, translated into the English tongue, if it should then seem convenient. In the mean time, Tindal was busily employed in translating from the Hebrew into the English the five books of Moses, in which he was assisted by Miles Coverdale. But his papers being lost by shipwreck in his voyage to Hamburgh, where he designed to print it, a delay occurred, and it was not put to press till the year 1530. It is a small svo. printed at different presses, and with different types. In the preface he complained, that there was not so much as one *i* in his New Testament, if it wanted a tittle over its head, but it had been noted and numbered to the ignorant people for a heresy, who were made to believe, that there were many thousand heresies in it, and that it was so faulty as to be incapable of amendment or correction. In this year he published an answer to Sir Thomas More's dialogue, containing his reasons for the changes which he had introduced into his translation. The three former editions of Tindal's English New Testament being all sold off, the Dutch booksellers printed a fourth in this year, in a smaller volume and letter. In 1531, Tindal published an English version of the prophet Jonah, with a prologue, full of invective against the church of Rome. In 1534, was published a fourth Dutch edition, or the fifth in all, of Tindal's New Testament, in 12mo. In this same year, Tindal printed his own edition of the New Testament in English, which he had diligently revised and corrected; to which is prefixed a prologue; and at the end are the pistils of the Old Testament, closing with the following advertisement, "Imprinted at Antwerp, by Marten Emperour, anno M. D. xxxiv." Another edition was published this year, in 16mo. and printed in a German letter. Upon his return to Antwerp, in 1534, King Henry VIII. and his council contrived means to have him seized and imprisoned. After a confinement of about a year and a half he was condemned to death by the emperor's decree in an assembly at Augsburg; and in 1536, he was strangled at Vilvorde (or Villefort) near Brussels, the place of his imprisonment, after which his body was reduced to ashes. He expired, praying repeatedly and earnestly, "Lord, open the King of England's eyes." Several editions of his Testament were printed in the year of his death. "His papers seem to have remained in the hands of his friends; at least so much of them as contained translations of the Old Testament from Joshua to Chronicles inclusive, with prefaces to several different books of Scriptures." Some writers on the History of English Bibles (by whose authority the author was misled in preceding editions) have asserted that Tindal had little or no skill in the Hebrew language, and therefore probably translated the Old Testament from the Latin: but Mr. Walter has proved, by a copious and elaborate collation of particular instances, that this able and pious martyr for the word of God was fully competent to translate, and did actually execute his translation, directly from the Hebrew original, and not from the German Version of Luther. (Letter to Bp. Marsh, pp. 45-52. 75-90.) Few first translations, says the late Dr. Geddes, will be found preferable to Tindal's. It is astonishing, says this writer, how little obsolete the language of it is, even at this day; and in point of perspicuity, and noble simplicity, propriety of idiom, and purity of style, no English version has yet surpassed it. (Prospectus for a new translation of the Bible, p. 88.)

3. COVERDALE'S BIBLE.

Biblia. The Bible, that is, the holy Scripture of the Olde and New Testament faithfully and truly translated out of the Douche and Latyn in to Englishe. M.D.xxxv. folio.

This first English translation of the entire Bible was made from the Latin and German, and dedicated to king Henry VIII. by Myles COVERDALE, who was greatly esteemed for his piety, knowledge of the Scriptures, and diligent preaching; on account of which qualities King Edward VI. subsequently advanced him to the see

of Exeter. In his dedication and preface, he observes to this purpose, that, as to the present translation, it was neither his labour nor his desire to have this work put into his hand; but "when others were moved by the Holy Ghost to undertake the cost of it," he was the more bold to engage in the execution of it. Agreeably, therefore, to desire, he set forth this "special" translation, not in contempt of other men's translation, or by way of reproving them, but humbly and faithfully following his interpreters, and that under correction. Of these, he said, he used five different ones, who had translated the Scriptures not only into Latin, but also into Dutch. He further declared, that he had neither wrested nor altered so much as one word for the maintenance of any manner of sect, but had with a clear conscience purely and faithfully translated out of the foregoing interpreters, having only before his eyes the manifest truth of the Scriptures. But because such different translations, he saw, were apt to offend weak minds, he added that there came more understanding and knowledge of the Scripture by these sundry translations, than by all the glosses of sophistical doctors; and he therefore desires, that offence might not be taken, because one translated "scribe," and another "lawyer," one "repentance," and another "penance," or "amendment." This is the first English Bible allowed by royal authority; and also the first translation of the whole Bible printed in our language. It was called a "special" translation, because it was different from the former English translations; as Lewis has shewn¹ by comparing it with Tindal's. It is divided into six tomes or parts, adorned with wooden cuts, and furnished with scripture references in the margin. The last page has these words: "Prynted in the yere of our Lorde M.D.xxxv. and fynished the fourth day of October." Of this Bible there was another edition in large 4to. 1550, which was republished, with a new title, 1553; and these, according to Lewis, were all the editions of it. Coverdale, in this edition of the English Bible, prefixed to every book the contents of the several chapters, and not to the particular chapters, which was afterwards the case; and he likewise omitted all Tindal's prologues and notes. Soon after this Bible was finished, in 1536, Lord Cromwell, keeper of the privy seal, and the king's vicar-general and vicegerent in ecclesiastical matters, published injunctions to the clergy by the king's authority, the seventh of which was, that every parson, or proprietary of any parish church within this realm, should, before the first of August, provide a book of the whole Bible, both in Latin and in English, and lay it in the choir, for every man that would, to look and read therein; and should discourage no man from reading any part of the Bible either in Latin or English, but rather comfort, exhort, and admonish every man to read it, as the very word of God, and the spiritual food of a man's soul, &c.

4. MATTHEW'S BIBLE.

The Byble, which is all the Holy Scripture: In whych are containyd the Olde and Newe Testament, truly and purely translated into Englysh. By Thomas MATTHEW. M.D.xxxvii. folio.

From the appearance of the types, it is most probable that this edition was printed at Marlborow in Hesse; it was edited by Coverdale, though it bears the name of Thomas Matthew, and it was published with the royal licence, which was granted in consequence of Archbishop Cranmer's application to Lord Cromwell². The Old Testament is Tindal's to the end of the second book of Chronicles; it then becomes a mere copy of Coverdale's Bible with a few corrections, and continues so to the end of the Apocryphal Books. The New Testament is wholly a transcript of Tindal's version, as contained in his last published edition of the New Testament³. In the year 1538, an injunction was published by Cromwell, as vicar-general of the kingdom, ordaining the clergy to provide, before a certain festival, one book of the whole Bible, of the largest volume, in English, and to set it up in some convenient place within their churches, where their parishioners might most commodiously resort to read it. A royal declaration was also published, which the curates were

¹ Hist. of Engl. Transl. p. 29.

² Strype's Life of Cranmer, p. 58.

³ Mr. Walter's Letter to the Bishop of Peterborough, pp. 101, 102. In the following pages he has corrected various errors of preceding historians of the English Bibles, respecting Matthew's (or rather) Coverdale's Edition.

to read in their several churches, informing the people, that it had pleased the king's majesty to permit and command the Bible, being translated into their mother-tongue, to be sincerely taught by them, and to be openly laid forth in every parish church. But the curates were very cold in this affair¹, and read the king's injunctions and declarations in such a manner, that scarcely any body could know or understand what they read. Johnson² adds, that they also read the word of God confusedly; and that they bade their parishioners, notwithstanding what they read, which they were compelled to read, "to do as they did in times past, and to live as their fathers, the old fashion being the best." Fox observes³, that the setting forth of this book much offended Gardiner and his fellow-bishops, both for the prologues, and especially because there was a table in the book chiefly about the Lord's supper, the marriage of priests, and the mass, which was there said not to be found in Scripture. Strype, however, says⁴, it was wonderful to see with what joy this book was received, not only among the more learned, and those who were noted lovers of the reformation, but generally all over England, among all the common people; and with what avidity God's word was read, and what resort there was to the places appointed for reading it. Every one that could, bought the book, and busily read it, or heard it read, and many elderly persons learned to read on purpose. During a vacancy in the see of Hereford, it was visited by Cranmer, who enjoined the clergy to procure, by the 1st of August, a whole Bible in Latin and English, or at least a New Testament in these languages; to study every day one chapter of these books, conferring the Latin and English together, from the beginning to the end; and not to discourage any layman from reading them, but encourage them to it, and to read them for the reformation of their lives and knowledge of their duty.

5. HOLLYBUSHE'S NEW TESTAMENT.

The Newe Testament both in Latine and Englishe, eche correspondent to the other, after the vulgare Text, commonly called St. Jerome's. Faithfully translated by Johan HOLLYBUSHE. London, M.D.XXXVIII. 4to. M.D.XXXIX. 8vo.

This translation of the Latin Vulgate was executed by Myles Coverdale, who dedicated it in his own name to Henry VIII. It is not known why he assumed the fictitious name of John Hollybushe. We are indebted for our knowledge of this edition to Mr. Walter's Letter to the Bishop of Peterborough, p. 51.

6. CRANMER'S GREAT BIBLE.

The Byble in Englyshe, that is to saye, the content of all the holy scripture bothe of y^e olde and newe testament, truly translated after the veryte of the Hebrue and Greke textes by y^e dylygent studye of diuerse excellent learned men, expert in the forsayde tonges. Printed by Rychard Grafton & Edward Whitchurch. Cum privilegio ad imprimendum solum. M.D.XXXIX. folio.

In 1538, an edition in 4to. of the New Testament, in English, with Erasmus's Latin translation, was printed, with the king's licence, by Redman. In this year it was resolved to revise Matthew's Bible, and to print a correct edition of it. With this view Grafton went to France, where the workmen were more skilful, and the paper was both better and cheaper than in England, and obtained permission from Francis I. at the request of King Henry VIII. to print his Bible at Paris. But notwithstanding the royal licence, the inquisition interposed, and issued an order, dated December 17, 1538, summoning the French printers, their English employers, and Coverdale, the corrector of the work, and prohibiting them to proceed; and the impression, consisting of 2500 copies, was seized, confiscated, and condemned to the flames. Some chests, however, of these books escaped the fire, by the avarice of the person who was appointed to superintend the burning of them; and the English proprietors, who had fled on the first alarm, returned to Paris as soon as it subsided,

¹ Lewis, p. 108.

² Hist. Account, &c. in Bp. Watson's Collection, vol. iii. p. 94.

³ Acts, &c. vol. ii. p. 516.

⁴ Life of Cranmer, p. 64.

and not only recovered some of these copies, but brought with them to London the presses, types, and printers, and resuming the work, finished it in the following year.

As soon as the papal power was abolished in England, and the king's supremacy settled by parliament in 1534, Cranmer was very assiduous in promoting the translation of the Holy Scriptures into the vulgar tongue; well knowing how much the progress of the reformation depended upon this measure. Accordingly, he moved in convocation, that a petition should be presented to the king for leave to procure a new translation of the Bible. This motion was vigorously opposed by Gardiner, bishop of Winchester, and his party: but Cranmer prevailed. The arguments for a new translation, urged by Cranmer, and enforced by Queen Anne Bullen, who had then great interest in the king's affections, were so much considered by him, that, notwithstanding the opposition, public and private, on the part of Gardiner and his adherents, Henry gave orders for setting about it immediately. To prevent any revocation of the order, Cranmer, whose mind was intent on introducing a free use of the English Scriptures by faithful and able translators, proceeded without delay to divide an old English translation of the New Testament into nine or ten parts, which he caused to be transcribed into paper-books, and to be distributed among the most learned bishops and others; requiring that they would perfectly correct their respective portions, and return them to him at a limited time. When the assigned day came, every man sent his appropriate portion to Lambeth, except Stokesly, bishop of London. This laudable design of the archbishop failed; but the business was executed by other persons, whom he countenanced and encouraged. In April 1559, Grafton and Whitechurch printed the Bible, the title of which is given at the head of this article. From its containing a prologue or preface by archbishop Cranmer, as well as from its size, it is commonly termed "Cranmer's Great Bible."¹ A magnificent and probably unique copy of it, on vellum, which formerly belonged to Henry VIII., is preserved in the Library of the British Museum. It is richly illuminated; and the vividness of the colours is very little impaired. This edition has a beautiful frontispiece, designed by Holbein, and particularly described and exhibited in an engraving by Lewis: and in the text those parts of the Latin version, which are not found in the Hebrew or Greek, are inserted in a smaller letter; such, for instance, as the three verses of the 14th Psalm, which are the 5th, 6th, and 7th, in the translation of the English liturgy, and the controverted clause in 1 John v. 7, 8; and a mark is used to denote a difference of reading between the Hebrew and Chaldee, afterwards explained in a separate treatise. In this edition Matthew's Bible was revised, and several alterations and corrections were made in the translation, especially in the book of Psalms. Tindal's prologues and notes, and the notes added by others, in the edition of 1537, were wholly omitted. The superintendence of this work was confided to Coverdale, who, in a sermon at St. Paul's Cross, defended his translation from some slanderous reports which were then raised against it, acknowledging that "he himself now saw some faults, which, if he might review the book once again, as he had twice before, he doubted not he should amend; but for any heresy, he was sure that there were none maintained in his translation." This is related by Dr. Fulke, who was one of Coverdale's auditors.

7. TAVERNER'S BIBLE.

The most sacred Bible, whiche is the holy scripture, conteynynge the olde and new testament, translated into English, and newly recognised with great diligence after most faythful exemplars, by Rycharde TAVERNER. London. Prynted by John Byddell. M.D.XXXIX. folio.

Richard Taverner, the editor of the Bible which bears his name, was educated at Christ Church, Oxford, patronised by Lord Cromwell, and probably encouraged by him to undertake the work, on account of his skill in the Greek tongue. This is neither a bare revisal of Cranmer's Bible, nor a new version; but a kind of intermediate work, being a correction of what is called "Matthew's Bible," many of whose marginal notes are adopted, and many omitted, and others inserted by the editor. It is dedicated to the king. After his patron's death, Taverner was imprisoned in the Tower for this work; but he had the address to reinstate himself in the king's favour. Wood² gives a particular account of Taverner; attributes his

¹ Johnson's Hist. Acc. in Bp. Watson's Tracts, vol. iii. p. 76.

² Hist. et Ant. Univ. Oxon. l. ii. p. 264. Edit. 1674.

imprisonment to the influence of those bishops who were addicted to the Romish religion; and informs us, that his version was read in churches by royal authority.

8. OTHER EDITIONS OF THE ENGLISH BIBLE, DURING THE REMAINDER OF HENRY VIII.'S REIGN, AND THE REIGN OF EDWARD VI.

In November 1539, the king, at the intercession of Cranmer, appointed Lord Cromwell to take special care that no person, within the realm, should attempt to print any English Bible for five years, but such as should be admitted by Lord Cromwell; and assigns this reason for the prohibition, that the Bible should be considered and perused in one translation, in order to avoid the manifold inconveniences to which human frailty might be subject from a diversity of translations, and the ill use that might be made of it. In the year 1540, two privileged editions of the Bible, which had been printed in the preceding year, issued from the press of Edward Whitchurch. Lewis mentions three other impressions of the "Great Bible," which appeared in the course of this year; two printed by Whitchurch, and one by Petyt and Redman. Cranmer wrote a preface for the editions of the year 1540, from which we learn the opinions and practice of those times. In May of this year, the curates and parishioners of every parish were required by royal proclamation, to provide themselves with the Bible of the largest volume before the feast of All Saints, under the penalty of 40s. for every month during which they should be without it. The king charged all ordinaries to enforce the observance of this proclamation; and he apprised the people, that his allowing them the Scriptures in their mother-tongue was not his duty, but an evidence of his goodness and liberality to them, of which he exhorted them not to make any ill use. In May 1541, one edition of Cranmer's Bible was finished by Richard Grafton; who, in the November following, completed also another Bible of the largest volume, which was superintended, at the king's command, by Tonstal, bishop of Durham, and Heath, bishop of Rochester.

In consequence of the king's settled judgment, "that his subjects should be nursed in Christ by reading the Scriptures," he again, on the 7th of May, published a brief or decree, for setting up the Bible of the great volume in every parish church throughout England. However, this decree appears to have been very partially and reluctantly observed; and the bishops were charged, by a writer in 1546, with attempting to suppress the Bible, under pretence of preparing a version of it for publication within seven years. After the death of Cromwell in 1540, the bishops inclined to popery gained strength; and the English translation was represented to the king as very erroneous and heretical, and destructive of the harmony and peace of the kingdom. In the convocation assembled in Feb. 1542, the archbishop, in the king's name, required the bishops and clergy to revise the translation of the New Testament, which, for that purpose, was divided into fourteen parts, and portioned out to fifteen bishops; the Apocalypse, on account of its difficulty, being assigned to two. Gardiner clogged this business with embarrassing instructions; and Cranmer clearly perceiving the resolution of the bishops to defeat the proposed translation, procured the king's consent to refer the matter to the two universities, against which the bishops protested; but the archbishop declared his purpose to adhere to the will of the king his master. With this contest the business terminated; and the convocation was soon after dissolved. The Romish party prevailed also in parliament, which enacted a law that condemned and abolished Tindal's translation, and allowed other translations to remain in force, under certain restrictions. After the passing of this act, Grafton, the king's printer, was imprisoned; nor was he released without giving a bond of 300*l*.

neither to print nor sell any more English Bibles till the king and the clergy should agree on a translation. In 1544, the Pentateuch was printed by John Day and William Seres; and in 1546, the king prohibited by proclamation the having and reading of Wickliffe's, Tindal's, and Coverdale's translations, and forbad the use of any other than what was allowed by parliament. From the history of English translations during the reign of Henry VIII. we learn, that the friends to the reformation conducted themselves with zeal and prudence in the great work of introducing and improving English translations of the Bible; that they encountered many difficulties from the dangerous inconstancy of a despotic prince, and from the inveterate prejudices of a strong Romish party; and that the English scriptures were sought after and read with avidity by the bulk of the people.

Upon the accession of Ed. VI. the severe stat. 34 and 35 Hen. VIII. c. 1. was repealed, and a royal injunction was published, that not only the whole English Bible should be placed in churches, but also the paraphrase of Erasmus in English to the end of the four Evangelists. It was likewise ordered by this injunction, that every parson, vicar, curate, &c. under the degree of a bachelor of divinity, should possess the New Testament, both in Latin and English, with the paraphrase of Erasmus upon it; and that the bishops, &c. in their visitations and synods should examine them, how they had profited in the study of the Holy Scriptures. It was also appointed, that the epistle and gospel of the mass should be read in English; and that on every Sunday and holiday, one chapter of the New Testament in English should be plainly and distinctly read at matins, and one chapter of the Old Testament at even-song. But in the year 1549, when the book of common prayer, &c. was finished, what nearly resembles our present custom was enjoined, viz. that after reading the Psalms in order at morning and evening prayer, two lessons, the first from the Old Testament, and the second from the New Testament, should be read distinctly with a loud voice. During the course of this reign, that is, in less than seven years and six months, eleven impressions of the whole English Bible were published, and six of the English New Testaments; besides an English translation of the whole New Testament, paraphrased by Erasmus. The Bibles were reprinted, according to the preceding editions, whether Tindal's, Coverdale's, Matthew's, Cranmer's, or Taverner's; that is, with a different text, and different notes. But it is doubted by the writer of the preface to King James's translation, whether there were any translation, or correction of a translation, in the course of this reign.

In 1562, the "Great Bible," viz. that of Coverdale's translation, which had been printed in the time of Henry VIII. and also in the time of King Edward, was revised by Archbishop Parker, and reprinted for the use of the church; and this was to serve till that projected by his grace was ready for publication.

9. ANGLO-GENEVESE VERSION.

(1.) *New Testament.*

The Newe Testament of our Lord Iesus Christ, conferred diligently with the Greke and best approued translations. With the arguments, as wel before the chapters, as for euery Boke and Epistle, also diuersities of readings, and moste profitable annotations of all harde places: wherunto is added a copious Table. At Geneva. Printed by Conrad Badius. 1557. 8vo. Second Edition, Geneva, 1560. 8vo.

This translation was made by many of the principal English Reformers, who had been driven to Geneva during the sanguinary persecutions of the bigoted Queen

Mary: it is the first in our language which contains the distinctions of verses by numerical figures, after the manner of the Greek Testament, which had been published by Robert Stephens in 1551. R. Stephens, indeed, published his figures in the margin; whereas the Geneva editors prefixed theirs to the beginning of minute subdivisions with breaks, after our present manner. When Queen Elizabeth passed through London from the Tower to her coronation, a pageant was erected in Cheapside, representing Time coming out of a cave, and leading a person clothed in white silk, who represented Truth, his daughter. Truth had the English Bible in her hand, on which was written "*Verbum veritatis*." Truth addressed the queen, and presented her with the book. She kissed it, held it in her hand, laid it on her breast, greatly thanked the city for their present, and added, that she would often and diligently read it. Upon a royal visitation in 1559, the Bible, and Erasmus's paraphrase, were restored to the churches; and articles of inquiry were exhibited, whether the clergy discouraged any from reading any part of the Scriptures. "Ministers were also enjoined to read every day one chapter of the Bible at least; and all who were admitted readers in the church were daily to read one chapter at least of the Old Testament, and another of the New, with good advisement, to the increase of their knowledge."

(2.) *The entire Bible.*

The Bible: that is, the Holy Scriptures, contained in the Olde and Newe Testament. Translated according to the Ebrew and Greke, and conferred with the best translations in divers languages, with most profitable annotations upon all the harde places, and other thinges of great importance, as may appeare in the Epistle to the Reader. Imprinted at London by Christopher Barker. M.D.LXXVI. large 4to.¹

The first edition of the Geneva Bible was printed at Geneva by Rowland Harle in 1560. Eight years after, it was printed in two volumes folio, and again at Geneva, 1570, folio; at London, in folio and quarto, in 1572, and in 1575 and 1576, in quarto. The translators were bishop Coverdale, Anthony Gilby, William Whittingham, Christopher Woodman, Thomas Sampson, and Thomas Cole; to whom some add John Knox, John Bodleigh, and John Pullain; all zealous Calvinists, both in doctrine and discipline: but the chief and the most learned of them were the three first. Professing to observe the sense, and to adhere as much as possible to the words, of the original, and in many places to preserve the Hebrew phraseology, after the unremitting labour and study of more than two years, they finished their translation, and published it; with an epistle dedicatory to the queen, and another, by way of preface, to their brethren of England, Scotland, and Ireland. Besides the translation, the editors of the Geneva Bible noted in the margin the diversities of speech and reading, especially according to the Hebrew; they inserted in the text, with another kind of letter, every word that seemed to be necessary for explaining any particular sentence; in the division of the verses, they followed the Hebrew examples, and added the number to each verse; they also noted the principal matters, and the arguments, both for each book and each chapter; they set over the head of every page some remarkable word or sentence, for helping the memory; they introduced brief annotations for ascertaining the text, and explaining obscure words; they set forth with figures certain places in the books of Moses, of the Kings, and Ezekiel, which could not be made intelligible by any other description; they added maps of divers places and countries mentioned in the Old and New Testament; and they annexed two tables, one for the interpretation of Hebrew names, and the other containing all the chief matters of the whole Bible. Of this translation, there were above 50 editions in folio, 4to., or 8vo., mostly printed by the queen's and king's printer, between the years 1560 and 1616. Editions of it were likewise printed at Geneva, Edinburgh, and Amsterdam. To some editions of the Geneva Bible (as to those of 1599 and of 1611) is subjoined Beza's translation of the New Testament, Englished by L. Tompson.

¹ In Lewis's History, pp. 264-269. (8vo. edit.) there is a full description of the contents of this volume.

10. ARCHBISHOP PARKER'S, OR, THE BISHOPS' BIBLE.

The holie Bible. Imprinted at London in povvles Churchyarde. by Richard Jugge. M.D. LXVIII. folio.

In the year 1568, the Bible, proposed by Archbishop Parker three years before, was completed. This edition, according to Le Long, was undertaken by royal command; and it is mentioned by Strype, to the honour of the archbishop, that he had resolution to perform what Cranmer, as opposed by the bishops of his days, had in vain endeavoured to accomplish. In this performance, distinct portions of the Bible, at least 15 in number, were allotted to select men of learning and abilities, appointed, as Fuller says, by the queen's commission; but it still remains uncertain who, and whether one or more, revised the rest of the New Testament. Eight of the persons employed were bishops; whence the book was called the "Bishops' Bible," and the "Great English Bible." The archbishop employed other critics to compare this Bible with the original languages, and with the former translations; one of whom was Laurence, a man famous in those times for his knowledge of Greek, whose castigations the Bishops' Bible followed exactly. His grace also sent instructions concerning the method which his translators were to observe; and recommended the addition of some short marginal notes for the illustration or correction of the text. But the particulars of these instructions are not known. The archbishop, however, directed, reviewed, and finished the whole; which was printed and published, in 1568, in a large folio size, and with a beautiful English letter, on royal paper; and embellished with several cuts of the most remarkable things in the Old and New Testaments, and in the Apocrypha, with maps cut in wood, and other engravings on copper. It has numerous marginal references and notes, and many useful tables. It also has numerous insertions between brackets, and in a smaller character; which are equivalent to the Italics afterwards used by James's translators. Dr. Geddes is of opinion ¹, that Italic supplements were first used by Arias Montanus, who died in 1598. The several additions from the vulgar Latin, inserted in the "Great Bible," are omitted; and verse 7 of 1 John v., which was before distinguished by its being printed in a different letter, is here printed without any distinction; and the chapters are divided into verses. In the following year, 1569, it was again published in large 8vo. for the use of private families. This Bible was reprinted in 1572, in large folio, with several corrections and amendments, and several prolegomena; this is called "Matthew Parker's Bible." With regard to this Bible, Lewis ² observes, that the editions of it are mostly in folio and 4to., and that he never heard but of one in 8vo.; for which he supposes this to be the reason, that it was principally designed for the use of churches. In the convocation of the province of Canterbury, which met in April 1571, a canon was made, enjoining the churchwardens to see that the Holy Bible be in every church in the largest volumes, if convenient; and it was likewise ordered, that every archbishop and bishop, every dean and chief residentiary, and every archdeacon, should have one of these Bibles in their cathedrals, churches, and families. This translation was used in the churches for forty years; though the Geneva Bible was more read in private houses.

11. KING JAMES'S BIBLE, OR THE AUTHORISED VERSION NOW IN USE.

The last English version that remains to be noticed, is the authorised translation now in use, which is commonly called King James's Bible. He succeeded to the throne of England in 1602; and, several objections having been made to the Bishops' Bible at the conference held at Hampton Court in 1603, the king in the following year gave orders for the undertaking of a new version, and fifty-four learned men were appointed to this important labour: but, before it was commenced, seven of the persons nominated were either dead or had declined the task; for the list, as given us by Fuller ³, comprises only forty-seven names. All of them, however, were pre-eminently distinguished for their piety and for their profound learning in the original languages of the sacred writings;

¹ Letter to the Bishop of London, p. 33.

² Hist. Engl. Transl. p. 61.

³ Church History, Book x. pp. 44-46.

and such of them as survived till the commencement of the work were divided into six classes. Ten were to meet at Westminster, and to translate from the Pentateuch to the end of the second book of Kings. Eight, assembled at Cambridge, were to finish the rest of the Historical Books, and the Hagiographa. At Oxford, seven were to undertake the four greater prophets, with the Lamentations of Jeremiah, and the twelve minor prophets. The four Gospels, Acts of the Apostles, and the Apocalypse, were assigned to another company of eight, also at Oxford: and the Epistles of Saint Paul, together with the remaining canonical epistles, were allotted to another company of seven, at Westminster. Lastly, another company at Cambridge were to translate the apocryphal books, including the prayer of Manasseh. To these six companies of venerable translators, the King gave the following instructions:—

“1. The ordinary Bible read in the church, commonly called the Bishops’ Bible, to be followed, and as little altered as the original will permit.

“2. The names of the prophets and the holy writers, with the other names in the text, to be retained as near as may be, accordingly as they are vulgarly used.

“3. The old ecclesiastical words to be kept, as the word church not to be translated congregation.

“4. When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent fathers, being agreeable to the propriety of the place and the analogy of faith.

“5. The division of the chapters to be altered either not at all, or as little as may be, if necessity so require.

“6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.

“7. Such quotations of places to be marginally set down, as shall serve for the fit references of one Scripture to another.

“8. Every particular man of each company to take the same chapter or chapters; and having translated or amended them severally by himself, where he thinks good, all to meet together, to confer what they have done, and agree for their part what shall stand.

“9. As any one company hath dispatched any one book in this manner, they shall send it to the rest, to be considered of, seriously and judiciously: for his majesty is very careful in this point.

“10. If any company, upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof, to note the places, and therewithal to send their reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work.

“11. When any place of special obscurity is doubted of, letters to be directed by authority, to send to any learned in the land for his judgment in such a place.

“12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as, being skilful in the tongues, have taken pains in that kind, to send their particular observations to the company, either at Westminster, Cambridge, or Oxford, according as it was directed before in the king’s letter to the archbishop.

“13. The directors in each company to be the Deans of Westminster and Chester for Westminster, and the King’s Professors in Hebrew and Greek in the two Universities.

“14. These translations to be used, when they agree better with the text than the Bishops’ Bible, viz. Tindal’s, Coverdale’s, Matthew’s, Whitchurch’s, Geneva.

“15. Besides the said directors before mentioned, three or four of the most ancient and grave divines in either of the Universities, not employed in translating, to be assigned by the Vice-Chancellor, upon conference with the rest of the heads, to be overseers of the translation, as well Hebrew as Greek, for the better observation of the 4th rule above specified.”¹

¹ The preceding rules are given from a corrected copy in the Rev. H. J. Todd’s *Vindication of our authorised Translation and Translators of the Bible*, pp. 9-12. London, 1819, 8vo.

According to these regulations, each book passed the scrutiny of all the translators successively. In the first instance, each individual translated every book, which was allotted to his division. Secondly, the readings to be adopted were agreed upon by the whole of that company assembled together, at which meeting each translator must have been solely occupied by his own version. The book, thus finished, was sent to each of the other companies to be again examined; and at these meetings it probably was, as Selden informs us, that "one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, &c. If they found any fault, they spoke; if not, he read on."¹ Further, the translators were empowered to call to their assistance any learned men, whose studies enabled them to be serviceable, when an urgent occasion of difficulty presented itself. The translation was commenced in the spring of 1607, and the completion of it occupied almost three years. At the expiration of that time, three copies of the whole Bible, thus translated and revised, were sent to London,—one from Oxford, one from Cambridge, and a third from Westminster. Here a committee of six, two being deputed by the companies at Oxford, two by those at Cambridge, and two by those at Westminster, reviewed and polished the whole work: which was finally revised by Dr. Smith (afterwards bishop of Gloucester), who wrote the preface, and by Dr. Bilson, bishop of Winchester. This translation of the Bible was first published in folio in 1611.

After the publication of the present authorised translation, all the other versions gradually fell into disuse, with the exception of the Psalms, and the Epistles and Gospels in the Book of Common Prayer, which were still continued, the former according to the translation of Cranmer's Bible, and the latter according to that of the Bishops' Bible, until the final revision of the Liturgy, in 1661; at which time the Epistles and Gospels were taken from the present version, but the Psalms are still retained according to the translation of Cranmer's Bible.²

Upwards of two centuries have elapsed since the authorised English Version of the Holy Scriptures, now in use, was given to the British nation. During that long interval, though many passages in particular books have been elucidated by learned men, with equal felicity and ability; yet its *general* fidelity, perspicuity, and excellence, have deservedly given our present translation a high and distinguished place in the judgment of the Christian world, wherever the English language is known or read. Of late years, however, this admirable version—the guide and solace of the sincere Christian—has been attacked with no common virulence, and arraigned as being deficient in fidelity, perspicuity, and elegance; ambiguous and incorrect, even in matters of the highest importance. The principal antagonists of this version, in the present day, (to omit the bold and unmeasured assertions of the late Dr. Geddes, and others,) are Mr. John Bellamy³, in the prospectus, preface, and notes of his new translation of the Bible, and Sir James Bland Burges, in his 'Reasons in favour of a New Translation of the Scriptures,' (8vo. London,

¹ Selden's Table Talk, article *Bible*. Works, vol. iii. col. 2009.

² About the time when King James resolved on a new translation of the Scriptures, another translation was finished by Mr. Ambrose Usher, the elder brother of archbishop Usher. It is still in manuscript, and is preserved in the library of Trinity College, Dublin. There are likewise extant in print several English translations of the Old and New Testament, and of detached parts thereof: but as these are more or less accompanied with notes, an account of them will be found in a subsequent part of this Appendix.

³ A notice of Mr. Bellamy's work will also be found in a subsequent part of this Appendix.

1819,) which were designed as a defence of Mr. Bellamy against the severe strictures of the Quarterly Review. The former of these writers, in his octavo prospectus issued in 1818, affirmed that "no translation has been made from the original Hebrew since the 128th year of Christ;" and that "in the fourth century Jerome made his Latin version from this" [the Greek] "translation; from which came the Latin Vulgate, and from the Latin Vulgate all the European translations have been made; thereby perpetuating all the errors of the first translators." These erroneous and unqualified assertions of Mr. Bellamy, as well as the assertions or implications of Sir J. B. Burges, have been answered in detail by the Rev. Messrs. Whittaker and Todd, in their works cited below,¹ to which the reader is referred: and, in further refutation of Mr. Bellamy's assertions, it is sufficient to refer to the account already given of our present authorised version², to which we may add, that a collation of it with *different* early editions of the Hebrew Bible, will prove, *beyond dispute*, that our venerable translators did not servilely follow any of the versions then existing in the modern languages of Europe. The following few examples will confirm this remark:—

Book. Chap. Ver.

- Joshua iv. 6. The English Authorised Version reads "*their fathers*," in Italicks, because it was not in their copy of the Hebrew Bible. It is *wanting* in Rabbi Jacob Ben Chajim's Masoretic edition (folio, Venice. 1525-6); and is *found* in the Anti-Masoretic editions of Munster.
- v. 1. The English Version reads "until *we* were passed over:" in this rendering the translators followed Chajim, and not Munster, whose editions of 1534 and 1546 read "*they*."
- v. 7. The English Version reads "he said," as do all Munster's editions. Chajim has "*they said*."
- vi. 8. The English Version reads "before the Lord," following Chajim: Munster's two editions, above cited, read "before the Ark of the Lord."
- x. 8. The English Version reads "thine hand" with Munster's editions, and not "hands," which is the lection in Chajim.
- xv. 40. The English version reads "Lahmam" with Munster; and not "Lachman," with Chajim.
- xxi. 16. The English Version puts *and* in Italic before Bethshemesh: it is wanting in Chajim. Munster's editions read *and*.
- xxi. 34. The English Version reads "and" in Roman letters, before Kartah. The connecting particle *and*, is in Munster's editions, but is absent in Chajim.
- xxi. 36, 37. *These two verses are altogether wanting in Chajim's edition.*

For the preceding examples the author is indebted to the researches of the Rev. George HAMILTON, A.M., Rector of Killermogh in Ireland; whose valuable contributions to Hebrew Literature are noticed in a subsequent part of this volume. Similar instances, he remarks, may be observed in every book of the Bible: and the only way by which he can account for this seeming inconsistency in following sometimes one edition, and sometimes another, is, by supposing that the translators of our

¹ A Vindication of our authorised Translation and Translators of the Bible, and of preceding English Versions authoritatively commended to the Notice of those Translators, &c. &c. By the Rev. H. J. Todd, M.A. London, 1819. 8vo. — An Historical and Critical Enquiry into the Interpretation of the Hebrew Scriptures, with Remarks on Mr. Bellamy's New Translation. By J. W. Whittaker, M.A. London, 1819, 8vo.

² See pp. 77-79. *supra*. The seventh section of Mr. Todd's Vindication of the latter translation contains an account of the forty-seven translators who were employed on it, and of the state of learning in their time. This does not admit of abridgment, but the result is highly satisfactory, and proves that those venerable men were eminently skilled in the Oriental and Greek languages, and consequently were, in every respect, fitted for the high and honourable task assigned to them by their sovereign. — That Luther's German Version was made from the original languages of the Scriptures, see p. 82. *infra*; and for other European translations, see the following pages of this section.

authorised version executed it from an edition of one class; and that the Committee of Revision corrected their version by reference to an edition of another class. If this be so (and it is highly probable that this *is* the case), it affords a proof of extraordinary and minute attention in our venerable and much-traduced translators.

We shall conclude the present notice of their admirable version, with a few of the very numerous testimonies to its value, which have been collected by Archbishop Newcombe and Mr. Todd, and shall subjoin two or three others that appear to have eluded their researches.

1. JOHN SELDEN.¹ — "The English translation of the Bible is the best translation in the world, and renders the sense of the original best, taking in for the English translation the Bishops' Bible as well as King James's. The translators in King James's time took an excellent way. That part of the Bible was given to him, who was most excellent in such a tongue: as the apocrypha to Andrew Downs: and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, &c. If they found any fault, they spoke; if not, he read on. There is no book so translated as the Bible for the purpose. If I translate a French Book into English, I turn it into English phrase, not into French-English. *Il fait froid*; I say, 'tis cold, not, *makes cold*. But the Bible is rather translated into English words than into English phrase. *The Hebraisms are kept, and the phrase of that language is kept.*"

2. BISHOP WALTON.² — "The last English translation made by divers learned men at the command of King James, though it may justly contend with any now extant in any other language in Europe, was yet carped and cavilled at by diverse among ourselves; especially by ³one, who being passed by, and not employed in the work, as one, though skilled in the Hebrew, yet of little or no judgment in that or any other kinde of learning, was so highly offended that he would needs undertake

¹ Selden, Works, iii. 2009. This is cited by Abp. Newcome, without addition. Selden was the contemporary of the translators. He died in 1654, at the age of 70.

² Dr. Bryan Walton's Considerator Considered, or a Defence of his Polyglott Bible, &c. 1659, p. 5. This is not noticed by Abp. Newcome. But a most important testimony it is. He was one of those most learned divines, who, in 1656, were publicly requested to consider of the translations and impressions of the Bible, and to offer their opinion therein to the committee for religion; Bulstrode Whitelock having the care of this affair, at whose house they met. They pretended to discover some mistakes in the last English translation; but the business came to nothing. See Lewis, &c. p. 355, Johnson, &c. p. 99. In the above citation we have the opinion of Walton, (than whom a more competent judge neither friends nor foes of our translation can produce), three years subsequent to this meeting, upon the excellence of this version, together with his notice of an impotent attack made upon it. He has also, in the Prolegomena to his Biblia Polyglotta, 1657, placed our own in the highest rank of European translations.

³ This person was undoubtedly Hugh Broughton, fellow of Christ College, Cambridge, who had certainly attained great knowledge in the Hebrew and Greek tongues. But a more conceited or arrogant man hardly existed. With the Bishops' Bible he had found great fault; insisted upon the necessity of a new translation; pronounced his own sufficiency to make one exactly agreeable to the original text of the Hebrew; boasted of encouragement to this purpose from men of all ranks; and at length excited a very warrantable suspicion, that, in so important a task, he was unfit to be trusted. Thus discountenanced, he went abroad; leaving behind him this quaint character, expressive at once of his vanity and learning, "that he was gone to teach the Jews Hebrew!" See Sir J. Harrington's Brief View of the State of the Church, 1653, p. 75. He returned to England, however, in 1611, and commenced his defamation against the new translation to which Walton adverts. By the contents of a little tract, which he published in 1608, intitled "A Petition to the Lords to examine the religion and carriage of Archbishop Bancroft," he gives us no cause to lament that he had no share in the new translation. I question if his countrymen would have understood his language; as the case has been with another partial translator, who was not of the authorised selection. Broughton thus rails at Bancroft: "Bancroft, seeing himself in Judaisme, as I heard in his allowed libel equal scoffs, as of a mist soone scattered, raved against me for pearls to such, and holy things to such!" p. 2. "Bancroft is a deadly enemy to both Testaments, and unallowable in this course to be a teacher or to rule in learning!" p. 8. After this foolery and slander, the reader will not be surprised to hear that he abuses Lively and Barlow also, two of our authorised translators.

to show *how many thousand places they had falsely rendered, when as he could hardly make good his undertaking in any one*.¹

3. BISHOP LOWTH.¹ — "The vulgar translation of the Bible — is the best standard of our language."

4. BISHOP HORSLEY.² — "When the translators in James the First's time began their work, they prescribed to themselves some rules, which it may not be amiss for all translators to follow. Their reverence for the sacred scriptures induced them to be as literal as they could, to avoid obscurity; and it must be acknowledged, that they were extremely happy in the simplicity and dignity of their expressions. *Their adherence to the Hebrew idiom is supposed at once to have enriched and adorned our language*; and as they laboured for the general benefit of the learned and the unlearned, they avoided all words of Latin original, when they could find words in their own language, even with the aid of adverbs and prepositions, which would express their meaning."

5. BISHOP MIDDLETON.³ — "The style of our present version is incomparably superior to any thing which might be expected from the finical and perverted taste of our own age. It is simple, it is harmonious, it is energetic; and, which is of no small importance, use has made it familiar, and time has rendered it sacred."

6. DR. GEDDES.⁴ — "The highest eulogiums have been made on the translation of James the First, both by our own writers and by foreigners. And indeed, if accuracy, fidelity, and the strictest attention to the letter of the text, be supposed to constitute the qualities of an excellent version, *this of all versions must, in general, be accounted the most excellent*. Every sentence, every word, every syllable, every letter and point, seem to have been weighed with the nicest exactitude, and expressed either in the text, or margin, with the greatest precision. Pagninus himself is hardly more literal; and it was well remarked by Robertson, above a hundred years ago, *that it may serve for a Lexicon of the Hebrew language, as well as for a translation*."

7. REV. J. W. WHITTAKER.⁵ — "The highest value has always been attached to our translation of the Bible. Sciolists, it is true, have often attempted to raise their own reputation on the ruin of that of others; and the authors of the English Bible have frequently been calumniated by charlatans of every description; but it may safely be asserted, without fear of contradiction, that the nation at large has always paid our translators the tribute of veneration and gratitude which they so justly merit. Like the mighty of former times, they have departed and shared the common fate of mortality; but they have not, like those heroes of antiquity, gone without their fame, though but little is known of their individual worth. Their reputation for learning and piety has not descended with them to the grave, though they are there alike heedless of the voice of calumny, and deaf to the praise which admiring posterity awards to the great and good. Let us not, therefore, too hastily conclude that they have fallen on evil days and evil tongues, because it has occasionally happened that *an individual, as inferior to them in erudition as in talents and integrity, is found questioning their motives, or denying their qualifications for the task which they so well performed*. Their version has been used, ever since its first appearance, not only by the church, but by all the sects which have forsaken her; and has justly been esteemed by all for its general faithfulness, and the severe beauty of its language. It has survived the convulsion both of church and state, being universally respected by the enemies of both, when the established religion was persecuted with the most rancorous malignity; as if its merits were independent of circumstances, and left at a distance all the petty rivalships of sectarianism, and the effervescence of national phrensy. *It may be compared with any translation in the world, without fear of inferiority; it has not shrunk from the most rigorous examination; it challenges investigation; and, in spite of numerous attempts to supersede it, has hitherto remained unrivalled in the affections of the country*."

8. DR. DODDRIDGE. — "On a diligent comparison of our translation with the

¹ Lowth, Introd. to Eng. Grammar, 2d ed. p. 93., cited by Archbishop Newcome.

² Review of Dr. Geddes's Translation of the Holy Bible, Brit. Crit., July 1794, p. 7. The reviewer is now known to have been the late Bishop Horsley.

³ Dr. Middleton (late Bishop of Calcutta) on the Greek Article, p. 328.

⁴ Dr. Geddes's Prospectus of a New Translation of the Holy Bible, p. 92. Cited by Abp. Newcome, with a long extract from the author. — Todd's Vindication, pp. 68. 70. 75. 80.

⁵ Whittaker, Hist. and Crit. Enq. p. 92.

original, we find that of the New Testament, and I might also add that of the Old, in the main, faithful and judicious. You know, indeed, that we do not scruple, on some occasions, to animadvert upon it: but you also know, that these remarks affect not the fundamentals of religion, and seldom reach any further than the beauty of a figure, or at most the connection of an argument."¹

9. The testimony of Dr. JOHN TAYLOR, of Norwich, author of the excellent Hebrew and English Concordance (whose theological creed, we regret to say, was *Arian*), is yet more striking.—“In above the space of one [now two] hundred years,” says he, “learning may have received considerable improvements; and by that means some inaccuracies may be found in a translation more than a [two] hundred years old. But you may rest fully satisfied, that as *our English translation is, in itself, by far the most excellent book in our language, so it is a pure and plentiful fountain of divine knowledge, giving a TRUE, CLEAR, and FULL account of the divine dispensations, and of the gospel of our salvation: insomuch that whoever studies the Bible, the ENGLISH BIBLE, is sure of gaining that knowledge and faith, which, if duly applied to the heart and conversation, WILL INFALLIBLY GUIDE HIM TO ETERNAL LIFE!*”²

10. DR. JAMES BEATTIE.—“It is a striking beauty in our English Bible, that, though the language is always elegant and nervous, and for the most part very harmonious, the words are all plain and common—no affectation of learned terms, or of words of Greek or Latin etymology.”³

11. DR. ADAM CLARKE.—“Those who have compared most of the European translations with the original, have not scrupled to say, that the English translation of the Bible, made under the direction of king James the First, is the most accurate and faithful of the whole. Nor,” adds Dr. C., “is this its only praise: the *translators have seized the very spirit and soul of the original, and expressed this almost every where with pathos and energy.* Besides, our translators have not only made a *standard translation*, but they have made their translation the *standard of our language*: the English tongue in their day was not equal to such a work—but God enabled them to stand as upon Mount Sinai, and *erane* up their country’s language to the dignity of the originals, so that, after the lapse of two hundred years, the English Bible is, with very few exceptions, the standard of the purity and excellence of the English tongue. *The original*, from which it was taken, is alone superior to the Bible translated by the authority of king James.”⁴

12. The last testimony we shall adduce is that of Professor STUART, the most eminent orientalist in North America. Contrasting the English version with the Latin Vulgate, he says: “Ours is, on the whole, a most noble production for the time in which it was made. The divines of that day were very different Hebrew scholars from what most of their successors have been, in England or Scotland. With the exception of Bishop Lowth’s classic work upon Isaiah, no other effort at translating, among the English divines, will compare either in respect to taste, judgment, or sound understanding of the Hebrew, with the authorised version.”⁵

Notwithstanding these decisive testimonies to the superior excellency of our authorised version, it is readily admitted that it is not immaculate, and that a revision or *correction* of it is an object of desire to the friends of religion, were it only to silence the perpetually repeated cavils of the opposers of divine revelation; who, studiously disregarding the various satisfactory answers which had been given to their unfounded objections, persevere in repeating them, so long as they find a very few mis-translated passages in the authorised version. But that the existing translation is so faulty in innumerable instances, and so ambiguous and incorrect even in matters of the highest importance, as to render a new translation absolutely necessary,—or that sacred criticism is yet so far advanced as to furnish *all* the means that may be expected, we hesitate not to deny.

¹ Dr. Doddridge’s Works, vol. ii. p. 329, Leeds edit.

² Scheme of Scripture Divinity, ch. xl. in Bishop Watson’s Collection of Theological Tracts, vol. i. p. 188.

³ Sir William Forbes’s Life of Dr. Beattie, vol. ii. p. 198, 8vo. edit.

⁴ Dr. A. Clarke’s General Preface to his Commentary on the Bible, vol. i. p. xxi.

⁵ Stuart’s Dissertations on the Importance and Best Method of studying the Original Languages of the Bible, p. 61.

Indeed, when we consider the *very few* REAL faults, which the most minute and scrupulous inquirer has been able to find in our present translation; when we perceive such distinguished critics as Archbishop Newcome and Bishop Horsley (to mention no more), producing *very discordant* interpretations of the *same* text or word, we cannot but call to mind, with gratitude and admiration, the integrity, wisdom, fidelity, and learning of the venerable translators, of whose pious labours we are now reaping the benefit; who, while their reverence for the Sacred Scriptures induced them to be as literal as they could, to avoid obscurity, have been extremely happy in the simplicity and dignity of their expressions, and who, by their adherence to the Hebrew idiom, have at once enriched and adorned our language. And instead of being *impatient* for a new translation, we shall (to adopt the energetic expression of Mr. Todd) 'take up THE BOOK, which from our infancy we have known and loved, with increased delight; and resolve not hastily to violate, in regard to itself, the rule which it records: — FORSAKE NOT AN OLD FRIEND, FOR THE NEW IS NOT COMPARABLE TO HIM.'"

"Happy, thrice happy, hath our English nation been, since God hath given it learned translators, to express in our mother tongue the heavenly mysteries of his holy word, delivered to his church in the Hebrew and Greek languages; who, although they may have in some matters of no importance unto salvation, as men, been deceived and mistaken, yet they have faithfully delivered the whole substance of the heavenly doctrine contained in the Holy Scriptures, without any heretical translations or wilful corruptions. With what reverence, joy, and gladness, then, ought we to receive this blessing! Let us read the Scriptures with an humble, modest, and teachable disposition: with a willingness to embrace all truths which are plainly delivered there, how contrary soever to our own opinions and prejudices; and in matters of difficulty, readily hearken to the judgment of our teachers, and those that are set over us in the Lord; check every presumptuous thought or reasoning which exalts itself against any of those mysterious truths therein revealed; and if we thus search after the truth in the love of it, we shall not miss of that knowledge which will make us wise unto salvation¹."

Editions of the Authorised Version, with Parallel References.²

1. The Holy Bible, conteyning the Old Testament and the New: Newly translated out of the Originall tongues, & with the former Translations diligently compared and reuised by his Maiestie's special Comandement. Imprinted at London by Robert Barker, Printer to the King's most Excellent Maiestie. Anno Dom. 1611. folio.

This is the title of the first edition of the authorised English version: it is retained in all the subsequent editions, the spelling being modernised, and 'command' being substituted for 'comandement.' A second edition of this Bible appeared in the same year (1611), also in folio: it is distinguishable from the first by the larger size of its black letter type. To both these editions there are prefixed, a Calendar of Lessons, the Genealogical Tables ascribed to the industrious antiquary John Speed, and an engraved map of Canaan, together with an alphabetical

¹ Johnson's Hist. Acc. in the concluding paragraph. Bp. Watson's Tracts, vol. iii. p. 100.

² The reader, who is desirous of perusing more minute bibliographical accounts of the English Versions executed anterior to King James's (or the authorised English) version of the Bible, is referred to Lewis's History of the principal Translations of the Bible; Dr. Cotton's List of Editions of the Bible; and Dr. Dibdin's Edition of Herbert's and Ames's Typographical Antiquities, of which work four volumes have been published.

list of the places mentioned in the Scriptures. The first quarto edition appeared in 1612.

In some of the very numerous editions printed between the years 1638 and 1685, an alteration is introduced in Acts vi. 3.; where, instead of *we may appoint*, we read *ye may appoint*. This alteration has been charged upon the Independents during the time of Cromwell's usurpation; but, as the first Bible, in which it was observed, is that printed at Cambridge by Buck and Daniel, in 1638, it is in all probability an error of the press, without any design to favour any particular party.¹ In 1653, an edition was printed by John Field, at Cambridge, in 24mo., which is of extreme rarity and beauty: it is called the *Pearl Bible*, from the very small type with which it was printed, but is disgraced by very numerous errata, some of which are of importance.² An imitation of it was made in Holland, in 1658; but the genuine edition is known by having the four first psalms on a page, without turning over. In 1660, the same printer executed a splendid folio edition of the Bible, which was illustrated with chorographical plates, engraved by Ogilby, an eminent artist of that time: he also printed several other editions in 8vo. and 12mo., but they are not considered as typographical curiosities. From the time of Field to the end of the seventeenth century, several curious flat Bibles were printed, which are denominated *preaching Bibles*, from the use made of them in the pulpit during that period. The typographical execution of them is very clear, the type being a broad-faced letter, upon thin paper, with a few marginal notes, which gives them a superiority over many of the thick and heavy volumes that have since been printed.

In 1683, this translation was corrected, and many references to parallel texts were added by Dr. Scattergood; and in 1701, a very fine edition was published in large folio under the direction of Dr. Tenison, Archbishop of Canterbury, with chronological dates, and an index by Bishop Lloyd, and accurate tables of Scripture weights and measures by Bishop Cumberland: but this edition is said to abound with typographical errors. The latest and most complete revision is that made by the late Rev. Dr. Blayney, under the direction of the Vice-chancellor and delegates of the Clarendon Press, at Oxford. In this edition, which was printed both in quarto and folio in 1769, the *punctuation* was thoroughly revised; the words printed in *Italics* were examined and corrected by the Hebrew and Greek originals; the *proper names*, to the etymology of which allusions are made in the text, were translated and entered in the margin, the *summaries of chapters*, and *running titles* at the top of each page corrected; some material errors in the *chronology* rectified; and the marginal references were re-examined and corrected, and *thirty thousand four hundred and ninety-five new references* were inserted in the margin.³ From the singular pains bestowed, in order to render this edition as accurate as possible, it has hitherto been considered the *standard edition*, from which all subsequent impressions have been executed. Notwithstanding, however, the great labour and attention bestowed by Dr. Blayney, his edition must now yield the palm of accuracy to the very beautiful and correct edition published by Messrs. Eyre and Strahan, his Majesty's Printers (but printed by Mr. Woodfall), in 1806, and again in 1813, in quarto; as not fewer than one hundred and sixteen errors were discovered in collating the edition of 1806 with Dr. B.'s, and one of these errors was an omission of consider-

¹ Another material error has crept into many modern editions of the English Bible in 1 Tim. iv. 16., where we read *Take heed unto thyself and thy doctrine*, instead of *THE doctrine*. The origin of this mistake (which the author of this work has found in various editions printed between the year 1690 and the commencement of the present century) it is now impossible to ascertain. It was first pointed out by the eminently learned Bishop Horsley.

² Mr. D'Israeli has an interesting article on the above noticed "Pearl Bibles and Six Thousand Errata," from which the following instances are copied — Rom. vi. 13. "Neither yield ye your members as instruments of *righteousness* unto sin" — for *unrighteousness*. — 1 Cor. vi. 9. "Know ye not that the *unrighteous shall inherit* the kingdom of God?" — for *shall not inherit*. "This erratum," Mr. D. remarks, "served as the foundation of a dangerous doctrine; for many libertines urged the text from this corrupt Bible, against the reproofs of a divine." *Curiosities of Literature*, (2d Series) vol. iii. p. 318. Mr. Kilburn, who in 1659 published a curious tract, entitled, "Dangerous Errors in several late printed Bibles," recites the two preceding instances, and adds, that in John ix. 21. the words "*or who hath opened his eyes, we know not*," are wholly omitted (p. 7.)

³ A full account of Dr. Blayney's Collation and Revision was communicated by him to the Gentleman's Magazine for November 1769. vol. xxxix. pp. 517-519.

able importance.¹ Messrs. Eyre and Strahan's editions may therefore be regarded as approaching as near as possible to what bibliographers term an *immaculate text*. Only *one* erratum, we believe, has been discovered in the edition of 1806. The following particulars relative to the above-mentioned London editions of the Bible may not be unacceptable to the bibliographical reader, at the same time they will shew that their claims to be considered as standard editions are not altogether unfounded. — The booksellers of the metropolis, having applied to his Majesty's Printers to undertake a handsome edition of the Bible, confided the execution of it to Mr. George Woodfall in 1804. The copy printed from was the current Cambridge edition, with which Mr. W.'s edition agrees page for page. It was afterwards read twice by the Oxford impression then in use, and the proofs were transmitted to the Rev. Launcelot Sharpe, by whom they were read with Dr. Blayney's 4to. edition of 1769. After the proofs returned by Mr. S. for press had been corrected, the forms were placed upon the press at which they were to be worked, and another proof was taken. This was read by Mr. Woodfall's superintendent, and afterwards by Mr. W. himself, with Dr. Blayney's edition, and any errors that had previously escaped were corrected; the forms not having been removed from the press after the last proofs had been taken off. By this precaution, they avoided the danger of errors (a danger of very frequent occurrence, and of no small magnitude), arising from the removal of the forms from the proof-press to the presses on which the sheets were finally worked off. Of this edition, which was ready for publication in 1806, five hundred copies were printed on imperial 4to., two thousand on royal, and three thousand on medium quarto size. In the course of printing this edition from the Cambridge copy, a great number of very gross errors was discovered in the latter, and the errors in the common Oxford editions above noticed were not so few as 1200! The London edition of 1806 being exhausted, a new impression was put to press in 1810, which was completed, with equal beauty and accuracy, in 1812, and published in 1815. It will gratify the reader to know, that the edition of 1815 has been recommended by the General Convention of the Protestant Episcopal Church in the United States of America, to be adopted as *the Standard Edition* to which future editions of the English Version of the Holy Scriptures (for the use of the members of that church) are to be made conformable. (Journal of the Proceedings of the Bishops, Clergy, and Laity of the Protestant Episcopal Church in the United States of America, in a general Convention held in the city of Philadelphia, from the 16th to the 24th day of May, 1820, p. 54. Journal of the Convention of the same Church in May 1823, p. 101.)

Of the various editions of the authorised English Version, published with parallel texts, those printed at Oxford, (after that of Dr. Blayney in 1769, and that of

¹ In Dr. Blayney's quarto edition of 1769, the following words are omitted in Rev. xviii. 22. after the words "no more," viz. "at all in thee; and no craftsmen, of whatsoever craft he be, shall be found any more." It is proper to add, that this omission was caused in over-running the folio edition of 1769 into the quarto size. Similar errors have been detected in other editions of the Bible, some of which are sufficiently curious. Thus in 1632 Barker and Lucas (the King's printers) executed an edition of the English Bible, consisting of one thousand copies, in which a very serious error was committed by leaving out the word *not* in the seventh commandment, which ran thus: *Thou shalt commit adultery*. This fact being proved before the high commission court, the whole impression was called in, and a very heavy fine was imposed upon the printers. (Townley's Illustrations of Biblical Literature, vol. iii. pp. 318–320.) The splendid folio Bible, printed by Baskett at Oxford in 1716 is commonly termed the *Vinegar Bible*, from an error in the running title at Luke xx, where we read the "*parable of the vinegar*" instead of the "*parable of the vineyard*!" The octavo Oxford Bible, printed in 1792, is remarkable for a mistake in Luke xxii. 34. where *Philip*, instead of *Peter*, is named as the disciple who should deny Christ: And the octavo Bible printed at the same place, in 1811, is remarkable for this mistake in Isa. lvii. 12. "*I will declare thy righteousness and thy works, for they shall profit thee*;" instead of "*they shall not profit thee*." The existence of such errors as these presents a most powerful inducement to the superintendents of the two university presses, as well as of his Majesty's printers, to give the utmost possible vigilance and correctness to the final revision of their proof sheets: especially as, since the adoption of the stereotype process, a single error may be perpetuated through many thousand impressions, — as many indeed as may be taken from the stereotype plates. (Brit. Crit. N. S. vol. xvii. p. 201.)

Bishop Wilson, are among the best and most copious of the larger editions.¹ The Oxford minion octavo, which issued from the press in 1821, is one of the most commodious and correct editions that has ever been printed. The medium octavo Bible, executed by His Majesty's Printers, in 1814, is a most beautiful book. Canne's octavo edition, 1682, and Watson's, Edinburgh, 8vo., 1722, are the most valuable of the earlier *pocket* editions, and are all scarce and dear. The Rev. Thomas Scott's Commentary on the Bible, in 6 vols. 4to., has a very copious and judicious selection of parallel references on the plan of Canne's Bible. The Rev. Dr. Adam Clarke's Commentary also has a similar selection of parallel texts. The pocket edition of the entire English Bible, published by Mr. Bagster in 1816, contains a new selection of upwards of sixty thousand references to passages that are really parallel. But the *cheapest*, as well as one of the most elegant and useful of all the pocket editions, is that published at Oxford in 1827, after Dr. Blayney's revision, at the very low price of eight shillings in sheets, which, from its type and size, is known by the appellation of the Oxford ruby octavo Bible.

3. The New Testament, with References under the Text in words at length, so that the Parallel Texts may be seen at one view. By the Rev. Francis Fox, M.A. London, 1722. Second Edition, 1742. 2 vols. 8vo.

The editor of this useful publication has given, for the most part, all the references in the then last and fullest edition of the Bible, together with a great number collected by himself; and has further added the chronology of Archbishop Usher, the marginal renderings, and several good notes on really difficult passages, together with a copious index. This work is now only to be procured at a very high price.

4. Scientia Biblica; being a copious Collection of Parallel Passages, for the illustration of the New Testament, printed in words at length, the whole so arranged as to illustrate and confirm the different clauses of each verse; together with the text at large, in Greek and English, the various readings and the chronology. London, 1825. 3 vols. 8vo.

There are copies of this work in royal svo. Its design is to expound Scripture by Scripture: with this view the different verses of the New Testament are neatly printed by themselves, in Greek and English; and below them is placed (in words at length) a new selection of parallel references, which is evidently the result of great labour and research, and is calculated to save much time and trouble to Biblical Students. The typographical execution is very neat.

Anglo-Romish Versions of the Bible.

1. The Holie Bible faithfully translated into English out of the Authen- tical Latin. Diligently conferred with the Hebrew, Greeke, and other Editions in diuers languages. With Argyments of the Bookes, and Chap- ters: Annotations: Tables: and other helpes for better vnderstanding of the text: for discoverie of corruptions in some late translations: and for clearing Controversies in Religion. By the English College of Doway. Printed at Doway by Lavrence Kellam. 1609-10. 2 vols. 4to.

¹ The following short table will convey an accurate idea of the progressive increase of references to parallel texts in various editions of the Bible.

In the 1st edition of 1611	} There were in the Old Testament	6,588	} In the Apocrypha	885	} In the N. Testament	1,527	} Total	9,000
J. Hayes's, 1677		14,629		1,409		9,857		25,895
Dr. Scattergood's, 1678		20,357		1,417		11,371		33,145
Bishop Tenison and Lloyd's, 1699		24,352		1,419		13,717		39,188
Dr. Blayney's, 1769		43,318		1,772		19,893		64,983
Bishop Wilson's, 1785		45,190		1,772		19,993		66,955

Hewlett's Commentary, vol. i. p. *45. 4to. edit. in which Mr. H. has adopted the parallel texts in Bishop Wilson's Bible, as being the most copious, and upon the whole well selected.

2. The New Testament of Iesvs Christ, translated faithfully into English out of the authentical Latin, according to the best corrected copies of the same, diligently conferred with the Greeke, and other editions in diuers languages : Vvith Argvments of bookes and chapters, Annotations, and other necessarie helps, for the better vnderstanding of the text, and specially for the discouerie of the Corrvptions of diuers late translations, and for cleering the Controversies in religion, of these daies : In the English Colledge of Rhemes. Printed at Rhemes by Iohn Fogny. 1582. 4to.

These are the first editions of the Old and New Testament : they are not often to be met with. Fine copies of them are in the Library of the British Museum.

3. The Holy Bible, translated from the Latin Vulgate, diligently compared with the Hebrew, Greek, and other editions, in diuers languages : the Old Testament, first published at Doway, A.D. 1609 ; and the New Testament, first published by the English Colledge at Rheims, A.D. 1582. With Annotations, References, and an Historical and Chronological Index. The whole revised and diligently compared with the Latin Vulgate. Dublin and London, 1825. 8vo.

This is the latest and most easily accessible edition of the Anglo-Romish version of the Bible. *It has been altered for the better, and made conformable to our Protestant authorised version, in several instances, which had been stigmatised by Romanists as heretical!* (See Mr. Hamilton's Observations on the present State of the Roman Catholic English Bible, pp. 19-21.)

In the year 1582, the Romanists finding it impossible to withhold the Scriptures any longer from the common people, printed an English New Testament at Rheims : it was translated, not from the original Greek, but from the Latin Vulgate. The editors retained the words *azymes, tunike, holocaust, pasche*, and a multitude of other Greek words untranslated, under the pretext of wanting proper and adequate English terms by which to render them ; and thus contrived to render it unintelligible to common readers. Hence the historian Fuller took occasion to remark that it was ' a translation which needed to be translated ;' and that its editors ' by all means laboured to suppress the light of truth, under one pretence or other.' Our learned countryman, Thomas Cartwright, was solicited by Sir Francis Walsingham to refute this translation : but, after he had made considerable progress in the work, he was prohibited from proceeding further by Archbishop Whitgift ; who, judging it improper that the defence of the doctrine of the church of England should be committed to a puritan, appointed Dr. William Fulke in his place. By him the divines of Rheims were refuted with great spirit and ability. Fulke's work appeared in 1617, and in the following year, Cartwright's confutation was published under the auspices of Archbishop Abbot ; both of them were accompanied with the Rhemish translation of the New Testament ; the titles of their publications are subjoined. The Old Testament was translated from the Vulgate at Donay (whence it is called the Douay Bible) in two volumes 4to., the first of which appeared in 1609, and the second in 1610. Annotations are subjoined, which are ascribed to one Thomas Worthington : the translators were William (afterwards Cardinal) Allen, Gregory Martin, and Richard Bristow. This translation, with the Rhemish version of the New Testament above noticed, forms the English Bible, which alone is used by the Romanists of this country. In 1749, a new edition of the Anglo-Romish Bible, with some alterations in the text, and many in the notes, was published from the copy of Dr. Chaloner, titular bishop of Debra and one of the vicars apostolic of the Romish Church in England. Various other editions have been printed at different times and in different sizes, particularly one published at Dublin, in 1816, " corrected, revised, and approved of by the most Reverend Dr. Fray, R. C. archbishop of Dublin." For a review of the dangerous and obnoxious tenets in this edition, see the British Critic, N. S. vol. viii. pp. 296-308.

(1.) The Text of the New Testament of Jesus Christ, translated out of the vulgar Latine, by the Papists of the traiterous seminary at Rheims, with arguments of Bookes, Chapters, and Annotations, pretending to discover the corruptions of diuers translations, and to clear the controuersies of these dayes. With the authorised English Version, and a confutation of all such arguments,

glosses, and annotations, as contain manifest impiety or heresy, treason and slander against the Catholic Church of God, and the true teachers thereof, or the translations used in the Church of England. By W. FULKE, D. D. London, 1617 & 1633. folio.

This elaborate work first appeared in 1586, and was again reprinted in 1601. That late elegant scholar and pious divine, the Rev. James Hervey (though sometimes rather too candid and indiscriminate in his public recommendations of books), passed the following very just encomium on Dr. Fulke's noble performance: — He styles it "a valuable piece of antient controversy and criticism, full of sound divinity, weighty arguments, and important observations;" adding — "would the young student be taught to discover the very sinews of popery, and be enabled to give an effectual blow to that complication of errors, I scarce know a treatise better calculated for the purpose."

(2.) A confutation of the Rhemists' Translation, Glosses, and Annotations of the New Testament. By Thomas CARTWRIGHT. London, 1618. folio.

4. The New Testament of our Lord and Saviour Jesus Christ, newly translated out of the Latin Vulgate, and with the original Greek, and divers Translations in vulgar Languages, diligently compared and revised. Together with Annotations upon the most remarkable passages in the Gospels, and marginal Notes upon other difficult texts of the same, and upon the rest of the Books of the New Testament, for the better understanding of the Literal Sense. By C.[ornelius] N.[ARY] C.[onsultissimæ] F.[acultatis] P.[arisiensis.] D[oc]tor.] 1718–19. 8vo.

This edition has no place or printer's name; but Dr. Geddes says that it was printed at Dublin. (Prospectus for a new translation, p. 110.) See a full account of it in Lewis's Hist. of English translations, pp. 356–363. (8vo. edition.)

5. The New Testament, translated from the Latin Vulgate, with Annotations. By R. W.[ETHAM] D.[uacensis] P[ro]fessor.] 1730–33. 2 vols. 8vo.

This edition also is without place or printer's name: it is supposed to have been printed at Douay. See an account of it in Lewis's History, pp. 363–365.

Welsh Version.

Y Beibl Cyssegr-Lan. Sef yr hen Destament, a'r Newydd. Imprinted at London by the Deputies of Christopher Barker, 1588. folio.

From an epistle of Dr. Richard Davis, Bishop of Saint David's, prefixed to the Welsh New Testament, printed in 1567, we learn that there was a British or Welsh version of the Pentateuch extant about (if not before the year) 1527, though the translator's name is not known. Some other small and detached passages of Scripture appear also to have been translated into this language in the reign of King Edward VI., which were printed, in all probability, for the use of his Liturgy. But it was not until the reign of Elizabeth, that efficient steps were taken to supply the inhabitants of the principality of Wales with the Holy Scriptures in their vernacular dialect. In 1563 an act of parliament was passed, (5 Eliz. c. 28.) enacting that the Old and New Testaments, together with the Book of Common Prayer, should be translated into the British or Welsh tongue; and committing the direction of the work to the Bishops of St. Asaph, Bangor, Saint David's, Llandaff, and Hereford. They were to view, peruse, and allow the translation, and to take care (under a penalty of £40 on each of them), that such a number should be printed and distributed by March 1, 1566, as would furnish copies to every cathedral, collegiate and parish church, and chapel of ease, within their respective dioceses, where Welsh was commonly spoken. In 1567, was printed at London, the first translation of the New Testament. The translators were Thomas Huet, Chanter of Saint David's, Dr. Richard Davis, Bishop of Saint David's, and William Salesbury, a man of great industry, learning, and piety. But there was no edition or version of the Old Testament in the British tongue till more than twenty years after the publication of the New Testament. The person chiefly concerned in rendering this important service to the antient Britons, was William Morgan, D.D. who was bishop of Llandaff, in 1595, from which see he was, in 1604, translated to that of Saint Asaph. He first

translated the *entire* Old Testament, together with the Apocrypha, into Welsh, and also revised and corrected the *former* version of the New Testament, both of which were printed, in one volume folio, in 1588. During the reign of James I. the Welsh Version underwent a further examination and correction from Dr. Parry, Morgan's successor in the see of Saint Asaph. This corrected version, which is usually called Parry's Bible, is the basis of all subsequent editions. It was printed at London in 1620. Seventy years afterwards, another folio edition was printed at Oxford, under the inspection of Bishop Lloyd, in 1690. These folio impressions were intended principally, if not wholly, for the use of churches: so that, for upwards of seventy years, from the settlement of the reformation by Queen Elizabeth, there was no provision made for furnishing the country or people in general with copies of the Scriptures. The honour of the first supply of this kind is due to one or more citizens of London, at whose private expense an octavo edition was printed 1630. In 1654 and 1678 two other octavo editions appeared; the latter of these consisted of 8000 copies, to the publication of which the Rev. Thomas Gouge, a learned non-conformist minister,¹ not only contributed very largely out of his private fortune, but procured ample subscriptions from numerous opulent and benevolent individuals. The next octavo edition of the Welsh Bible was published in 1690, under the patronage of Thomas Lord Wharton, by Mr. David Jones; who was assisted in the undertaking by some ministers and citizens of London. This was the last edition that appeared in the seventeenth century, and also the most numerous; the editor, it is said, having distributed not fewer than ten thousand copies.² During the eighteenth century, *six* editions of the Welsh Bible were printed chiefly, if not wholly, at the expense of the venerable SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, viz. in 1718, 1727, 1746, 1752, 1769, or 1770, and 1799. This last edition consisted of *ten thousand* copies of the Welsh Bible, Common Prayer, and singing Psalms, besides *two thousand* extra copies of the New Testament. Ample as this edition was, in a few years, copies of the Scriptures became extremely scarce and dear in the Principality: and in 1802, some pious and benevolent individuals projected a new impression, the circumstances connected with which ultimately led to the formation of the BRITISH AND FOREIGN BIBLE SOCIETY.³ Their attention was immediately directed to the wants of the Principality: in 1806, a large and very correct stereotype impression of the New Testament was issued, which obtained a rapid sale; and subsequent editions have been printed, particularly a very neat pocket edition, executed for the Society by his Majesty's Printers, in 1825. In 1821, the Society for promoting Christian Knowledge defrayed the expense of a large edition, in crown octavo, of the Welsh Bible, with the Liturgy and Psalms. It was executed at the press of the University of Oxford, and is one of the most beautiful specimens of typography ever printed; so that the inhabitants of Wales are now abundantly supplied with the Scriptures in their native tongue.

Irish Version.

The Books of the Old Testament, translated into Irish by the care and diligence of Dr. William BEDELL, late Bishop of Kilmore. With the New Testament, translated by William O'Domhnuill. [In the vernacular Irish character.] London, 1685–81. 4to.

The New Testament having been translated into Irish by Dr. William Daniel, archbishop of Tuam, Dr. Bedell (who was advanced to the see of Kilmore and Ardagh in 1629), procured the Old Testament to be translated by a Mr. King; who being ignorant of the original languages, executed it from the English Version. Bedell, therefore, revised and compared it with the Hebrew, the Septuagint, and the Italian version of Diodati. He supported Mr. King, during his undertaking, to the utmost of his ability; and when the translation was finished, he would have printed it in his own house, and at his own charge, if he had not been prevented

¹ The reader will find a pleasing account of Mr. Gouge's various benevolent and pious undertakings in Archbishop Tillotson's Sermon on his death. Works, vol. ii. pp. 340–449. 8vo. London, 1820.

² Llewellyn's Historical Account of the British Versions and Editions of the Bible. pp. 1–50.

³ See the Rev. John Owen's History of the British and Foreign Bible Society, vol. i. pp. 1–12, 138, 150, 262, 391.

by the troubles in Ireland. The translation, however, escaped the hands of the rebels, and was subsequently printed in 1685, at the expense of the Hon. Robert Boyle.¹ What editions were printed during the eighteenth century, the author of the present work has not been able to ascertain. The British and Foreign Bible Society early exerted itself to supply the want of the Bible in the Irish language. In 1811, an edition of the New Testament was completed; and in 1815, the Bible was stereotyped. Another edition, in three octavo volumes, is in progress at the expense of the Society for promoting Christian Knowledge.

Manks Version.

Yn Vible Casherick; goaill stiagh yn Chenn Chonaant, as yn conaant Noa: veih ny Chied Ghlaraghyn; dy Kiaralagh Chyndait ayns Gailek; ta shen dy ghra, Chengey ny Mayrey Ellan Vannin. Pointit dy ve lhait ayns Kialteenyn. Whitehaven, 1775. 4to.

Towards the close of his life, the truly venerable Bishop of Sodor and Man, Dr. Thomas Wilson, formed a plan for translating the New Testament into the Manks language; but he did not live to make a further progress than to procure the four Gospels and Acts of the Apostles to be translated, and to print, at his own expense, the Gospel of St. Matthew. His exemplary successor, Bishop Hildesley, revised the manuscript, and completed the version of the New Testament, which, by the munificent aid of the Society for promoting Christian Knowledge, and of other benevolent individuals, he was enabled to print between the years 1756 and 1760. In 1766, he was encouraged, by the influx of benefactions, to undertake a Manks Version of the Old Testament, which was completed only two days before his decease, on the 30th November, 1772.² In 1775, the *entire* Bible was printed at the expense of the same venerable society, at Whitehaven, in one volume quarto: it is very neatly printed in three columns on a page.

In 1819, a beautiful and accurate octavo edition of the Manks Bible was executed by His Majesty's Printers, for the British and Foreign Bible Society.

Gaelic Version.

Leabraichean an T-seann Tiomnaidh, air an tarruing o'n cheud chanain chum Gaelic alban naich; agus air an cur a mach le h-ugdarras ard-sheanaidh eaglais na h-alba. Duncidin, [The Holy Bible in the Gaelic Language. Edinburgh] 1826. 4to.

The Society in Scotland for propagating Christian knowledge has the honour of giving to the inhabitants of the Highlands the Holy Scriptures in their vernacular dialect. The New Testament was translated by the late Rev. James Stuart, minister of Killin, and printed at their expense in 1765: it bears a high character for fidelity and accuracy. The several books of the Old Testament were translated and published in detached portions or volumes, at different times, as the Society's funds would permit, viz. The prophetic books, by the Rev. Dr. Smith, in 1785, and the remaining books by the Rev. Dr. John Stuart, minister of Luss (son of the translator of the New Testament), in three parts, which appeared successively in the years 1785, 1787, and 1801. In 1796, the first edition of the New Testament being exhausted, the Society published another, consisting of *twenty thousand* copies. And as some of the first printed volumes of the Old Testament were so much reduced in number, in 1802, as to be insufficient to supply the urgent demands of the Highlands in general, and of the Society's own schools in particular, a new edition of twenty thousand copies was printed. Three parts out of four, into which this portion of the Bible had been divided, were rendered from the Hebrew with great simplicity, and with as literal an adherence to the original text as the idiom of the respective languages would admit. As the style of the fourth part (containing the prophetic books), had receded from this simplicity, it was revised and corrected with the utmost care. From this corrected text (a copy of which was furnished

¹ Biographia Britannica, article Bedell, vol. ii. p. 136. 2d edition.

² Chalmers's Biographical Dictionary, vol. xvii. pp. 410-482. from Mr. Butler's Memoirs of Bp. Hildesley.

by the Society in Scotland as soon as it was finished), the British and Foreign Bible Society executed their stereotype editions in 1807, which (as the Scottish Society was unable to supply the urgent and very numerous demands for the sacred writings) were purchased at reduced prices by the poor Highlanders, with the liveliest expressions of gratitude.¹ In 1816, this Gaelic Version of the Bible received the approbation of the General Assembly of the Church of Scotland. The quarto edition, printed at Edinburgh, may be considered as the standard edition of the Gaelic Bible: it was revised by a committee of clergymen well skilled in the Gaelic language, who were appointed by the General Assembly of the Church of Scotland to superintend the work. This edition, with a revised Gaelic Metrical Version of the Psalms and Paraphrases on certain portions of Scripture subjoined to it, was completed in the year 1826. It was then submitted to the General Assembly of the Church of Scotland, who were pleased to approve of it, and to authorise its exclusive use in the churches and chapels within their bounds in which public worship is conducted in the Gaelic language.

[ii.] VERSIONS IN THE LANGUAGES SPOKEN ON THE CONTINENT OF EUROPE.

1. German Versions.

LUTHER'S VERSION.

As Germany has the honour of being the country where the art of printing was first discovered, so it was distinguished in the annals of sacred literature, by being the first in which the Holy Scriptures were issued from the press in the vernacular language of its inhabitants. So early indeed as the year 1466, a German translation from the Latin Vulgate was printed, the author of which is unknown.² Scarcely, however, had the Reformation commenced, when Luther meditated a new version of the Scriptures for the general use of his countrymen. His first publication comprised the seven penitential Psalms, from the Latin of John Reuchlin. These appeared in 1517, and were followed by the New Testament in 1522; by the Pentateuch, in 1525; by the Book of Joshua, and the remaining historical Books, in 1524; in which year also appeared the books of Job, Psalms, Proverbs, Ecclesiastes, and the Song of Songs. In 1526 were published the prophecies of Jonah and Habakkuk; in 1528, those of Zechariah and Isaiah; in 1529, the apocryphal book of Wisdom; in 1530, the book of Daniel, together with the remaining apocryphal books; in 1531, the entire book of Psalms; and 1531 and 1532 the rest of the prophetic books. All these portions of Luther's translations are of extreme rarity: in the revision of it he received very important assistance from the learned and candid Philip Melancthon, who also corresponded with eminent men on various topics of biblical criticism, in order to render the translation as correct as possible. Further to ensure its accuracy, a select party of learned men assembled daily with Luther at Wittenberg, to revise every sentence which he had made directly from the Hebrew and Greek. Melancthon collated the Greek original, Crueiger the Chaldee, and other professors the Rabbinical writings. Justus Jonas, John Bugenhagen, and Matthew Aurogallus, also contributed their aid. The whole Bible thus revised was first published in 1530, and again in 1534, 1541, and 1545³. Luther made his version directly from the original Hebrew and

¹ Address of the Society in Scotland for propagating Christian Knowledge, 1803. Owen's History of the Bible Society, vol. i. pp. 205, 206. 314-316. In 1820, a Gaelic translation of the Book of Common Prayer was completed and printed, at the expense of the incorporated London Society for promoting Christian Knowledge.

² A copy of this very rare work is in the splendid collection of Earl Spencer. See a description of it in Mr. Dibdin's Bibliotheca Spenceriana, vol. i. pp. 42-47.

³ For further particulars relative to Luther's German Version of the Scriptures, the reader is referred to the Life of Philip Melancthon, by Francis Cox, M.A. pp. 206-213. (2d edit.), and also to Dr. Townley's Illustrations of Biblical Literature, vol. ii. pp. 271-300. Of the editions of Luther's versions above noticed, the venerable Reformer bestowed the greatest care in revising and correcting that of 1541. It was beautifully printed in two folio volumes, and ornamented with wood-cuts. A *Unique Copy* of this edition, which had been Luther's own copy, and constantly used by him until his decease, was in

Greek, and not one of his numerous enemies ever durst charge him with ignorance of those languages. His translation is represented as being uncommonly clear and accurate, and its style in a high degree pure and elegant. Having originally been published in detached portions, as these were gradually and successively circulated among the people, Luther's version produced sudden and almost incredible effects, and contributed more than any other cause, to extirpate the erroneous principles and superstitious practices of the church of Rome from the minds of a prodigious number of persons.¹ Since that time it has been printed times without number; and as the Reformation spread, it served as the basis of several other translations, viz.

(1.) The *Lower Saxon* Translation was printed at Lubeck, in 1533-4. Its authors are not known.² This version was undertaken at the suggestion of Luther himself, and under the direction of John Bugenhagen (or Bugenlagius), who wrote a preface, and supplied short notes, and also arguments to the different books.

(2.) The *Pomeranian* Version was printed in 1583, in quarto, by the command of Bogislaus XIII. duke of Pomerania: it was made from the Wittenberg edition of Luther's Bible, printed in 1545.

(3.) The *Danish* Version was undertaken by command of Christian III. king of Denmark, and at the suggestion of Bugenhagen: it was printed at Copenhagen in 1550, and is of extreme rarity. Previously to the publication of this version, the New Testament³ had been translated from the Vulgate, as well as the Psalms, and the five books of Moses. The Danish version was subsequently revised and corrected in the reigns of Frederick II. and Christian IV. kings of Denmark; the revision, made by command of the last-mentioned monarch, is, we believe, the standard of the succeeding editions of the Danish Scriptures, which, however, are said to vary considerably from Luther's German version. — In 1823 the Gospel of Matthew was printed at Copenhagen, in the dialect of the Danish language spoken by the inhabitants of the Faroe Islands: the Danish and Faroese texts are printed in parallel columns.

(4.) The *Icelandic* Translation of the entire Bible was printed at Holum, in Iceland, in 1584, under the patronage of Frederick II. The New Testament had been translated by Oddur Gottshalkson (whose father filled the episcopal see of Holum), and printed in Denmark, in 1539, at the expense of Christian III. This was followed by an Icelandic Version of the Epistles and Gospels for all the Sundays in the year, published in 1562, by Olaf Hjalteson, the first Lutheran bishop of Holum; which may be considered as a second edition of certain portions of Oddur's New Testament, the compiler having availed himself chiefly of that version, in writing out the lessons of which the work consists. In 1580, the Proverbs of Solomon were translated by Gissur Eincerson, the first Lutheran bishop of Skalholt, who also translated the book of Sirach, printed in the same year at Holum. At length, in 1584, as above noticed, the whole of the Old and New Testaments was printed in Icelandic, through the unremitting zeal and pious liberality of Gudbrand Thorlakson, bishop of Holum, who not only contributed largely to the undertaking himself, but also obtained a munificent donation from Frederick II., with authority to raise a six-dollar in aid of the work from every church in Iceland. It is not known what share this eminent prelate had in the translation, which is considered as the production of different hands. Gottshalkson's version of the New Testament, as well as of some parts of the Old Testament, was adopted, after having been revised by Gudbrand. This edition has always been very highly esteemed, on account of the purity of its diction; and, even at this day, it is preferred before more modern translations. A second edition of the Icelandic Bible appeared at Holum in 1644, under the editorial care of Thorlak Skuleson, bishop of that see; by whom it was carefully revised and corrected. This is the standard text from which the two most recent impressions of the Icelandic Version have been printed.⁴

the possession of the late Mr. Edwards (formerly an eminent bookseller) of Manor House, near Harrow-on-the-Hill. On the sale of his choice library by auction, in 1813, these precious volumes were purchased by Geo. Hilbert, Esq. for the sum of 89*l.* 5*s.* 6*d.* See a description of them copied from the sale catalogue (No. 812.) in Mr. Dibdin's *Bibliographical Decameron*, vol. iii. pp. 123, 124, or in the *Gentleman's Magazine*, vol. lxxxv. part i. p. 254.

¹ Mosheim's *Ecclesiastical History*, vol. iv. p. 60.

² Another Lower Saxon Version from the Vulgate was printed at Lubeck in 1494, in two folio volumes. The reader will find a bibliographical notice of it in the *Bibliotheca Spenciana*, vol. i. pp. 55-58.

³ An interesting account of this version is given by Dr. Henderson in his "Dissertation on Hans Mikkelsen's (or the first Danish) translation of the New Testament," Copenhagen, 1813. 4to.

⁴ The above particulars are abridged from the Rev. Dr. Henderson's "Historical View of the Translation and different Editions of the Icelandic Scriptures," in the second

(5.) The *Swedish* Version was made from the first edition of Luther's German Translation: it was begun by Laurence Andreas, and finished by Laurence Petri, and was printed at Upsal, in 1541, by the command of Gustavus I., king of Sweden.

(6.) The *Dutch* Translation appeared in 1560, and after being repeatedly printed, was superseded by a new Protestant translation, of which an account is given in page 87, *infra*.

(7—10.) The *Finnish* Version was printed at Stockholm, in 1642¹, and again in 1644²; the *Lettish* (or *Livonian*) was made by Ernest Gluck, dean of the Lutheran church in Livonia, who completed it between the years 1680 and 1688: the entire Bible was printed at Riga, in 1689³; the *Sorabic* or *Wendish* (a dialect spoken in Upper Lusatia), at Bautzen (Budissæ), in 1728, and again in 1742; and the *Lithuanian*, at Königsberg (Regiomonti), in 1735.

Valuable as Luther's German translation of the Scriptures confessedly is, it was severely attacked, on its publication, by the enemies of the Reformation, whose productions are enumerated by Walchius.⁴ Luther's translation, reformed by the Zuinglians and Calvinists, was printed, in various editions at Neustadt, between the years 1679 and 1695; at Herborn in 1696, 1698, 1701-5-8, and 21; at Heidelberg in 1617 and 1618, and many times since; at Cassel in 1602; and at Basle in 1651, 1659, and in the last century very frequently.

Between the years 1525 and 1529, Leo Juda published at Zurich a German-Swiss translation of the Scriptures. As far as he could, he availed himself of such parts of Luther's version as were then printed. In 1667 a new and revised edition of Leo Juda's translation was published at Zurich: the alterations and corrections in it are so numerous, that it is considered as a new translation, and is commonly called the *New Zurich Bible*, in order to distinguish it from the *Old Zurich* version of Leo Juda. "It was undertaken by Hottinger, Müller, Zeller, Hoffmeister, and others, and conducted with great care and precision. As their plan seems to have had some resemblance to that pursued by our own admirable translators, and may, perhaps, have been copied from it, this version is more particularly deserving of notice. When these learned men met together, Hottinger and Müller had each of them the Hebrew text put into their hands; Zeller had the Old Zurich version, Wasser took the Italian of Giovanni Diodati and Pareus' edition of Luther's Bible, Hoffmeister had the Septuagint and the Junio-Tremellian version before him, and Freitz the Belgian Bible. When any difference arose, the point was argued by them all; each was called upon to give his opinion of the translation which was in his hands: and that reading was adopted which, after mature consideration, seemed most agreeable to the Hebrew."⁵

As the Zurich edition differs very materially from that of Luther, John Piscator undertook another, from the Latin version of Junius and Tremellius, which he has followed very closely. It appeared in detached portions between the year 1602 and 1604, and was repeatedly printed during the seventeenth century. Piscator's version, having become very scarce, has lately been revised by the Biblical and Divinity Professors, and three Pastors of the Helvetic church, who have corrected its orthography, and such words as have become obsolete, previously to an edition of 8000 copies of the entire Bible, and 4000 copies of the New Testament, which has been executed by the Bern Bible Society, aided by a pecuniary grant from the British and Foreign Bible Society of London.

Besides the preceding German Versions made by Protestants, there are also translations made by Romish divines: some of them appeared almost as early as that

volume, (p. 249-306.) of his very interesting Journal of a Residence in Iceland, during the years 1814 and 1815, 8vo. Edinburgh, 1818.

¹ This edition was accompanied with a translation in the *Esthonian* language, spoken in the province of Esthland or Esthonia. It is a totally distinct language, being closely allied to the Finnish. Bp. Marsh's History of Translations, p. 4. *note*. There is also a dialect of the Esthonian, called the *Dorpatian Esthonian*, into which the New Testament was translated and published in the year 1727.

² A translation of the Scriptures into the Karelian language (spoken in Karelia, a province of East Finland), was printed in 1822 under the direction of the St. Petersburg Bible Society; but it is not known whether this version is made from the Finnish, or not.

³ Henderson's Biblical Researches, p. 111. An edition of the New Testament, both in Livonian and Esthonian, had been already printed at Riga, in 1685 and 1686. The Lettish or Livonian is a Slavonian dialect.

⁴ Walchii Bibliotheca Theologica Selecta, vol. iv. pp. 79-81.

⁵ Whittaker's Inquiry into the Interpretation of the Hebrew Scriptures in Europe, p. 33. — Cambridge, 1819, 8vo.

of Luther, to which, however, they are greatly inferior in point of perspicuity. Three of these are particularly mentioned by Walchius, viz.

1. That of John Detemberger, whose translation clearly evinces that he was utterly unfit for the task he undertook, and who hesitated not to acknowledge that he was totally ignorant of Hebrew. He took much from Luther, against whom, however, he vehemently inveighs. His translation was first published at Mayence in 1554, and has been several times printed since that time.

2. The Version which bears the name of John Eckius. He translated only the Old Testament, the New being executed by Jerome Emser. It was first published in 1537, and has also been repeatedly printed.

3. The Version of Caspar Ulenberg, which was undertaken under the patronage of Ferdinand, archbishop and elector of Cologne, is preferred by those of his own communion to all the other German Versions. He follows the Sixtine edition of the Latin Vulgate. This translation first appeared in 1630, and has undergone very numerous impressions.

The three translations just noticed include the Old and New Testament. In addition to them, three new versions of the New Testament have, within a few years, been circulated very largely among the Roman Catholics of Germany, who have evinced an ardent desire for the Scriptures, notwithstanding the fulminations of the papal see against them. Of two of these versions, the Ratisbon edition, and that executed by M. Gossner, a learned Catholic priest, formerly of Munich, the author has not been able to obtain any authentic particulars; the third was executed about the year 1812, by the Rev. Leander Von Ess, professor of divinity in the university of Marburg, in conjunction with his brother. It is made directly from the Greek, and has been recommended by the first Protestant clergymen at Dresden and Zurich¹, as well as by several authorities among the Roman Catholic literati, as exhibiting a pure and correct version of the Sacred Original.²

There are also two translations of the Old Testament in the dialect spoken by the Jews in Germany, called the Jewish-German. One was made by Joseph Josel Ben Alexander, and was printed by Joseph Athias at Amsterdam, in 1679: previously to publication it was revised by Rabbi Meir Stern, chief rabbi at the synagogue at Amsterdam. The other Jewish-German translation was executed by Rabbi Jekuthiel Ben Isaac Blitz, and was printed by Uri Veibsch Ben Aaron, also at Amsterdam, in 1679. Kortholt terms this translator a blasphemous impostor, and charges him with having disguised certain prophecies relative to the Messiah, in consequence of his Jewish predilections. Of these two semi-barbarous, unfaithful, and now almost universally neglected translations, which can be of no use whatever in scripture criticism, Carpzov has given an account, with specimens.³ And as the German Jews are at this time said to be animated by a spirit of candid inquiry, a Jewish-German translation of the *New Testament* has lately been printed for their benefit, at the expense of the London Society for promoting Christianity among the Jews.

2. French Versions.

The earliest attempt towards translating the Scriptures into French, was made by Jean de Vignay or de Vignes, who translated the epistles and gospels contained in the Romish missal, at the request of Jane of Burgundy, queen of Philip, king of France, in the early part of the fourteenth century.⁴ Later in the same century, Raoul de Presles, or Praelles, at the command of Charles V. king of France, translated the

¹ The late Rev. Dr. Reinhart, first chaplain to the court of Saxony, and the present venerable superior of the Zurich clergy, Antistes Hess.

² Owen's History of the British and Foreign Bible Society, vol. ii. p. 229.

³ Carpzovii Critica Sacra Veteris Testamenti, pp. 757-786.

⁴ Guiars de Moulins, canon of St. Pierre d'Aire, in the diocese of Touraine, is commonly but erroneously considered as the first French translator of the Bible. Between the years 1291 and 1294 he translated the *Historia Scholastica* of Peter Comestor, a popular abstract of sacred history, which has been confounded with the Scriptures. (Townley's Illustrations of Biblical Literature, vol. i. pp. 390, 392.) Several copies of this translation are in the Royal Library at Paris; and an edition of it was printed by order of Charles VIII., to whom it was dedicated, at Paris, in 1487.

Bible into French as far as the Psalms or Proverbs.¹ A very fine manuscript of his version is preserved among the Lansdowne MSS., No. 1175, in the British Museum.² In 1512, James le Fevre, of Estaples (better known by the name of Jacobus Faber, Stapulensis,) published a translation of St. Paul's Epistles, with critical notes and a commentary, in which he freely censures the Vulgate; and in 1525 he published at Paris, in a similar manner, the whole of the New Testament. This was followed by detached books of the Old Testament, and by an edition of the entire French Bible, translated by himself. It was printed at Antwerp by Martin l'Empereur, in 1550, (again in 1554 and 1541), and was revised by the divines of Louvain, whose edition appeared in 1550, and has since been repeatedly printed. The translation of le Fevre is said to be the basis of all the subsequent French Bibles, whether executed by Roman Catholics or Protestants. The first Protestant French Bible was published by Robert Peter Olivetan, with the assistance of his relative, the illustrious reformer, John Calvin, who corrected the Antwerp edition wherever it differed from the Hebrew. It was printed at Neuchâtel, in 1555, in folio; and at Geneva in 1540, in large quarto, with additional corrections by Calvin. Both these editions are of extreme rarity. Another edition appeared at the same place in 1588, revised by the College of Pastors and Professors of the Reformed Church at Geneva (Beza, Genlart, Jaquemot, Bertram, and others), who so greatly improved Olivetan's Bible, both in correctness and diction, that it henceforth obtained the name of the Geneva Bible, by which it is now generally known. It has gone through very numerous editions, the latest of which is that of Geneva, 1805, in folio, and also in three volumes, 8vo. revised by the College of Pastors, at Geneva. This is, confessedly, the most *elegant* French version extant; but many Protestants have wished that it were a little more *literal*, and continue to prefer David Martin's revision of the Genevan version of the French Bible (of which the New Testament was printed in 1696 at Utrecht in 4to., and the entire Bible at Amsterdam in 1707 in two folio volumes), or the revision of Jean-Frederic Ostervald; the best edition of which is said to be that printed at Neuchâtel, in 1772, in folio, with his arguments and reflections on the different books and chapters of the Bible. Ostervald's revised text (frequently but erroneously termed a version) has been several times printed. Another French Protestant version (made from the Italian translation of Diodati) was published in 1562, which for a short time was held in estimation by the Calvinists. The French translation of Sebastian Castalio, who was but indifferently skilled in that language, appeared at Basil in 1655; being accommodated to his Latin version above noticed, it was liable to the same objections, and was never held in any esteem. The translation of the entire Bible by Charles le Cène, who quitted France on the Revocation of the Edict of Nantes, was published in a folio volume in 1741, thirty-eight years after his death, by his son, a bookseller at Amsterdam. The States of Groningen prohibited the circulation of this version in their province, on account of its Socinian tendency. A French translation of the New Testament, by the celebrated critic le Clerc, appeared at Amsterdam in two volumes 4to.: it is said to be tainted with Socinian principles, and has never been much read. But the French Protestant version of the New Testament, executed by MM. Beausobre and l'Enfant (Amsterdam 1718, in two volumes 4to.) is highly and deservedly esteemed for its closeness. An English translation of the Gospel of Matthew, made from this version, was published at Cambridge in 1779, in 8vo., to which was prefixed a translation of the excellent introduction which accompanied the French edition. This volume has been several times printed.

A reformation of the Geneva Bible was undertaken by Renat Benoist (Renatus Benedictus), professor of divinity in the college of Navarre. It was published with notes in 1566: but being condemned by a brief of Pope Gregory XIII. in 1575, a new edition was undertaken by the divines of Louvain, who freed it from the corrections of the reformed, and made it altogether conformable to the Latin. This edition was printed at Antwerp in 1575, and at various places since. In 1820, a version of St. John's Gospel, in the dialect spoken at Thoulouse, and in its vicinity, was printed at Thoulouse.³ There are several other French translations by private individuals, as, 1. The entire Bible, translated from the Latin Vulgate by

¹ Townley's Illustrations, vol. ii. pp. 8-11.

² See a description of this MS. in the Bibliotheca Lansdowniana, pp. 284, 285.

³ Le Sênt Ehangely dé Nôstrê Seignour Jesus Christ seloun Sênt Jan, traduit én Lêngô Toulouzençc. A Toulouso, 1820, 12mo.

Jacques Corbin, an advocate of the parliament of Paris, and published in 1645 with the approbation of the faculty of theology of Poitiers: at present, it is but little esteemed in France; — 2. The New Testament, from the Vulgate, by Michael de Marolles, published in 1649: it is executed principally from Erasmus's Latin version, but in some passages from the Vulgate, and has often been reprinted; — 3. Father Amelotte's Translation of the New Testament from the Vulgate was published in 1666, 1667, and 1668, in 4 volumes 8vo. with notes. It has been very justly and severely criticised for its blunders by Father Simon. His principal design in publishing this version was, to supersede the French Protestant Translation, and especially that of the learned Port-Royalists (which was then in the press), whose bitter enemy Amelotte was; — 4. The version of the New Testament by the Port-Royalists, which was depreciated before its publication by the adversaries of the Jansenists, appeared in 1667, in two volumes 8vo. It was printed at Amsterdam by the Elzevirs, for Gaspard Migeot, a bookseller of Mons, (whence it is sometimes called the Testament of Mons) with the approbation of the archbishop of Cambray, and the bishop of Namur, and with the privilege of the king of Spain; but it was condemned by the popes Clement IX. and Innocent XI. This version (which is from the Vulgate) was begun by Antoine le Maître, after whose death it was finished by his brother Isaac Louis le Maître de Sacy, with the assistance of the celebrated Port-Royalists, Arnaud, Nicole, Claude Sainte Marthe, and Pierre-Thomas du Fosse. This version was greatly esteemed, especially by the Jansenists; — 5. The version of the New Testament, by Antoine Godeau, bishop of Grasse, appeared at Paris in 1668, in two volumes 8vo.: it is made from the Vulgate, and holds a middle way between a literal version and a paraphrase; — 6. The New Testament, by Father Quesnel, is made more conformable to the Vulgate than the translation published at Mons (No. 4.), which he took for his basis: it is accompanied with moral reflections, which are justly admired for their piety, and were commended by pope Clement XI., who afterwards, in 1713, condemned it by the celebrated Bull beginning with the words 'Unigenitus Dei Filius,' together with one hundred and one propositions extracted from it, and every thing that either had been written or should be written in defence of it! Quesnel's version and reflections were first printed at Brussels in 1695 and 1694 in four volumes 8vo.; and again at Paris, in 1699. This edition is said to be more ample than the preceding, and has often been reprinted both in 8vo. and 12mo. Quesnel's Reflections were translated into English, and published in four volumes 8vo. at London, in 1719-1725; — 7, 8. Between 1697 and 1705, the Jesuits, Bouhours, Michael Tellier, and Pierre Bernier, published another translation of the New Testament; but this, as well as the version of Charles Hure, also from the Vulgate, (Paris, 1702, in four volumes, 12mo.) are now nearly forgotten. — 9. The French version of the ingenious critic, Father Simon, published with notes in 1702, was translated into English by Mr. Webster, in two volumes 4to. 1750. This version was condemned by an ordinance of the cardinal de Noailles, archbishop of Paris, and also by two 'Instructions,' issued by the celebrated Bossuet, bishop of Meaux.¹ Various portions of the Bible have been translated into French by other writers, who are not of sufficient note to require a distinct mention.

3. Belgian Versions.

A Flemish translation of the Scriptures was made from the Vulgate in the sixteenth century, and printed at Cologne in 1475, at Delit in 1477, and at other places. For a long time the Protestants in the Low Countries had only the Dutch translation, made from Luther's German Version in 1560, which has already been noticed in page 252. But in 1618, in consequence of an order issued by the Synod of Dort, a new translation was undertaken from the Hebrew and Greek. The translators of the Old Testament were John Bogermann, William Baudart, and Gerson Bucer; the New Testament and apocryphal books were assigned to James Roland, Antony Wakens, and Festus Hommins. Their portions, when finished, were submitted to the careful revision of others. This Dutch version was first printed in 1637, and is highly valued for its fidelity; the Remonstrants, however,

¹ Schoell, *Histoire Abrégée de la Littérature Grecque*, tome ii. pp. 159-166. Chalmers's *Biographical Dictionary*, Art. *Quenel*, vol. xxv. pp. 426-429.

being dissatisfied with the New Testament, translated it anew from the Greek; and their version was printed at Amsterdam in 1680.

4. *Italian Versions.*

Four Versions of the Bible are extant in the Italian language. The earliest is that of Nicolao Malermi, who translated it from the Latin Vulgate: it was first published at Venice, in 1471, in folio. The second is that of Antonio Bruccioli, also printed at Venice in 1532: he professes to have made his version from the Hebrew and Greek; but Walchius says, that he chiefly followed the Latin translation of Sanctes Pagninus. A revised edition of Bruccioli's Italian Bible, rendered conformable to the Vulgate by Sanctes Marmochinus, was printed at Venice in 1538. An Italian Version has moreover been said to have been published under the auspices of pope Sixtus V.; but its existence is very doubtful. A Protestant Italian version of the New Testament was published at Geneva in 1561, and of the entire Bible in 1562, which is usually considered as a revision of Bruccioli's: but Walchius asserts that it is altogether a new translation. It has, however, long been superseded by the elegant and faithful version of Giovanni Diodati, published in 1607. The latest Italian version is that executed, in conformity with the Vulgate, by Antonio Martini, archbishop of Florence, towards the close of the eighteenth century: it received the sanction of the late pope Pius VI. The New Testament was published at Turin in 1769, and the Old Testament in 1779. Both were accompanied with explanatory notes, professedly taken from the fathers. Martini's translation has been repeatedly printed: the edition of Livorno (Leghorn), 1818, and that of Italia, 1817, with the stereotype New Testament executed by T. Rutt, Shacklewell (near London) 1815, were put into the Index or Catalogue of Books, prohibited to be sold, by a decree dated January 15th, 1820.¹

5. *Spanish Versions.*

The earliest edition of the Scriptures in the Spanish language was executed from the Vulgate, and printed at Valencia in 1478²; it is now of very rare occurrence. In 1555, a Spanish version of the Old Testament was made for the Jews by Edward Pinel; it was printed at Ferrara. In 1650, a revised edition of it was published at Amsterdam, by Manasseh Ben Israel. A much earlier translation than this is said to have been made by some learned Jews, which has been too hastily attributed to Rabbi David Kimchi. An edition of the Old Testament in Hebrew, and in Jewish Spanish, was printed at Vienna, in the years 1813, 14, 15, and 16, in four volumes, quarto, for the use of the Jews of Constantinople, and of most of the cities of Turkey, who are Spanish Jews. The Hebrew text is printed with vowel points, on one half of the page, and the Jewish-Spanish, with rabbinical characters on the other³; and a translation of the New Testament into the Jewish-Spanish dialect is in progress at Constantinople, under the direction of the Rev. H. D. Leeves. The Gospels of Matthew and Mark have been completed.⁴ Among the Christians, Cassiodore de Reyna translated the Scriptures into Spanish, from the original languages, but availed himself of the assistance afforded by the Latin versions of Pagninus and Leo Juda: it was published at Basil, in 1569. A revised edition of it by Cyprian de Valera, a Protestant, who consulted later versions and notes, especially the Genevan French Bible, was published at Amsterdam in 1602. A new Spanish version of the entire Bible from the Latin Vulgate was published at Madrid in 1795-4, by Don Philippe Scio de San Miguel (subsequently appointed bishop of Segovia), in ten folio volumes; it is adorned with three hundred engravings, copied

¹ Townley's Illustrations of Biblical Literature, vol. iii. p. 483.

² Thomson's and Orme's Historical Sketch of the Translation of the Scriptures, p. 40. *note.*

³ Sixteenth Report of the British and Foreign Bible Society, Appendix, p. 24.

⁴ Nineteenth Report of the British and Foreign Bible Society, pp. lv. 98. To ensure correctness, the Rev. H. D. Leeves states, that the translator and his assistant passed with him three or four mornings in every week; and that, with his Greek Testament and various versions before him, he heard the whole read over, and allowed no phrase or word to pass which did not convey the sense of the sacred original. *Ibid.* p. 99.

from those of Marillier and Monsian, which were executed for the edition of Sacy's French version of the Bible, printed at Paris in 1789 and the following years. This edition is very rare and dear even in Spain. Padre Scio's Spanish version was reprinted at Madrid between the years 1794 and 1797, in *nineteen* large 8vo. volumes with plates. There are copies of this edition both with and without the Latin text. The third edition of this version was published at Madrid in 1808, in Latin and Spanish, in sixteen volumes, which have the appearance of small quartos: they are very neatly executed. The Vulgate text and Spanish translation are printed in parallel columns. To each book is prefixed a critical preface, and at the foot of the page is a copious commentary, drawn principally from the writings of the fathers. In 1823, another Spanish version of the Bible, from the Latin Vulgate, with notes, was commenced by Don Felix Torres Arnata. The first two volumes only have yet reached this country; it contains the books of Genesis, Exodus, Leviticus, and Numbers. Thirty thousand copies are said to have been worked off, part of which was destined for America.¹

6. Russian Versions.

"About the beginning of the sixteenth century, considerable changes were introduced into the Russian language, in consequence of the relations subsisting between Russia and Poland, the progress of the Poles in grammar and lexicography, and other powerfully operative causes; whereby a peculiar Polish Russian dialect was formed, which continues to be spoken to this day by the common people inhabiting the provinces comprehended under the name of White Russia." Into this dialect the Pentateuch and other detached portions of the Scripture (which are enumerated by Dr. Henderson, to whom we are indebted for this account of the modern Russian Bibles) were translated by Dr. Francis Skorina, a physician, who published them between the years 1517 and 1525. The whole of the copies appear to have been sent into White Russia: they are of very rare occurrence.²

"The next attempt that was made to furnish the Russians with a version of the Scriptures in their vernacular tongue, was that of Ernest Glück, dean of the Lutheran church in Livonia," who, towards the close of the seventeenth century, undertook a version of the whole Slavonic (or antient Russian) Bible into the dialect at that time spoken in Russia. It has been erroneously asserted that this version was printed at Amsterdam in 1698; but Dr. Henderson states that it was destroyed, with the whole of Glück's library and papers, at the siege of Marienburg, in 1702.

When, in consequence of the formation of the Russian Bible Society, the public attention was raised to the importance of the Holy Scriptures, it was found necessary to undertake a translation into the modern Russ language. The Emperor Alexander having referred it to the members of the Holy Synod at Moscow, they recommended the members of the Committee of Spiritual Schools to select proper persons for the undertaking. On the completion of the four Gospels, they were examined by a committee of revision, who published in 1819 two editions, consisting of 15,000 copies each, with the Slavonic text in parallel columns. In 1820, 50,000 copies of the Gospels and Acts were issued from the press: the epistles were added successively, as they passed the committee of revision; and in 1823, the entire New Testament was published, for the first time, in the modern Russian language. In 1822, a version of the Psalms, from the original Hebrew, was published; the principal labour in preparing which had fallen on the Rev. Dr. Pavsky, the first Hebrew scholar in the empire. Of the other books of the Old Testament (the translation of which was confided to the learned members of the Spiritual academies of St. Petersburg, Moscow, and Kief), the Pentateuch, and the books of Job, Proverbs, and Ecclesiastes, were translated at the beginning of 1822, and forwarded to the committee of revision; and the archbishop Philaret had commenced the translation of Isaiah. It having been ascertained that the first edition would make several volumes, the Committee of the Russian Bible Society under-

¹ Bibliothèque de la Littérature Etrangère pour 1823, p. 312. A copy of Torres's translation is in the library of the British Museum.

² Dr. Henderson's *Biblical Researches*, pp. 103-105. In pp. 106-110. he has given specimens of this version; with valuable philological observations.

took an edition of 10,000 copies of the Pentateuch, or five books of Moses, Joshua, Judges, and Ruth : but "this edition, though ready for publication at Midsummer, 1824, has not yet made its appearance; not having obtained the sanction and blessing of the Holy Synod. Nor is it likely soon to see the light, unless the successor of Alexander act in the spirit by which that illustrious monarch was guided when he ordered the translation to be made."¹ So far as it has been published, the Modern Russian Version is stated to have been received with the liveliest gratitude both by clergy and laity.

7. *Croat Version.*

The New Testament in the language of Croatia was first published at Tübingen in 1551. It was translated by the pastor Truber, and was reprinted with some corrections by the translator, at the same place, in two octavo volumes, in 1581-2. These editions are of extreme rarity. The first edition of the entire Croat Bible appeared at Wittenburg in 1584. The New Testament is the version of Truber. The Pentateuch, Proverbs, and Book of Ecclesiasticus were translated by the editor, George Dalmatinus, who also wrote the preface.²

8. *Basque Version.*

The New Testament, in the Basque dialect, was first printed at Rochelle, in 1571, with a dedication in French to Joan d'Albret, queen of Navarre, by Jehn de Licarrague de Briscous. It is furnished with parallel passages in the margin, and at the end are summaries of contents, indexes, &c.³ A new edition of the Gospel of St. Matthew in this dialect was printed at Bayonne, from a copy (perhaps unique) that was discovered at Cambridge.⁴ It has been received and read with much earnestness, though opposed; but this opposition has only had the effect of calling the attention of many to the sacred volume.⁵

9. *Hungarian Version.*

The Hungarian Protestant version was executed by Caspar Caroli, who availed himself of the previous labours of Vatablus, Pagninus, Munster, Tremellius, and of the Vulgate. It was first published in 1589, at Wysolyn; and subsequently at Hanau, in 1608; at Oppenheim, in 1612; at Amsterdam, in 1645, 1684, and 1685, and at other places. Of the edition printed in Holland, in 1717, three thousand copies are said to have been intercepted by the Jesuits, into whose custody they were committed, to prevent any use from being made of them. There is also a Popish version, made from the Latin Vulgate, by George Kaldi, and printed at Cologne and Vienna.

10. *Polish Version.*

Three versions of the Scriptures have been published in the Polish language. The first was undertaken for the use of the Roman Catholics, and was published at Cracow in 1561; reprinted at the same place in 1577, 1599, and 1619, and at other places. The second was made by the Socinians, under the patronage and at the expense of prince Nicholas Radzivil; it was published at Pinczow, in Lithuania,

¹ Dr. Henderson's *Biblical Researches*, pp. 115, 116. 125-127. In pp. 119-121. 126. 128-130., Dr. H. has given specimens of the Modern Russian Version, with philological remarks.

² Adler's *Bibliotheca Biblica*, part iv. pp. 131, 132.

³ *Ibid.* part iv. p. 151.

⁴ *Archives du Christianisme pour 1826.* p. 47.

⁵ Twenty-third Report of the Bible Society, p. viii.

in 1563, and is one of the rarest books ever printed.¹ This translation was reprinted at Zaslau, in Lithuania, in 1572. The third Polish version was made by the Reformed, or Calvinists, in 1596. A translation of the New Testament into the Judæo-Polish dialect (which is spoken by the Jews, who are very numerous in Poland) has been made by the Rev. N. Solomon, at the expense and under the patronage of the London Society for promoting Christianity among the Jews; it was printed in 1821.² A translation of the New Testament into the language of *Samogitia*, a province of Poland, was printed in 1820, at the expense of the Russian Bible Society.

11. Bohemian Version.

The first Bohemian translation was made from the Latin Vulgate, and was published at Prague in 1488. The other, for the use of the Protestants in Bohemia, was made from the sacred originals by Albert Nicolai, John Capito, Isaiah Cepolla, and other learned reformers, at the expense of the baron John Zerotimus. It was published between the years 1579 and 1593, in six quarto volumes, without any indication of the place where they were printed, which is supposed to have been Kralitz.

12. Romaïc or Modern Greek Version.

The Romaïc is a corruption of the antient Greek, so great indeed, that, compared with the latter, it may be pronounced a new language; it is at present in general use, both for writing and conversation, the antient Greek being used solely for ecclesiastical affairs. Into this language the New Testament was translated by Maximus Calliergi, and was printed at Geneva in 1638, in one large quarto volume, in two columns, one containing the antient, and the other the modern Greek. It was published at the expense of the then United Provinces, upon the solicitation of Cornelius Haga, their ambassador at Constantinople. The Greeks, however, did not receive it with much favour. This translation was reprinted at London in 1705, in one volume 12mo., by Seraphin, a monk of Mitylene; who prefixed to it a preface, which gave offence to the Greek bishops, particularly to the patriarch of Constantinople. By his order it was committed to the flames. The edition of 1705 (which, in consequence of this suppression, has become extremely rare) was reprinted in 1705; and in that edition the objectionable passages in Seraphin's preface were omitted. A more correct edition of it was printed at Halle, in Saxony, in 1710, in one volume 12mo., under the patronage and at the expense of Sophia Louisa, Queen of Prussia.³ From this last edition was printed the impression executed at the expense of the British and Foreign Bible Society, in one thick volume 12mo. (Chelsea, 1810), the antient and modern Greek being in parallel columns. To this edition the patriarch of Constantinople gave his unqualified approbation.⁴ With regard to the Old Testament, though the book of Psalms was translated into Romaïc, and printed at Venice in 1543, and the Pentateuch (by the Jews at Constantinople) in 1547, yet no *entire* version of the Scriptures was extant in modern Greek, until the archimandrite Hilarion (whom the general suffrage of the learned Greeks concurs in representing as best qualified for the task) undertook first to prepare a new translation of the New Testament, and afterwards of the Old Testament, from the antient into the modern Greek.⁵

13. Wallachian Version.

“ Previous to the year 1648, no part of the Scriptures existed in the Wallachian language, the Greek or Slavonic being used in the church service, and the only

¹ A copy of this translation is in the library of Earl Spencer, and is described by Mr. Dibdin, *Bib. Spenc.* vol. i. pp. 85-89.

² Thirteenth Report of the London Society for promoting Christianity among the Jews, p. 8.

³ Butler's *Horæ Biblicæ*, vol. i. pp. 177-179.

⁴ Owen's History of the British and Foreign Bible Society, vol. ii. p. 358. *note*.

⁵ Sixteenth Report of the British and Foreign Bible Society, Appendix, pp. 19, 20. Seventeenth Report, p. liv. Twenty-third Report, p. xxix.

Bibles in use were in those languages; but in that year the New Testament was printed at Belgrade." Of the Bible four editions have been printed; at Bukharest, in 1668 and 1714; at Blaje, in Transylvania, in 1795; and at St. Petersburg, in 1819. "The translation was made by the Metropolitan Theodosius, by order of Jo. Scherban Woivoda, a prince of Wallachia. An edition of the New Testament was also printed at St. Petersburg, in 1817. The number of those, by whom this language is spoken, is estimated at nearly two millions."

14, 15. *Bulgarian and Serbian Versions.*

The Gospel of St. Matthew was translated and printed in the *Bulgarian* language, at St. Petersburg, in 1825; but doubts being entertained of the competency of the translator, its further progress was discontinued. The *Serbian* Version of the New Testament, which was executed some years since, being deemed unfit for the press, the Russian Bible Society engaged a native Serbian to undertake a new translation, the printing of which was completed in 1825; but, owing to the cessation of the Society's operations, the distribution of the copies has hitherto been retarded.²

16. *Romanese Versions.*

The Romanese language is divided into two dialects, the *Churwelsche* and *Ladiniche*. The former is spoken by the inhabitants of the Engadine (one of the loftiest valleys in Switzerland, bordering on the Tyrol); the latter, by the Ladins, who reside on the confines of Italy. The Scriptures were translated into the Churwelsche dialect, and published in 1657, at Schuol, a town of the Lower Engadine, and into the Ladiniche at Coire, in 1719. Editions of both these versions have lately been printed by the Bible Society at Basle, aided by the British and Foreign Bible Society in London.

17. *Turkish Versions.*

In 1666, the New Testament was printed in Turkish, at Oxford; it was translated by Dr. Lazarus Seaman, and was published at the joint expense of the Hon. Robert Boyle, and of the Levant or Turkey Company of London, for the benefit of the Christians in Turkey, by whom it was very gratefully received. In the same year a translation of the whole Bible into the Turkish language was completed by Albertus Boboosky, first dragoman or interpreter to the Porte. He undertook this arduous work at the request of the celebrated Levin Warner, at that time ambassador from Holland, and his translation was sent to Leyden, corrected and ready for the press. Here it lay until 1814, when the Rev. Dr. Pinkerton having ascertained its value, recommended it to the British and Foreign Bible Society. The curators of the university of Leyden having confided the manuscript to his excellency Baron von

¹ Dr. Henderson's *Biblical Researches*, pp. 249, 250.

² *Ibid.* pp. 262, 263.

³ Owen's *History of the Bible Society*, vol. iii. pp. 13, 14. 257, 500. Sixteenth Report of the Society, Appendix, p. 17. Albertus Boboosky was born in Poland in the beginning of the seventeenth century. While a youth he was stolen by the Tartars, and sold to the Turks in Constantinople. By them he was educated in the Mohammedan faith, and when he grew up became first dragoman or translator to Mahomet or Mohammed IV. His Turkish name was Hali Bey. He understood seventeen languages, and is said to have spoken French, German, and English with the fluency of a native. To the English language he was greatly attached; and at the request of Mr. Boyle translated the catechism of the Church of England into Turkish. He also composed several works himself, several of which have been published: but his great work was the Translation of the Scriptures above noticed. Boboosky also wrote a grammar and dictionary of the Turkish language. But it is not known what has become of them, and of the church catechism. This wonderful man intended to have returned into the bosom of the Christian church; but died, before he accomplished his design. Owen's *Hist.* vol. iii. p. 14. *note*.

Diez, at that time counsellor of legation to the court of Berlin, this distinguished scholar devoted the last two years of his life to its revision, and to superintending the printing of it. On his decease, in 1817, the editing of this version was undertaken by M. Kieffer, professor of the oriental languages at Paris; and in 1820, the New Testament was finished¹. The printing of the Old Testament was completed in 1826², and a new and corrected edition of the New Testament in 1827.

18. Portuguese Versions.

In 1681, the New Testament was printed in the Portuguese language at Amsterdam; and some portions were printed in the former part of the last century by the Missionaries at Tranquebar. A Portuguese version of the Old Testament, executed by João Ferreira d'Almeida and Jacob op den Akker, was published at Batavia, in 1748-53, in two volumes 8vo. These were Protestant versions. In 1781, Antonio Pereira published a Portuguese version of the New Testament, at Lisbon; and in 1783, the entire Bible. This translation is made from the Vulgate Latin version, and in all doctrinal points is in unison with the church of Rome.

19. Albanian Version.

The Albanians are a hardy people, inhabiting the countries antiently known by the names of Illyricum and Epirus; numerous tribes of them are also spread over Macedonia and the Morea or Peloponnesus. A translation of the New Testament into their language was finished in the year 1820 by Dr. Evangelos Mexicos, under the patronage and at the expense of the British and Foreign Bible Society. The Albanian dialect had never been brought to a standard, until the Committee of the Ionian Bible Society accomplished it, and printed the Gospel of St. Matthew in parallel columns, one containing the Greek Text, the other the Albanian version. The printing of the entire New Testament is considerably advanced³.

20. Maltese Version.

The Maltese may almost be considered as a dialect of the Arabic language. Into this dialect the New Testament has been translated by Signor Giuseppe Cannólo, a native of the Island of Malta, under the direction and with the assistance of the Rev. William Jowett, M.A. one of the Representatives of the Church Missionary Society in the Mediterranean. The Old Testament is in progress. As very few books have appeared in Maltese, the Gospel of John has been printed in this country, in Maltese and English, in parallel columns; and copies have been sent to Malta for distribution chiefly among persons capable of forming a judgment of the Maltese, in order to render the translation as perfect as practicable, before the entire New Testament shall be put to press. The importance of this undertaking will be felt, when it is considered that the crowded population of the islands of Malta and Goza never yet possessed the Scriptures in their own tongue. The value of this translation is further enhanced, by the circumstance that it may serve as a step to Europeans who are desirous to learn the Arabic language.⁴

¹ See the Collection of Documents relative to the Turkish Version in the Twentieth Report of the British and Foreign Bible Society, Appendix, pp. 124-155.

² Twenty-third Report, p. vi.

³ Twenty-second Report of the Bible Society, pp. xxxv, xxxvi. Twenty-third Report, p. xxv.

⁴ Eighteenth Report of the Church Missionary Society for 1817-18, p. 69.

(4.) *Versions in the Languages of Asia.*[i.] *Hebrew Version.*

The New Testament was first translated into Hebrew by the learned Elias Hutter, who published it in his Polyglott edition of the New Testament in twelve languages, viz. Greek, Syriac, Hebrew, Latin, German, Bohemian, Italian, Spanish, French, English, Danish, and Polish, at Nuremberg, in 1599, 1600, in two volumes 4to. In his preface he states, that when meditating that work, he sought in vain for a Hebrew version of the New Testament. No alternative therefore was left to him, but to attempt it himself. Accordingly, laying aside every other undertaking, he translated, corrected, and finished it in the space of one year. For a first translation, especially when we consider the shortness of the time in which it was accomplished, it is truly a wonderful performance. From Hutter's Polyglott the Hebrew text was detached, and printed separately, with some corrections, under the superintendence of William Robertson, 8vo. London, 1661. It is a volume of extremely rare occurrence, as the greater part of the impression was consumed in the great fire of London, in 1666. Robertson's edition was beautifully reprinted in 12mo. at London, in 1798, by the Rev. Richard Caddick, with the pious and benevolent design of enlightening the minds of the Jews. This translation not being executed in pure biblical Hebrew, and consequently not adapted to the Jews, the London Society for promoting Christianity among them, in 1817, completed and published a new translation in biblical Hebrew, the purity of which has been acknowledged by learned Jews. The Gospel of Saint Matthew was published in 1814, and the succeeding books at different times as they could be completed.¹ The late Rev. Dr. Buchanan, during his researches in the interior of India, obtained a Hebrew manuscript of the New Testament in the country of Travancore, which is now deposited in the University Library at Cambridge. It is written in the small Rabbinical or Jerusalem character. The translator was a learned rabbi, and the translation is in general faithful: his design was, to make an accurate version of the New Testament, for the express purpose of confuting it, and of repelling the arguments of his neighbours, the Syrian or St. Thomé Christians. His own work was the providential instrument of subduing his unbelief; and he lived and died in the faith of Christ. A transcript of this Travancore Hebrew New Testament is in the Library of the London Society for promoting Christianity among the Jews.²

[ii.] *Chaldec.*

The New Testament has not hitherto been published in this language; but a manuscript copy both of the Old and New Testament is said to exist in the Vatican Library.³ In the course of his missionary labours in Persia, the Rev. Mr. Wolff purchased the manuscripts of different portions of the Chaldee Bible; which, though the same in language as the Syriac, is written in a different character. These manuscripts have safely reached England, and are in course of examination.⁴

[iii.] *Versions in the Oriental Languages, either translated by the Baptist Missionaries at Serampore, or printed at the Mission Press.*

The Baptist Missionaries entered India in 1793, and ultimately fixed themselves at the Danish settlement of Serampore, near Calcutta. To this mission chiefly belongs the honour of reviving the spirit of promoting Christian knowledge, by translations of the Bible. Soon after their establishment at Serampore, they were convinced that, if ever Christianity took deep root in India, it must be through the

¹ There are extant various other Hebrew translations of detached books of the New Testament, by different individuals, which we have not room to enumerate. The reader will find an account of them in Dr. Clarke's Bibliographical Dictionary, vol. vi. pp. 218-222.

² Fourth Report of the London Society for promoting Christianity among the Jews, Appendix, p. 45.

³ Clarke's Bibliographical Dictionary, vol. vi. p. 213.

⁴ Twenty-third Report, p. xxxii.

Holy Scriptures being translated and put into the hands of the various tribes who inhabit that vast country. Aided by a noble fund for translations, raised by subscriptions among the societies of the Baptist denomination in Great Britain, almost from the commencement of their pious labours, and also by various annual grants of money from the British and Foreign Bible Society, from the year 1806 to the present time, the missionaries applied themselves to the great work of translating the Scriptures. In this undertaking, which has been honoured with the sanction of the Marquess Wellesley, and subsequent governors general of India, the Rev. Doctors Carey and Marshman, and the late Rev. William Ward, have pre-eminently distinguished themselves; and, with their coadjutors, have continued with unwearied assiduity to prosecute their arduous work.¹ Having formed a typographical establishment at Serampore, they have also been enabled to print translations of the Scriptures, entire or in part, which had been made by other learned and pious individuals. And when the Mission College, recently founded at Calcutta by the late Right Rev. Dr. T. F. MIDDLETON, Bishop of Calcutta (one of whose special objects, for the spiritual welfare of India, is the translation of the Bible into the hitherto untranslated dialects of India), shall commence its active operations, we may with just confidence anticipate the ultimate triumphs of our holy religion among the numerous tribes who inhabit that immense continent.²

The languages spoken in India form three classes, viz.

1. The *Arabic*, and the languages derived from or bearing an affinity to it.
2. The *Sanscrit* or *Sungscrit*; and, 3. The *Chinese*, with the languages respectively derived from or bearing an affinity to them.³

1. *Modern Versions in the ARABIC language, and its cognate dialects.*

(1.) ARABIC. — A version of the entire Bible in Arabic has come down to us, of which an account has been given in Part I. Chap. II. Sect. III. § IV. of this Volume. Though highly valued by some oriental scholars for its general accuracy and fidelity, it has become antiquated in its dialect, and consequently unacceptable to the *learned* Arabians. On this account a new translation, in elegant modern Arabic, was commenced by Sabat, an eminent Arabian scholar, under the superintendence of late Rev. Henry Martyn, B. D., one of the Hon. East India Company's Chaplains. The New Testament was completed and published at Calcutta, in 1816, at the expense of the British and Foreign Bible Society.⁴ The Old Testament was continued by the Rev. T. Thomason and Sabat. An edition of the Arabic New Testament, in Syriac characters, was printed at Paris, at the expense of the Bible Society, in 1822. See a specimen of the Arabic version in p. 109. *infra*.

¹ For an account of the very great care bestowed on the versions undertaken by the Missionaries at Serampore, (each of which, upon the average, was the result of *seven* years' labour,) the reader is referred to the Rev. Dr. Marshman's "Brief Memoir" relative to their operations in Bengal (pp. 4-7. London, 1827.) which most satisfactorily repels the assertions of their incompetency, lately made by an anonymous writer in one of the periodical journals.

² As soon as it was known in England that Bp. Middleton was forming the Mission College at Calcutta, the sum of £5000 sterling was voted to him by each of the venerable Societies, for promoting Christian Knowledge, and for the propagation of the Gospel in foreign parts, in aid of that Institution. The same sum was voted to his Lordship by the Church Missionary Society, without condition or restriction, in furtherance of his plan. And the like sum of £5000 was voted by the British and Foreign Bible Society, in aid of the translation of the Holy Scriptures.

³ Where no other authority is cited, our notices of original translations are abridged from the "Brief View of Baptist Missions and Translations," 8vo. London, 1815; from the "Periodical Accounts of the Baptist Missionary Society," No. XXX.; from the Supplement to No. XXXI., containing a further memoir of the translations of the sacred Scriptures, dated March 21, 1816, 8vo. London, 1817; from specimens of Editions of the Sacred Scriptures in the Eastern languages, translated by the Brethren of the Serampore Mission, and of several others, printed at the Mission Press, Serampore, 1818, 4to.; and from the "Seventh Memoir respecting the Translations of the Sacred Scriptures into the Languages of India, conducted by the Brethren at Serampore," 8vo. Serampore, 1820. The specimens of Versions in pp. 105-109. have been stereotyped from fac-similes, liberally communicated for the use of this work, by the Rev. J. Dyer, one of the Secretaries of that Society.

⁴ Buchanan's Christian Researches in Asia, pp. 285-290. (London, 1811.)

(2.) *Persian*.—The Persian Version, already noticed in Part I. Chap. II. Sect. III. § VI. of this Volume having also become antiquated and obsolete, a new one was undertaken by Lieut. Colonel Colebrooke, who completed the Four Gospels. They were published at Calcutta in 1804. An entire version of the New Testament, in pure and elegant Persian, was executed by the late Rev. H. Martyn, who travelled from India to Shiraz, the Athens of Persia, for that purpose. He arrived there in June 1811, and by the middle of the following year he had completed his work, with the assistance of Meer Seyd Ali, a learned native. He next proceeded to translate the book of Psalms into the same language; and thus rendered those important parts of the Sacred Scriptures into the vernacular language of two hundred thousand who bear the Christian name, and which is known over one fourth of the habitable globe. A beautifully written copy of Martyn's translation was presented by Sir Gore Ouseley, bart. his Majesty's ambassador extraordinary, to the Sovereign of Persia, who publicly expressed his approbation of the work.¹ He subsequently carried another copy of the manuscript to Petersburg, where it was printed in 1815, at the expense of the Petersburg Bible Society, under the superintendence of Sir G. Ouseley. A specimen of this version is given in page 108. A modern Persian version of the historical books of the Old Testament is in progress also at Petersburg; and of the poetical and prophetic books, by the Rev. Mr. Glen, a Scottish Missionary at Astrachan.² A Persian translation of the Old Testament has been commenced by the Rev. T. Robinson, chaplain at Poonah, with the sanction of the late Rt. Rev. Reginald Heber, bishop of Calcutta.³

(5.) *Pushtoo or Affghan*.—This language is spoken beyond the river Indus, by a people, who, there is every reason to conclude (from the coincidence of their language with the Chaldaic and from other circumstances), are descended from the ten tribes of Israel. The eminent linguist, the late John Leyden, M. D., commenced a translation of the New Testament; and on his death in 1812, the Baptist missionaries at Serampore procured men skilled in the language to complete his undertaking. The whole of the New Testament was printed at the mission-press in 1818; and the Pentateuch is advanced at the press as far as the book of Leviticus. A specimen of this version is given in page 106.

(4.) *Bulocha or Buloshee*.—This language is spoken on the western banks of the Indus, the country of Bulochistan extending westward to Persia. Considerable progress has been made by the missionaries in translating the New Testament into this dialect, in which they have printed the Four Gospels. See a specimen of it in page 107.

2. Versions in the SANSKRIT or SUNGSKRIT language, and its cognate dialects.

(1.) *Sanscrit*.—This, though the parent of all the languages spoken in western and southern India, is, at present, the current language of no country, though it is spoken by the learned nearly throughout India. The New Testament was published in Sanscrit at Serampore, in 1808; the Pentateuch and historical Books in 1811; the Hagiographa in 1816; and the translation of the prophetic books was finished in 1818. The Baptist missionaries are preparing a new edition of this version, which is read with great interest by the Bramins. A specimen of it is given in page 105.

(2.) In *Western India*, not fewer than *twenty-nine* languages are derived from the Sanscrit, and into SEVENTEEN of these the sacred volume has been wholly or in part translated, viz.

i. The *Sikh, Sheek, or Punjabee*, which is spoken in the province of Punjab, or the country of the five rivers (from *punj* five, and *ab* water): into this language the *entire Bible* has been translated and printed at the Serampore press. See a specimen of it in page 106.

ii. The *Gujurat or Guzarattee*, which is spoken in the peninsula of Guzurat; in this language the *entire Bible* has also been printed.

¹ Owen's Hist. of the Bible Society, vol. iii. p. 41.; vol. ii. p. 261. In pp. 265–267. an English translation of the letter of the King of Persia is printed at length. See also the very interesting Memoir of the Rev. Henry Martyn, B D. 8vo., London, 1819, particularly pp. 341–433.

² Twenty-third Report, p. xxxii.

³ Twentieth Report of the Bible Society, p. lii.

iii. The *Assamese*, or language of the kingdom of Assam, in which the *New Testament* was completed and printed in 1819. See a specimen in page 107.

The New Testament has also been translated and printed in

iv. The *Kashmiree* or *Kashmeer*, which is spoken in the extensive province of Kashmere, in the North of Hindostan : — See a specimen of it in page 105.

v. The *Wutch* or *Multanee*, or dialect of Wuch, a country on the eastern bank of the Indus, which reaches from the Punjab to Aneh;

vi. The *Bikaneer*, which is spoken to the south of the Punjab, and extends westward to the country where the Wucha begins; and in

vii. The *Kunkuna*, which language begins where the Guzurattee ceases to be vernacular, and is spoken at Bombay, and thence up the coast as far as Goa. In this language also the Pentateuch is considerably advanced: when that portion is finished, the Serampore brethren intended to transfer the completion of the Old Testament to the Bombay Auxiliary Bible Society.

viii. The *Maruwar* or *Marwar*, which is spoken to the south-west of the Bikaneer country;

ix. The *Ojuvinee*, or language of the province of Oujein;

x. The *Bundelkhundee*, spoken in the province of Bundelkhund; and

xi. The *Nepālese*, or language of the kingdom of Nepāl.

The Four Gospels have been printed in

xii. xiii. The *Kanauj* or *Kauhukoobja*, and *Jumboo* languages.

The Gospels of Matthew and Mark have been printed in

xiv. xv. xvi. The *Palpa Kausulee* or *Koshul*, and *Bhutaneer* languages, and also in

xvii. The *Magudha* or *Pali* language, which is spoken in South Bahar. It begins where the Mahratta language ends, and extends nearly to the Banks of the Ganges, and is the learned language of Ceylon, and of the Burman Empire. This version was commenced by the late Mr. W. Tolfrey, at Colombo, in 1815: and on his death in 1817, the task of finishing and editing it was confided by the Colombo Auxiliary Bible Society to the Rev. Messrs. Chater and Clough.

(3) In *Southern India*, TWELVE dialects are spoken, that are either derived from the Sanskrit, or bear an affinity to it, and into which the Scriptures have been wholly or in part translated, viz.

i. In the *Mahratta*, of which language Dr. Carey is professor at Calcutta, the Pentateuch and New Testament, translated by the Baptist missionaries, have long been in circulation, and the Historical Books were printed in 1820. See a Specimen of it in page 105.

ii. The *Hindee* or *Hindoostanee*, being spoken over an immense tract of country in India, varies much in its dialects; and not fewer than three different translations of the sacred volume have been printed. The *earliest* was that of the four Gospels, by William Hunter, Esq.; which was executed at the press of the college of Fort William. Another translation was completed by the late Rev. Henry Martyn¹, in 1808, and printed at the expense of the Calcutta Auxiliary Bible Society. A revised edition of this version, by the Rev. Mr. Bowley, (one of the missionaries of the Church Missionary Society, who is stationed at Chunar) was finished at Calcutta in 1820, at the expense of the same Society; and several separate books of the Old Testament have been added.² In 1820 the Calcutta Society printed a large edition of Mr. Martyn's version of St. Matthew's Gospel in Hindoostanee, with the English on the opposite page: and of Mr. Bowley's revision, which, by the disuse of Arabic and Persian words, is peculiarly adapted to the inhabitants of Benares and the upper provinces, the three first Gospels were printed in the same year; and in 1825 the entire New Testament was completed.³ A specimen of the Hindoostanee version in the Persian character is given in page 108.

¹ To this eminently learned and exemplary divine, the native Christians and others who speak the Hindoostanee language, are indebted for a compendium of the Liturgy of the Anglican Church, which was translated by him, and printed in 1818, at the expense of the Prayer Book and Homily Society of London. Mr. Martyn was the *first* clergyman of that church in India who introduced her service to our native subjects in Bengal. His work, having received repeated revision and amendment, is esteemed by competent judges to be a perspicuous and faithful version of the sublime original.

² Memoirs of Martyn, page 292. Sixteenth Report of the Bible Society, pp. lxxi. 182, 183. Twenty-third Report, p. xxxiv.

³ Twenty-first Report, p. xlii.

The third Hindce version of the New Testament was completed many years since by the missionaries at Serampore, who published the Old Testament in 1818. A new edition of the New Testament was printed in 1820, at their press, from a *new* version, executed by the Rev. John Chamberlain, whose long residence in the western provinces of India, together with his intimate knowledge of the popular dialects of the Hindoos, has eminently qualified him for the undertaking. A specimen of this version is given in page 106.

iii. In the *Bengalee*, or language of the province of Bengal, the whole of the Scriptures is published, and the book of Common Prayer has been translated by the Rev. Deocar Schmid. Five editions of the New Testament (which was completed twenty-five years since) and two of the Psalms, and some other parts of the Old Testament, have been printed; and a new edition of the entire Bible is preparing, in one large royal svo. volume, together with two thousand extra copies of the New Testament in 12mo. For this edition the missionaries are preparing paper made of the *sun* plant (*Crotolaria juncea*), which, though inferior to English paper in point of colour, is equally impervious to the worm, and far more durable. A large edition of the Gospels of St. Matthew and St. John, in English and Bengalee, on opposite pages, was printed at Calcutta in 1820, chiefly for the benefit of the natives who are attached to public offices and houses of agency. See a specimen of the Bengalee version in page 105.

A new Bengalee version of the New Testament, completed by the late Mr. Ellerton, was printed at Calcutta in 1820¹; and the Rev. Mr. Yates, a learned missionary, has been appointed to prepare a version of the Psalms in Bengalee.²

iv. The *Ooriya* or *Orissa* language is spoken in the province of that name; it has a very close affinity to the Bengalee, but with different terminations, and a different character. In this language the entire Bible was translated by the Baptist missionaries several years since: a second edition of the New Testament is nearly completed at Serampore. A specimen of this version is given in page 106.

v. The *Brij-Bhassa* language, which is spoken in the upper provinces of Hindoostan, contains a greater mixture of the Sanscrit than most of the other dialects of the Hindce. The four Gospels have been translated; and the Gospel of St. Matthew was printed in 1816. See a specimen of it in page 106. The Brij-Bhassa version is likely to be more acceptable to the inhabitants of the province of Doob than the Hindoostanee.

vi. The *Karnata*, *Canarese*, or *Karnatic* language is spoken in the country extending northward from Tellicherry to Goa, and eastward from the coast of Malabar to the country where the Tamul is spoken, including the whole of the Mysore. In this language the New Testament was printed in 1820, from the translation of the Rev. Mr. Hands. A specimen of it is given in page 107. A considerable portion of the Old Testament has since been completed: and several thousand copies of integral parts of it have been printed and circulated.³

vii. The *Tamul* language is spoken in the south-eastern part of India, from Madras to Cape Comorin. Two different translations have been made in this language. The first was executed by the learned German missionaries, who were educated at Halle, and were employed in the last century by the Danish government. The New Testament was commenced by Bartholomew Ziegenbalg in 1708, and finished in 1711. A printing press and paper having been provided at Tranquebar by the assistance of the venerable Society for promoting Christian Knowledge, this translation, after having been revised by Griindler, another missionary who arrived after Ziegenbalg, was put to press in 1714, and finished in the following year. This Tamul New Testament was reprinted at Tranquebar in 1722, and again in 1758, and also at Colombo in 1745. In the year 1717, Ziegenbalg commenced a Tamul version of the Old Testament; but he died in 1719, having finished only the Pentateuch with the books of Joshua and Judges. The translation was continued and completed by the distinguished missionary Benjamin Schultz, who arrived at Tranquebar in 1719: it was printed at Tranquebar, in four volumes, in the years 1725-26-27, and 28. The *second* translation of the New Testament into Tamul was made by Fabricius, another German missionary, at Madras, where it was

¹ Seventeenth Report of the Bible Society, p. lvii.

² Twenty-third Report, p. xxxvi.

³ Twenty-third Report, p. xxxviii.

printed in 1777.¹ In 1814 an edition of the Tamul New Testament was completed at the Serampore press, at the expense of the Calcutta Auxiliary Bible Society; and as the lapse of years rendered further correction of it necessary, the Rev. T. C. E. Rhenius and the Rev. Dr. Rottler² at Madras were employed to revise Fabricius's version. Their labours having been highly approved by competent judges, the Madras Bible Society in 1823 printed a revised edition of the Old Testament.³ The revised version of the Gospel of St. Matthew has been printed and extensively circulated; and the remainder of the New Testament is to follow.⁴ See a specimen of the Tamul version in page 108.

viii. The *Telinga* language, sometimes called the *Teloogoo*, is spoken in the Northern Circars. In this language, which appears to be a dialect of the Tamul, the missionary Schultz, above noticed, translated the Bible: but it was never printed.⁵ A Telinga version of the New Testament was executed by the Missionaries at Serampore, in 1818; and the Pentateuch is printed as far as the book of Leviticus. On the completion of the Pentateuch, the honour of finishing this version was resigned to the Madras Auxiliary Bible Society: and some progress had been made by the Rev. Mr. Pritchett, whose labours were terminated by death in 1820. A specimen of the Telinga Version is given in page 106.

ix. While the Dutch had settlements in the Island of Ceylon, they were not inattentive to imparting the Scriptures to such of the natives as embraced the Christian faith. The four Gospels were translated into *Cingalese*, or the language of that island, and were printed at Colombo in 1759, and again in 1780; the Acts of the Apostles, in 1771; the Psalms in 1755, and again in 1768; and the entire New Testament, together with the books of Genesis, Exodus, and Leviticus, were printed at the same place in 1783. After Ceylon had become part of the British Empire, a new Cingalese version of the New Testament was undertaken by Mr. W. Tolfrey, aided by native assistants, under the patronage and at the expense of the Colombo Auxiliary Society. That nothing might be omitted, which could ensure the excellence of this translation, two hundred copies of the Gospels of Matthew and Mark were printed off, and circulated among the Modeliars (native magistrates) proponents and catechists at Colombo, who were the best skilled in Cingalese; several were also sent to the settlements of Point de Galle and Matura, where that language is spoken in the greatest purity. Pains were taken to obtain a fair and candid opinion of the new work, and it is satisfactory to know, from the decision of numerous and competent judges, that the language and style of this extensive specimen of the New Version were not only pure, and suitable to the dignity of the subject, but also plain and intelligible. Mr. Tolfrey had gone through repeated revisions of the whole New Testament, and had finally corrected to the end of the second chapter of the second epistle to Timothy, when his labours were interrupted by a sudden death, in 1817. The Cingalese New Testament was finished and printed by the united exertions of the Rev. Messrs. Chater and Clough (the former a Baptist and the latter a Wesleyan-Methodist Missionary), and of Mr. Armour, an intelligent schoolmaster of the latter connexion; and measures were taken for adding to it the Old Testament, of which only the three first books of Moses had been hitherto translated. A second edition of the Cingalese translation of the New Testament was completed in 1820; and the Old Testament was printed in 1825, in three volumes 4to. See a specimen of the Cingalese Testament, in p. 109.⁶ In 1826 an Indo-Portuguese version of the New Testament, executed by the Rev. Mr. Newstead, was printed in England.⁷

¹ Bishop Marsh's History of the Translations of the Scriptures, p. 37.

² The Rev. Dr. Rottler has also translated the book of Common Prayer into the Tamul language: it was printed at Madras in 1819, in quarto.

³ Sixteenth Report of the Bible Society, p. 183. Nineteenth Report, p. lix.

⁴ Twenty-third Report, p. xxxvii.

⁵ In 1820, the Prayer Book and Homily Society of London made a grant of books to be sold at Madras, the proceeds of which are to be applied in aid of the printing the book of Common Prayer in the Tamul and Malayalim languages.

⁶ Owen's History of the Bible Society, vol. iii. pp. 120. 323. 469. Sixteenth Report of that Society, p. 189. In 1820, the book of Common Prayer was translated into Cingalese, under the direction of the Hon. and Rev. T. J. Twisleton, D.D. Archdeacon of Colombo.

⁷ Twenty-first Report, p. xlvii. Twenty-second Report, p. xlvii.

x. A Translation of the New Testament into the *Maldivian* language (which is spoken in the small but very numerous Maldivian islands, that lie to the south-west of Ceylon) has been commenced by the missionaries at Serampore. The Gospel of Matthew has been completed.

xi. In 1612 (a few years after the establishment of the Dutch East India Company), Albert Cornelius Ruyl began a translation of the New Testament into the *Malay* language, which is spoken not only in Malacca, but in Java and many other islands of the Indian archipelago. He lived only to finish the Gospels of Matthew and Mark, which were sent to Holland, where they were printed at Eekhuysen in 1629, and again, at Amsterdam, in 1638. In 1646 the Gospels of Luke and John, translated by M. van Hassel, one of the East India directors, was printed at Amsterdam, where the four Gospels were again printed in 1651, accompanied with the Acts of the Apostles; and in 1668, the whole New Testament in the Malay language was printed at Amsterdam. From this edition the Gospels and Acts were printed at Oxford in 1677, and again in 1704. Of the Old Testament in the Malay language, some portions were printed in the seventeenth century; but the first edition of the entire Malay Bible was printed in 1731 and 1733, in Roman characters. Another edition of the whole Malay Bible was printed in the Arabic character at Batavia, in 1758.¹ This version having become extremely scarce, an edition of the Malay Bible in Roman characters was printed at Calcutta, in 1815-17, under the direction of the Auxiliary Bible Society there, aided by a munificent grant of 10,000 sicca rupees from the governor-general in council, on the part of the honourable East India company. Another edition of the Malay Bible, in Roman characters, has been completed at the expense of the British and Foreign Bible Society, and another edition in Arabic characters, revised by the Rev. R. S. Hutchings, was completed at Calcutta in 1822, under the direction of the Auxiliary Bible Society there. Specimens of the Malay version, both in Roman and in Arabic characters, are given in page 109. As a dialect of the Malay is spoken at Batavia, the Java Bible Society, in 1814, engaged the Rev. Mr. Robinson (a Baptist Missionary), and Mr. Kool, a native translator to the government of that island, to undertake a version of the New Testament in that dialect, which has since been completed. The annexed plate exhibits the Lord's Prayer in Javanese, translated by the Rev. Mr. Trowt, another missionary from the Baptist Society.

xii. The *Malayalim* or Malabar language is spoken on the coast of Malabar, in the country of Travancore. In this language the Scriptures have been translated by, or under the direction of the Rev. Benjamin Bailey, one of the missionaries sent to India by the Church Missionary Society. The Malayalim spoken by the Syrian Christians of Travancore, differs greatly both in words and idioms from that spoken in the northern part of Malabar.² In order to render the Malayalim version of the Bible as correct as possible (which is now in progress), the Calcutta Bible Society in 1820 sent a printing-press, types, and paper, to Cotym, where a new college has been founded for the Syrian Christians, by the Rajah of Travancore and Colonel Munro, the British resident at his court.

3. Versions in the CHINESE, and the languages derived from or bearing affinity to it.

Chinese Versions.

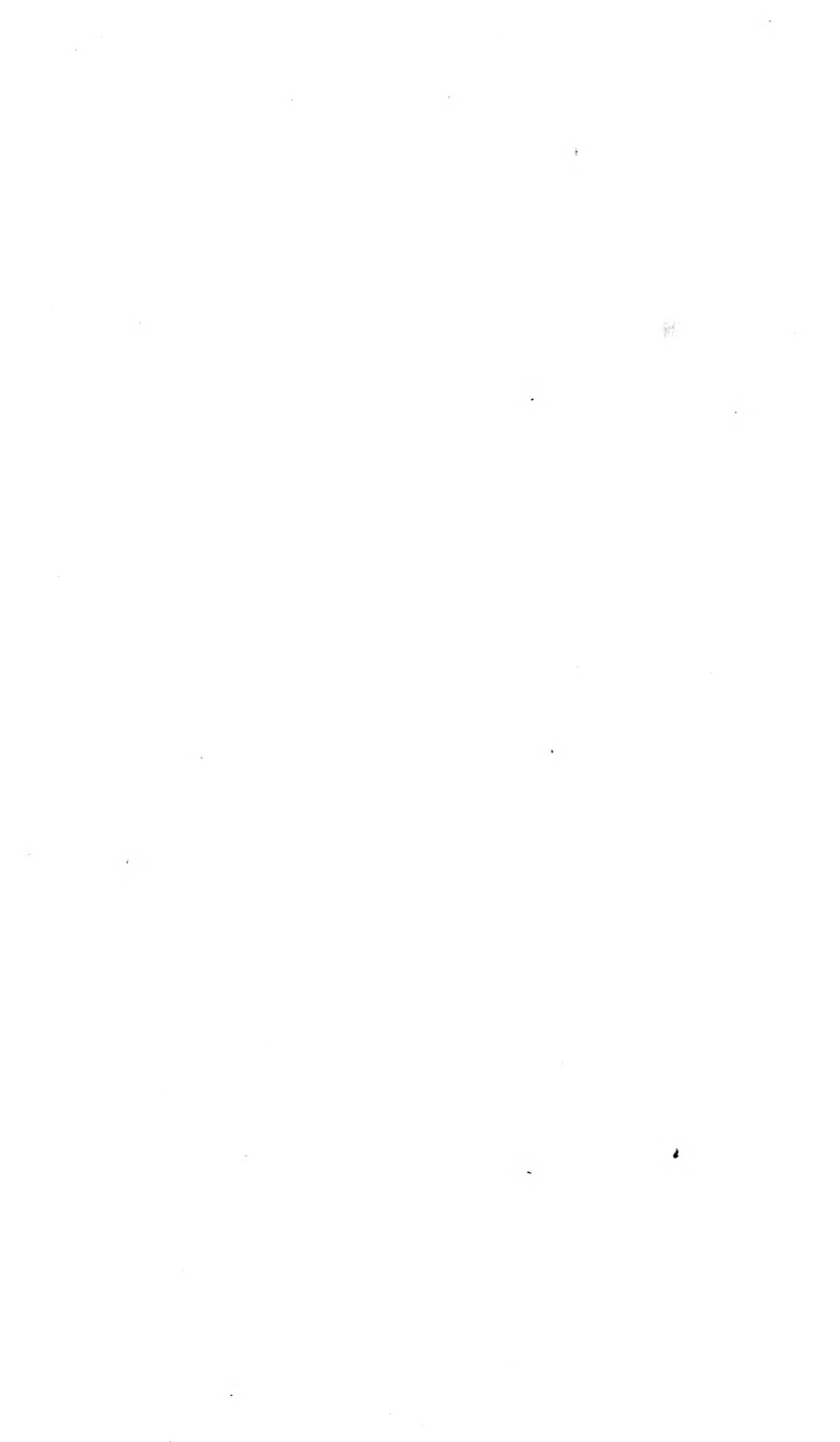
The Chinese language, in the characters peculiar to it, is read not only throughout China, but also in Cochineina, and Japan, by a population of more than three hundred millions of persons. Two versions of the entire Bible are extant in this language, the translators of which have been aided in their arduous and expensive undertakings by the British and Foreign Bible Society. The earliest of these was commenced by the Rev. Dr. Marshman, at Serampore, by whom the New Testament was printed in 1814. The translation of the Old Testament, which was executed many years since, has been printed in detached portions, and at different times. The Historical Books, which finish the Bible, were completed in 1821. The missionaries at Serampore are possessed of several sets of Chinese characters, both in wooden blocks and also in metal types: a specimen from the latter is given in page

¹ Bishop Marsh's History of Translations, p. 35.

² Missionary Register, for 1820, p. 48. The Gospel of St. Luke was the first portion printed. Twenty third Report, p. xxxviii.

The Lords Prayer in French by H. B. Thwait.

[illegible][illegible]



107. The other version was commenced in 1812 by the Rev. Dr. Morrison, then of Canton¹, aided by the (late) Rev. Dr. Milne at Malacca (both in the employ of the London Missionary Society), and was finished in 1823.² The New Testament of this version has been circulated to a considerable extent among the Chinese inhabitants of Java, and of the islands in the Indian seas, and with the happiest effects.³ An edition of the Mantchou (Tartar) Chinese version of the Gospel of Matthew was printed in 1822, at the expense of the British and Foreign Bible Society.⁴

From the Chinese language are derived seven others, which are spoken in Eastern India. Into three of these the New Testament is now in course of translation, viz. the Khassee or Kassai, the Munipoora, and the Burman.

i. The *Khassee* or Kassai language is spoken by an independent nation of mountaineers, lying between the eastern border of Bengal and the northern border of the Burman empire. In this language, the Baptist missionaries have translated and printed the four first Gospels.

ii. The *Munipoora* is spoken in the small kingdom of that name, which lies between Assam and the Burman empire. The Gospel of Matthew has been printed in this language.

iii. The *Burman* language, which is spoken in the empire of that name, has borrowed the Sanscrit alphabet. Into this language, the New Testament has been translated by Mr. Felix Carey, son of the Rev. Dr. Carey of Serampore. The Gospel of Matthew was printed by him at Rangoon, in the Burman empire, in royal octavo, in 1817. A specimen of it is given in page 107. The Gospel and three Epistles of John, together with the Acts of the Apostles and the Epistle of Paul to the Ephesians, have also been translated into the Burman language by the Rev. Adoniram Judson.

In concluding the preceeding notice of the versions, executed principally by the learned Baptist missionaries, and at their press, it is impossible not to recognise the hand of God, who has raised up and qualified them for the arduous task to which they have devoted their time, money, and labour: for though they have been nobly assisted by subscriptions and grants from Europe, yet it ought not to be forgotten that they have largely contributed to defray the expenses of translating and printing out of those profits which their extraordinary acquirements have enabled them to realise. They have translated and printed the whole of the Sacred Scriptures in *five* of the languages of India; the whole of the New Testament in *fifteen* others; in *six* other languages it is more than half printed, and in *ten* others considerable progress has been made in the work of translation. And these vast undertakings have been accomplished within the short space of thirty years, since the commencement of their first version (the New Testament in Bengalee). When we consider the experience which they have gained,—the number of learned natives whom they have trained up and accustomed to the work of translation,—the assistance which is to be derived from our countrymen in various parts of India, who are acquainted with any of its dialects,—and the advantages now enjoyed for printing at a moderate expense,—we may reasonably indulge the hope that, in the course of a few years more, the word of life will be extant in all the different languages and dialects of India.

¹ To Dr. Morrison the Christians in China are indebted for a version of the Liturgy and Psalter of the Anglican Church. Having presented the Chinese with the Scriptures in their native language, this distinguished oriental scholar, (who, to his honour be it recorded, is a conscientious dissenter from that church) was desirous of giving them a formulary in which they might offer acceptable devotions to the throne of grace; and as he could find no form which so completely met his views as the Liturgy of the Church of England, he translated it into the Chinese language. This version was printed in 1820, at the expense of the Prayer Book and Homily Society.

² Owen's Hist. vol. ii. p. 467. Sixteenth Report, p. lxxvi. Nineteenth Report, pp. lxiii.

³ Many authentic particulars were communicated to the Java Bible Society by their late Secretary, the Rev. Mr. Supper: some of these are recorded by Mr. Owen, vol. iii. pp. 224, 225.

⁴ Nineteenth Report, p. li.

IV. OTHER ASIATIC VERSIONS OF THE HOLY SCRIPTURES.

1. *Formosan Version.*

The island of Formosa fell into the hands of the Dutch, who expelled the Portuguese thence, in 1651. During their eleven years' possession of it, Robert Junius, a native of Delft, preached the Gospel to the inhabitants, and, it is said, with great success. For their use, the Gospels of Matthew and John were translated into the Formosan language, and printed at Amsterdam, with the Dutch translation, in 1661, in quarto. But the Dutch being expelled from that island by the Chinese in 1662, the Formosan version was discontinued; and in all probability the Formosans never received any benefit from the work just noticed.¹

2. *Tartar Versions.*²

The Tatars compose a distinct nation, of Turkish origin, though now totally distinct from the Turks, and are subdivided into various tribes, each of which has its peculiar language. Into fifteen of these languages, translations of the sacred volume are either printed or preparing, under the direction and at the expense of the Russian Bible Society, viz. the Nogai-Tatar,³ Mongolian, Calmuck, Orenburg-Tatar,⁴ Tschuwashian, Tscheremissian, Tatar-Hebrew (spoken in the interior of Asia), Mordwaschian or Mordvinian, Ostiakian, Wogulian, Samoiedian, Tschapoginian, Zirian, Ossatinian, and a dialect of the Tatar spoken in Siberia. Of these various translations, the Moravian missionaries at Sarepta, on the banks of the Wolga, in Asiatic Russia, have completed the four Gospels and the Acts in the *Calmuc* language; and the remainder of the New Testament was translated by Mr. Schmidt. The entire New Testament, in this language, was printed in 1825; as also were the *Mongolian* (executed by two converted Mongolian chieftains, under the superintendence of Mr. Schmidt), *Calmuck*, *Tscheremissian*, and *Mordwaschian* versions of the four Gospels. The Rev. Mr. Dickson, one of the Edinburgh Missionary Society's missionaries at Karass, has completed and printed a Tatar-Turkish version of the entire New Testament, and a considerable portion of the Old Testament; but no part of it has yet been published. In making it, Mr. D. has partially availed himself of Albert Boboosky's Turkish Version (noticed in p. 92.), of Bp. Walton's Polyglott, the most approved modern versions, and such lexicons and other critical aids as are in highest repute both in Britain and on the continent of Europe. The Tatar-Turkish language is vernacular among the Tatars of Astrakhan. In 1816, the Rev. Dr. Pinkerton, while travelling in the Crinea, discovered, at Dschoufout Kalé, a copy of a pure Tatar translation of the Old Testament from the Hebrew, which was made several centuries ago. This has been revised, and printed at St. Petersburg.⁵

3. *The Georgian Version.*

At the beginning of the eighteenth century, the whole of the New Testament, together with the Psalms and the Prophets, was printed in the Georgian language, at Teflis, in Georgia, by order of the Prince Vaktangh. The entire Bible was

¹ Dr. Clarke's Bibliographical Dictionary, vol. i. p. 288.

² Towards the close of the thirteenth century, a translation of the New Testament and of the Psalms of David into the Tatar language was made by Johannes à Monte Corvino, in order to accelerate the propagation of the Gospel among the dark and idolatrous nations to whom he had been sent as a missionary in 1288 by Pope Nicholas IV. (Moshem's Eccl. Hist. vol. iii. pp. 113, 299.) No vestiges of this Tatar version are known to be in existence.

³ For an account of these Tatar versions, see Dr. Henderson's Biblical Researches, pp. 424, *et seq.*

⁴ Dr. Henderson's Biblical Researches, pp. 427, 428. Report of the Scottish Missionary Society for 1824, p. 16.

⁵ Owen's History, vol. iii. pp. 211-215. Sixteenth Report of the Bible Society, pp. 43, 44, 55, 67. Nineteenth Report, p. li.

printed at Moscow in 1743, in folio, under the inspection of the Princes Arcil and Vakuset, but at the expense of Prince Bacchar. From this edition the Moscow Bible Society printed an impression of the New Testament in 1816, in the sacred or ecclesiastical character, and another in 1818, in the common character.¹ According to the tradition of the Greek Church, the Georgian version was originally made in the eighth century, by Euphemius the Georgian, the founder of the Iberian or Georgian monastery at Mount Athos, where his actual autograph was discovered in the year 1817, and is preserved to this day. As the greater part of the books of the Old Testament of this ancient version was lost in the wars in which the Georgians were so frequently involved with the Persians and Turks, the editors of the Moscow edition were obliged to translate most of the books of the Old Testament from the Slavonian version. The Moscow Bible Society are taking measures to obtain a correct transcript of Euphemius's manuscript, from which to print a faithful edition of the Georgian Bible.² Two MSS. of the Georgian version of the Gospels are said to be preserved in the Vatican Library at Rome.

4. Modern Armenian Version.

A translation of the Four Gospels into the *modern* Armenian language, from the ancient Armenian text, has been completed by a learned Armenian resident at Paris; who has undertaken a version of the entire New Testament.³

5. Tahitan Version.

The blessed effects with which the labours of the missionaries (sent out by the London Missionary Society in 1796) have been crowned, have already been noticed in the first volume of this work. In consequence of the extraordinary success which has recently attended the preaching of the Gospel in Otaheite (or Tahiti, as the natives term that island) and in Huahine, Eimeo, and other neighbouring islands, openings have been made of the most promising nature for the dissemination of the Holy Scriptures. Aided by grants of paper from the British and Foreign Bible Society, the missionaries in 1818 printed 5000 copies of the Gospel of Luke in the Tahitan language, and in 1820, having received further supplies, they completed five thousand copies of the Gospel of Matthew, which were sought with avidity, and received with gratitude by all. The Gospels of Luke and John, and the Acts of the Apostles, have also been translated and printed; and a Tahitan version has been completed of the Psalms, and several other Books of the Old Testament. Five thousand copies of the books of Daniel, Esther, and Ruth have left the press.⁴ At Borabora, the Epistles have been completed, and every practicable care is used to ensure fidelity.⁵ The following titles and specimens of the Tahitan version of the Gospels of Matthew and John will not be uninteresting to the reader.

I. TE EVANELIA A MATAIO NO IESU CHRIST TO TATOU FATU; IRITHIA EI *PARAU TAHITI*. Tahiti: PRINTED AT THE WINDWARD MISSION PRESS. 1820. 12mo.

(*The Lord's Prayer*, Matt. VI. 9—15.)

9. E to matou Medua i te ao ra, ia raa to oe ioa.
10. Ia tae to oe ra hau; ia haapaohia to oe hinaaro i te fenna nei, mai tei te ao atoa na.
11. Homai na matou i teinei mahana *tei haapaohia ra* o te mahana o te maa, o te mahana o te maa.

¹ Bishop Marsh's History of Translations, p. 32. Dr. Henderson's Biblical Researches (pp. 518—522) contain an interesting account of the editions of the Georgian version.

² Sixteenth Report of the Bible Society, pp. 33—35.

³ Nineteenth Report, p. xxi.

⁴ Twenty-third Report, p. xlv.

⁵ Twentieth Report, p. lvi. Twenty-second Report, p. lxi.

12. E faaore mai i ta matou hapa, mai ta matou mau amu tarahu i faaore atoahia e matou nei.
13. E eiaha faarue ia matou ia roohia e te ati ra, e faaora ra ia matore, no oe hoi te hau, e te mana, i te hanahana, i te mau ui atoa e ore e hope. Amene.

2. TE EVANELIA A IOANE NO IESU CHRIST TO TATOU FATOU; IRITHIA EI *PARAU TAHITI*. Tahiti: PRINTED AT THE WINDWARD MISSION PRESS. 1821, 12mo.

(John III. 14—17.)

14. Ma ia Mose i faa teitei i te ophi i te fenua aihere ra, oia toa te Tamaidi a te Taata e faa teitei atoa hia ia.
15. Ia ore ia poe te faaroo ia'na ra, ia roaa te ora mure ore.
16. I aroha mai te Atua i to te ao, e ua tae roa te horoa mai i ta'na Tamaidi fanau tahi, ia ore ia pohe te faaroo ia'na ra, ia roau te ora mure ore.
17. Aore hoi te Atua i tonono mai i ta'na Tamaidi i te ao nei e faa hapa i to te ao, ia ora ra to te ao ia'na.

6. *Curdish Versions.*

A translation of the four Gospels into the language of the Kurds, or Koords, has been completed, and the translator is proceeding with the remainder of the New Testament.¹

¹ Twenty-third Report, p. xxviii.

FAC-SIMILES OF SPECIMENS
OF THE
VERSIONS OF THE SACRED SCRIPTURES,
IN THE
Eastern Languages,
CHIEFLY
Translated by the Brethren of the Serampore Mission.

TEXT. "The people that sat in darkness saw great light: and to them which sat in the region and shadow of death, light is sprung up."
MATT. iv. 16.

SANSKRIT, or SUNGSKRIT,

In the Deva Nagree character, which is used throughout India.

अन्यकरेषूपविशन्तो लोकाः महालेकमद्रा
क्षुर्मृत्योर्देशे व्यायाञ्चोपविशतः प्रति आ
लोक उदेति ।—

BENGALÉE.

যে লোক অন্ধকারে বসিয়াছিল তাহারা মহা আলো
দেখিতে পাইয়াছে যাহারা মৃত্যুর দেশ ও জায়ায়
বসিল তাহাদের নিকটে আলো প্রজ্বলিত হইয়াছে ।

MAHRATTA.

ने मेम अंधमनीं घसष्टे घेतोर् व्याघर्षीं मोठा ठिनेउ पा
छोम षणी ने मृत्युचे ठेसांर् षणी व्याघे छाघेर् घसष्टेर् व्या
मेमने नवल ठिनेउ मप्रपुष्टां साम षठे ।—

KASHMIREE, or KASHMEER.

यिमा लोपा अष्टगटि अरुग ठिदिउ अमि डिमै
उरु णवल वृष्टा मडकि मेमभा किय काथायदा अ
रुग ठिदनावालिना कन्नगो ठामा मभरु मभन ।

OORIYA, or ORISSA.

ଘେଡ଼ୁ ଲୋକ ଅନ୍ଧକାହରେ ବସିଥିଲେ ସେମାନେ ମହା ଆଦିତ୍ୟ
ଦେଖିବାକୁ ପାଂଞ୍ଚିଥିଲେ ଘେଡ଼ୁମାନେ ମୃତ୍ୟୁର ଦେଶ ଓ ଛାୟାରେ
ବସିଲେ ସେମାନଙ୍କର ନିକଟେ ଆଦିତ୍ୟ ପ୍ରକୃତିର ଘୋରାଅଛି ।

TELINGA, or TELOOGOO.

ଅନ୍ଧକାରାୟନ୍ଦୁ ଗୁମ୍ଫାରେ ଗୁମ୍ଫା ମହାପ୍ରଭୁ
ଦେଖିବାକୁ ପାଂଚିଥିଲେ ଘେଡ଼ୁମାନେ ମୃତ୍ୟୁର ଦେଶ ଓ ଛାୟାରେ
ବସିଲେ ସେମାନଙ୍କର ନିକଟେ ଆଦିତ୍ୟ ପ୍ରକୃତିର ଘୋରାଅଛି ।

BRIJ-BHASSA.

ଗାଲିବକେ ଜେ ଲୋଗ ଗୁମ୍ଫାରେ ବସିଥିଲେ ସେମାନେ ମହା ଆଦିତ୍ୟ
ଦେଖିବାକୁ ପାଂଚିଥିଲେ ଘେଡ଼ୁମାନେ ମୃତ୍ୟୁର ଦେଶ ଓ ଛାୟାରେ
ବସିଲେ ସେମାନଙ୍କର ନିକଟେ ଆଦିତ୍ୟ ପ୍ରକୃତିର ଘୋରାଅଛି ।

PUSHTOO, or AFFGHAN.

مړتوبه خلق چه په تياره کې فاست و وړو لويه روښاني
ولېد او ددرو ملک او په سورې کې دناسو په لورې
روښاني ظاهره شوله

SIKH, SHEEK, or PUNJABEE.

ਅਰਬਤੇ ਆਂਪੇਰਿਆਂਹਿ ਬੈਠੇ ਉਦਿਆਂ ਲੋਕਾਂ ਵਡੇ
ਚਾਂਨਲਨ੍ਹ ਦਿਠਾ ਮਉਤਦੇ ਦੇਸ ਅਤੇ ਛਾਜਾਹਿ ਬੈਠੇ ਉਦਿਆਂ
ਆਂਤਾਂਟੀ ਚਾਂਨਲ ਉਦੇ ਉਦਿਆਂ ।

HINDOOSTANHEE.

ଜା ଲୋଗ୍ ଅନ୍ଧକାରମେ ବସି ଥିଲେ ସେମାନେ ମହା ଆଦିତ୍ୟ
ଦେଖିବାକୁ ପାଂଚିଥିଲେ ଘେଡ଼ୁମାନେ ମୃତ୍ୟୁର ଦେଶ ଓ ଛାୟାରେ
ବସିଲେ ସେମାନଙ୍କର ନିକଟେ ଆଦିତ୍ୟ ପ୍ରକୃତିର ଘୋରାଅଛି ।

UHUMIYA, or ASSAMESE.

যিবিলাক লোকে অন্ধকাৰে বহিছিল সেই বিলাকে
মহা পহৰ দেখিবলৈ পাইছে। যিবিলাক মৃত্যুৰ দেশে
আৰু জাঁবহিল সেই বিলাকৰ ওচৰে পহৰ প্ৰজুলি
জ্বাইছে

BURMAN.

ဣဗုလန်ပြည်။ ခုတ်ဘာလိပ်ပြင်ဤအစွန့်ဝှံ့ထွင်ပင်လ
ယ်အနီးရှိသောကာဖရိန်နာမ်မြို့၌နေရာပြု၍တည်တော်မူ
လေ၏။

BULOCHA, or BULOSHEE.

میں نے آسمان و زمین کو ہمارے ہاتھ سے بنایا ہے
میری شریک چاربت و گر مریت نا ہلکہن و من سائیکہ نشیکہ
مان نیات ہم ظاہر شہک *

CHINESE VERSION.

MOVEABLE METAL TYPES.

TEXT. "In the beginning God created the heavens and the earth. And the earth was without form and void, and darkness was upon the face of the deep : and the Spirit of God moved upon the face of the waters. And God said, Let there be light : and there was light.

GEN. i. 1-3.

光	日	行	內	虛	氣	未	造	原
光	水	神	幽	蘊	成	天	始	
而	上	風	蓬	于	形	地	神	
遂	神	運	之	空	陰	地	創	

KURNATA or CANARESE.

ಗಾಲಿಯ ಯಿಥಮಂದಿ ಕತ್ತಲೆಯಲ್ಲಿ ಕೂಡಿಹೋ
ಲವರು ದೊಡ್ಡಬೆಳಕುನನ್ನ ನೊಡಿದರು ಯಾರು ಮು
ಪ್ಪನಿನದೆಡದಲ್ಲಿ ನೆರಳಿನಲ್ಲಿ ಕೂಡಿಹೋ ।

FAC-SIMILES OF SPECIMENS

OF

VERSIONS OF THE SACRED SCRIPTURES,

IN THE

Eastern Languages,

PRINTED AT THE EXPENSE OF

THE BRITISH AND FOREIGN BIBLE SOCIETY,

AND OF

THE CALCUTTA AUXILIARY SOCIETY.

TEXT. — “The people that sat in darkness saw great light : and to them which sat in the region and shadow of death, light is sprung up.”
 MATT. iv. 16.

HINDOOSTANHEE VERSION,

IN THE PERSIAN CHARACTER.

آنہیں لوگوں نے جو اندھیرے میں بیٹھے تھے بڑی روشنی
 دیکھی اور ان پر جو موت کے ہلک اور سایہ میں بیٹھے تھے نور
 طالعہ گر ہوا

PERSIAN.

ان خلق کہ در ظلمت نشسته بودند نور عظیمی را
 مشاهده نمودند و برانکساست کہ در مترو ظلال مرک
 ساکن بودند روشنی تابید

TAMUL.

இருளி விருககுரு சனம பெரிய வெளிச்சத்தைதக
 கண்டுது மரணத்தின திசையிலும் நிழலிலு மிருச
 கிழவர்களுககு வெளிச்ச முத்திதது தெனறான

CINGALESE.

අදුරෙහි උන් දනන් මහච්ඡාභිලිසක්
 දිවුහ නවද මරනා රටෙදි චියාවෙදි
 උන්අයව ඵලියක් උදුලනෙය.

ARABIC.

الناس الجالوس في الظلام فقد راو ضياء عظيمها دالجا
 نسون في ضلع الهوت وظله اضاء عليهم ضياء *

MALAY IN ROMAN CHARACTERS.

KHawm' itu jang dūdokh pada kalām, sudah meli-
 hat sawâtu tarang jang besār: dān baḡi segaīa
 'awrang jang dūdokh pada tānah dān bājang
 mawt 'itu, tarang pawn sudah terbit baḡinja.

MALAY IN ARABIC CHARACTERS.

TEXT.—“ And Cain went out from the presence of the LORD, and dwelt
 in the land of Nod, on the east of Eden.” GEN. iv. 16.

مك كلور اه قايي در هاداق حشرة هو لا دودقلا
 ي دبزو نود دسلبله تيهر در عيدن *

(5.) *Modern Versions in the Languages of Africa.*1. *Amharic and Tigré, or the vernacular Languages of Abyssinia.*

The version in the ecclesiastical or antient language of Ethiopia, noticed in Part I. Ch. II. Sect. III. § III. of this Volume, being confined to the churches, and understood by few comparatively besides the clergy, M. Asselin de Cherville, French consul at Cairo, was induced to undertake a version of the entire Bible in the *Amharic*, the royal dialect spoken at the court of Gondar, which is the dialect prevalent in the eastern parts of Africa bordering on the equator, and through which a considerable intercourse is maintained between the natives of Abyssinia and the Arabians and Negroes of the interior. For ten years M. Asselin employed an intelligent Ethiopian, named Abu Rumi, (who had been the interpreter of Mr. Bruce in Abyssinia, and the teacher of Sir William Jones in India) on this important work, to which he devoted two entire days in every week. In order to ensure correctness, he read with this person slowly, and with the utmost attention, every verse of the sacred volume in the Arabic version, which they were about to translate. M. Asselin then explained to him all those words which were either abstruse,

¹ In Ludolph's *Grammatica Linguae Amharicae* (pp. 54, 55.), there is an Amharic translation, by Abba Gregorius, of thirteen verses of the eleventh chapter of Saint Luke's Gospel.

difficult, or foreign to the Arabic, by the help of the Hebrew original, the Syriac version, or the Septuagint, and also of some commentaries. After they finished the translation of one book, they collated it once more before they proceeded further. This version was purchased for the British and Foreign Bible Society by the Rev. Mr. Jowett; who undertook a voyage into Egypt from Malta, for the express purpose of completing the purchase. The printing of the four Gospels in Amharic and in Ethiopic, in two separate volumes, was commenced in 1822, under the editorial care of the Rev. Samuel Lee, professor of Arabic in the university of Cambridge, and completed in 1823, under the superintendence of T. P. Platt, Esq., Honorary Librarian to that Society. During Mr. Jowett's residence in Egypt, in 1819, he employed the late Mr. Nathaniel Pearce, who had lived many years in Ethiopia; and who commenced a translation of the Gospels into the *Tigré*, the vernacular dialect of the extensive province of Tigré. The Gospels of Mark and John have been completed, together with a version of the Gospel of Mark in Amharic, which is now superseded by the more accurate entire Amharic version of M. Asselin. These three versions are now in the possession of the British and Foreign Bible Society.¹

2. *Bullom Version.*

The Bulloms are a numerous people on the western coast of Africa, among whom the missionaries sent out by the Church Missionary Society laboured for several years. Into the language of this people, the four Gospels, and the Acts of the Apostles, have been translated by the Rev. G. R. Nylander², a distinguished labourer in the service of that Society. The Gospel of Saint Matthew was printed, at the expense of the British and Foreign Bible Society, in 1816.³

3. *Susoo Version.*

The Susoos are also a numerous tribe on the western coast of Africa, in the vicinity of Sierra Leone; among whom the same Society's missionaries laboured for several years. By these missionaries, the four Gospels, Acts of the Apostles, and other parts of the New Testament, together with several books of the Old Testament, have been translated into the Susoo language. But their further benevolent and pious labours are at present suspended among the Susoos and the Bulloms, by the revival of the nefarious slave-trade on those coasts.

4. *Madagascar Version.*

In the island of Madagascar, the translation of the New Testament is finished, and that of the Old Testament is in progress.⁴

(6.) *Modern Versions in the Languages of America.*

[i.] NORTH AMERICAN VERSIONS.

Although the multiplicity of dialects spoken by the Indian tribes of North America seemed to interpose an insuperable bar to the labours of those benevolent individuals who were desirous of communicating the Scriptures to them; yet this obstacle has been diminished by the discovery, that so close an affinity subsists among them, that a young unlettered Indian of good capacity can (it is said) make himself master of them all. The following are the dialects into which the whole or part of the Bible has been translated.

¹ Sixteenth Report of the Bible Society, p. 169. Jowett's *Christian Researches in the Mediterranean*, pp. 197-213.

² The Rev. Mr. Nylander has also rendered an additional service to such of the Bulloms as have embraced the Christian faith, by translating select portions of the Liturgy of the Anglican church into their vernacular language. These were printed in Bullom, and in Roman characters (that people having no characters of their own), in 1816, at the expense of the Prayer Book and Homily Society.

³ Owen's Hist. vol. iii. p. 126.

⁴ Twenty-third Report, p. xlvii.

1. Virginian Indian Version.

The Virginian Bible was translated by the Rev. John Eliot, who has justly been denominated the apostle to the Indians, from his unwearied labours to diffuse the blessings of Christianity among them. The New Testament was published in 1661. The title-page states that it was "ordered to be printed by the Commissioners of the united colonies in New England, at the charge and with the consent of the corporation in England, for the propagation of the Gospel among the Indians in New England." The Old Testament was published at Cambridge in 1663, and the entire Bible was reprinted at the same place in 1685. The following specimen exhibits the Lord's Prayer (Matt. vi. 9-15.)

9. Yowutche yeu nuppenantamook: Nooshun Kesukqut, quttianatamunach koowe-suonk.

10. Peyaumootch kukketassootamoonk, Kuttentantamoonk ne n nach ohkeit neane kesukqut.

11. Nummeetsuongash asekesukokish assamaüneau yeuyu kesukod.

12. Kah alquontamaünnean nummatcheseongash, neane matcheneukqueagig nutah-quontamounnonog.

13. Ahque sagkompagunaünnean en qntchhuaonganit, webe polquohwussinean wutch matchitut. Newutche kutahtaun ketassootamoonk, kah menuhkesuonk, kah solisumoonk nicheme. Amen.

2. The Delaware Indian Version.

The Delaware language is spoken through a very considerable portion of North America. Into this language part of the Scriptures was translated by the Rev. Mr. Fabricius, one of the Moravian missionaries to the Delaware Indians, but it does not appear to have been printed.¹ In 1818, the three Epistles of John were translated into the Delaware language by the Rev. C. F. Dencke, a missionary from the United Brethren or Moravians. It was printed at the expense of the American Bible Society, and is entitled *Nek Nechemewachgissitschik Bambilak naga Geschiechauchsit panma Johannessa Elekhangu. Gischitak Ellenechsink wutski C. F. Dencke*. That is, *The Three Epistles of the Apostle John, translated into Delaware Indian, by C. F. Dencke*; New York, 1818, 18mo.

The translation is printed on the left-hand page, and the English authorised version on the right. As copies of this Delaware Indian translation are not common, the following specimen of it, from 1 John iii. 1-4. may not be unacceptable to the reader.

Necheleneyachgichink aptonagan.

Pennamook! elgiqui penundelukquonk Wetochwink wdaoaltowoagan, wentschi luwilch-gussiank Gettanittowit wdamemensemall. Guntschi matta woachgussiwunnen unttschi pembakamixitink, eli pembakamixit taku wohaq' Patamawossall.

2. Ehoalachgik! juque metschi ktelli wundamemensineen Gettanittowitink, schuknesquo majawii elsijankstsch. Schuk ktelli majawelendamenneen nguttentsch woachquake, ktellitsch linaxineen, clinaxit, ktellitsch newoanneen clinaxit.

3. Woak wemi auwen nechpauchsit jun nhakeuchsowoagan, kschiechichgussittetsch, necama Patamawos elgiqui kschiechisid.

4. Auwen metachsit, necama ne endchi mikindank matta weltoq', woak eli machtauchsit wuntschi mikindamen matta weltoq'.

3. Massachusetts Version.

The Psalms and Gospel of Saint John were translated by the exemplary missionary, Mr. Experience Mayhew, into the *Indian* Massachusetts dialect. They were printed at Boston in New England in the year 1709.²

¹ Bp. Marsh's History of Translations, p. 99, where it is stated that another missionary, Schmick, translated a portion of the Gospels into the *Mahican* language.

² Brown's History of the Propagation of Christianity, vol. ii. pp. 57, 58. Second Report of the British and Foreign Bible Society. Appendix, p. 118.

4. Mohawk Version.

The Mohawk language, besides the tribe from whom it takes its name, is intelligible to the Five Nations, to the Tuscaroras, and to the Wyandots or Hurons. In the early part of the eighteenth century, a translation was made of the Gospel of Matthew, and also of several chapters both of the Old and New Testament, into this language, by the Rev. Mr. Freeman. Some portions of the latter were printed at New York, and reprinted at London with the English Liturgy, and the Gospel of Mark (translated by Captain Brant) in 1787, for the use of the Mohawks, who have a chapel at Kingston in Upper Canada, where divine service is performed in their native tongue, by a missionary supported by the venerable Society for promoting Christian Knowledge. This edition was printed at the expense of the English government. To these portions of the Scriptures were added the Gospel of John, translated in 1804 by Captain John Norton¹, a chief of the Six Nation Indians in Upper Canada. This version was printed at the expense of the British and Foreign Bible Society, and its accuracy was, shortly after, attested in the most favourable manner by the interpreters in the Indian villages.²

5. Mohegan Version.

The New Testament, together with several portions of the Old Testament, was translated, towards the close of the eighteenth century, into the Mohegan language, by the Rev. John Serjeant, sen., a missionary at Stockbridge. No part of this version appears to have been printed.³

6. Esquimaux Version.

In the Esquimaux language, a harmony of the Four Gospels was made by the missionaries of the Moravian Brethren many years since. From this version the Gospel of John was selected by the Rev. Mr. Kohlmeister, and printed by the Bible Society in 1809. To this was added, in 1815, a translation of the other three Gospels, which had been made by the venerable superintendent of the Labrador mission, the Rev. C. F. Burghardt, who possessed an intimate knowledge of the Esquimaux dialect, and finished his revision only a short time before his death, in 1812. In the year 1819, the Acts of the Apostles and the Epistles were printed in the same dialect, by the Bible Society, and received (as the other portions of the New Testament had been) with the deepest sentiments of gratitude. And in 1826 the New Testament was completed by printing the Apocalypse.⁴

7. Greenlandish Version.

In 1759, the Greenlanders received from the Moravian Brethren a translation of their harmony of the four Gospels⁵; in 1799, the whole of the New Testament, and in 1822 a new translation of the entire New Testament in the language of Greenland, was printed at the expense of the British and Foreign Bible Society.

8. Creolese Version.

Lastly, the New Testament was translated into Creolese for the use of the Christian negroes in the Danish West India islands, and was published at Copenhagen,

¹ Capt. Norton was adopted by the Confederacy of the Six Nations in 1791, and in 1800 appointed a chief, under the title of Teyoninhokarawen. His father was a Cherokee, and served in the British army.

² Owen's History, vol. i. pp. 126-135.

³ Brown's History of the Propagation of Christianity, vol. ii. p. 630.

⁴ Owen's History, vol. i. p. 460. vol. ii. pp. 289. 359. vol. iii. p. 483. Sixteenth Report of the Bible Society, pp. lxxxiii. lxxxiv. Seventeenth Report, p. lxxix. Twenty-second Report, p. lxiv. Twenty-third Report, p. lv.

⁵ Crantz's History of Greenland, vol. ii. p. 299.

1781, at the expense of the king of Denmark. In 1818, the Danish Bible Society printed an edition of 1500 copies, which have been transmitted to the Danish West Indies.¹

[ii.] SOUTH AMERICAN VERSIONS.

It does not appear that the Portuguese ever gave any translation of the Scriptures to the natives of South America who were subjugated by them; and the barbarous cruelties of the Spaniards in Mexico are recorded in the page of history. Towards the close of the sixteenth century, however, some of the ecclesiastics and missionaries adopted a different plan from that pursued by their predecessors, by translating some parts of the Scriptures into the language of the country. Benedict Fernandez, a Spanish Dominican friar, vicar of *Misteca* in New Spain, translated the epistles and gospels into the dialect spoken in that province. Didacus de S. Maria, another Dominican, and vicar of the province of Mexico, (who died in 1579) was the author of a translation of the epistles and gospels into the *Mexican* tongue, or general language of the country. The Proverbs of Solomon, and other fragments of the Holy Scriptures, were translated into the same language by Louis Rodriguez, a Spanish Franciscan friar: and the epistles and gospels, appointed to be read for the whole year, were translated into the idiom of the *Western Indians*, by Arnold à Basaccio, also a Franciscan friar: but the dates of these latter versions have not been ascertained. The entire Bible is said to have been translated into the *Brazilian* language by an English minister, who accompanied the Dutch to Recife, when they acquired it from the Portuguese. This version has never been printed.² In 1825, a translation of the New Testament into the Peruvian language was completed.³

2. *Harmonies of the Old and New Testaments.*

NICOLAI ALARDI Bibliotheca Harmonico-Biblica, quæ, præter Historiam Harmonicam, tradit Notitiam Scriptorum Harmonicorum cujuscunque ætatis et religionis, tam perpetuorum quam singularium; nec omissis illis, qui vel specialius quoddam argumentum sacrum, vel bina Oracula Spiritûs Sancti ab Antilogiarum calumnia vindicarunt. Ham-burgi, 1725, 8vo.

i. *Harmonies of the Old Testament.*

1. A Chronicle of the Times and the Order of the Texts of the Old Testament, wherein the books, chapters, psalms, stories, prophecies, &c., are reduced into their proper order, and taken up in the proper places, in which the natural method and genuine series of the chronology requireth them to be taken in. With reason given of dislocations, where they come. And many remarkable notes and observations given all along, for the better understanding of the text; the difficulties of the chronicle declared; the differences occurring in the relating of stories reconciled: and exceeding many scruples and obscurities in the Old Testament explained. By John LIGHTFOOT, D.D.

This "Chronicle" is to be found in the first volume of Dr. Lightfoot's works, published at London, in 1684, in two volumes folio, and in the second volume of the 8vo. London

¹ Adler's Bibliotheca Biblica, Part IV. p. 116. Sixteenth Report of the Bible Society, p. 127. Besides the particulars recorded in the preceding sections, there are many interesting circumstances relative to the history of translations and translators, which the limits of this work do not allow to be detailed. For these, and indeed for every thing relative to the literary history of the Holy Scriptures, we refer the reader to the Rev. Dr. Townley's Illustrations of Biblical Literature, London, 1821, in 3 volumes, 8vo.

² Townley's Illustrations, vol. iii. pp. 46. 355, note.

³ Twenty-first Report of the Bible Society, p. lv.

edition, printed in 1822–25. Of all the theologians of his time, this celebrated *divine* (whose opinion was consulted by every scholar of note, both British and foreign,) is supposed to have been the most deeply versed in the knowledge of the Scriptures. “It was his custom, for many years, to note down, as opportunity presented, in the course of his talmudical and rabbinical studies, the order and time of the several passages of Scripture, as they came under his consideration.” By pursuing this method he gradually formed the invaluable chronicle, the title of which has just been given, which was first published at London, in 4to., and in the year 1647. In this work, Dr. Lightfoot has briefly stated the summary or substance of the historical parts of the Old Testament, and has indicated the order in which the several chapters, psalms, and prophecies are to be placed. In the margin he has given the years of the world, and of the judges or sovereigns under whose administration the several events took place. Notwithstanding the differences in opinion entertained by the learned concerning the chronology of particular events, the general method of this “Chronicle” has been, and still continues to be, held in the highest estimation by all who are competent duly to appreciate its merits.

2. A *Designe* about disposing the Bible into an Harmony. Or, an Essay concerning the transposing the order of books and chapters of the Holy Scriptures, for the reducing of all into a continued history.

The { Benefits.
Difficultie.
Helpes.

By Samuel TORSHEL. London, 1647. 4to.

This tract was published nearly at the same time with Dr. Lightfoot's Chronicle. It appears from the preface that Mr. Torshel was preceptor of the children of King Charles I. under the Earl of Northumberland; and his tract was addressed “To the Right Honourable the Lords and Commons assembled in Parliament,” whom he endeavoured to excite to patronise the undertaking, by the consideration of the glory which had redounded to France by the then recent publication of the *Parisian Polyglott*, in ten folio volumes. The state, however, paid no regard to this address, and the design which Torshel had ably sketched was never accomplished. He proposed “to lay the whole story together in a continued connexion, the books or parts of books, and all the severall parcels disposed and placed in their proper order, as the continuance and chronically method of the Scripture history requires; so that no *sentence* nor *word* in the whole Bible be *omitted*, nor any thing *repeated*, or any word *inserted* but what is necessary for *transition*. So as some whole chapters or pieces be put into other places, yea, great parts of some books, and some whole books, to be woven into the body of another book.” (Torshel's *Designe*, p. 10.) In the prosecution of this undertaking, besides reducing all the historical books of the Old Testament to a continued Series, the book of Psalms, and the sermons of the Prophets were to be inserted in their proper places, and the writings of Solomon incorporated according to those periods of his reign when they are supposed to have been written; and those parts of the book of Proverbs, ‘which the men of Hezekiah copied out,’ were to be disposed in the body of the books of Chronicles, towards the end of the reign of Hezekiah, King of Judah. In harmonising the Gospels, Mr. Torshel proposed to follow the plan then recently adopted in the Latin Harmony, commenced by Chemnitz, continued by Lyser, and finished by Gerhard; and the apostolic epistles were to be distributed in the Acts of the Apostles, according to the order of time when they were written. The writings of Saint John were to close the proposed undertaking. The perusal of this modest and well-written tract, several years since, suggested to the writer of these pages the idea of attempting a harmony of the entire Bible, on the completion of the present work. This laborious undertaking, however, has happily been rendered unnecessary by the publication of

3. The Old Testament, arranged in historical and chronological order, (on the basis of Lightfoot's Chronicle) in such manner, that the books, chapters, psalms, prophecies, &c. may be read as one connected history, in the very words of the authorised translation. By the Rev. George TOWNSEND, M.A. London, 1821; Second Edition, 1826. In two very large volumes, 8vo.

This beautifully-printed and carefully-executed work (as its title-page announces) is arranged on the basis of Dr. Lightfoot's Chronicle, above noticed: from which, however, Mr. Townsend has deviated for the better in one very material respect. According to Lightfoot's plan, the Old Testament would have been read as one unbroken history, without any division into chapters, or any of those breaks, the omission of which causes not a

little weariness to the reader. In order to obviate this difficulty, and also with the view of making the Scripture narrative more attractive, as well as more easily remembered, Mr. T. has divided his harmony into eight suitable periods, viz. 1. From the creation to the deluge; — 2. From the confusion of tongues to the death of Jacob and the Patriarchs; — 3. From the birth to the death of Moses; — 4. From the entrance of the Israelites into Canaan, under the command of Joshua, to the death of David; — 5. The reign of Solomon; — 6. From the elevation of Rehoboam to the Babylonish Captivity; — 7. The Babylonish Captivity, seventy years, from B.C. 606 to 536; — 8. From the termination of the Babylonish Captivity to the Reformation of worship by Nehemiah, and the completion of the canon of the Old Testament, by Simon the Just, from B.C. 536 to about 300. These eight periods are further subdivided into chapters and sections, the length of which is necessarily regulated by the subjects therein discussed; and in settling the chronology and order of some particular events and prophecies, the arranger has availed himself of the labours of the most eminent modern biblical critics. A well-written introduction develops his plan and design, and points out its advantages to various classes of readers, especially to clergymen, and those who are preparing for the sacred office, to whom this work is indispensably necessary. The work is terminated by *six* Indexes; — the *first*, containing an account of the periods, chapters, and sections into which the work is divided, with the passages of Scripture comprised in each; — the *second*, in columns, enabling the reader to discover in what part of the arrangement any chapter or verse of the Bible may be found; — the *third* and *fourth* contain tables of the Psalms and Prophecies, showing in what part of the arrangement, and after what passage of Scripture, every psalm or prophecy is inserted; and likewise on what occasion, and at what period, they were probably written, with the authority for their place in the arrangement; — the *fifth*, containing the dates of the events according to Dr. Hales's elaborate System of Chronology; and the *sixth*, a general index to the notes, which, though not numerous, are very appropriate, and possess the rare merit of compressing a great variety of valuable information into a small compass. The Rev. Mr. Archdeacon Nares has justly characterised this work, as being "digested with such skill, and illustrated with such notes, as prove the author to have studied his task with deep attention and distinguished judgment." (Visitation Sermon, p. 24. London, 1823.) The second edition has parallel references and the marginal renderings.

ii. *Harmonies of the entire New Testament.*

1. The Harmony, Chronicle and Order of the New Testament. The text of the four Evangelists methodized. Story of the Acts of the Apostles analyzed. Order of the Epistles manifested. Times of the Revelation observed, and illustrated with a variety of observations upon the chiefest difficulties, Textual and Talmudical, for clearing of their sense and language. By John LIGHTFOOT, D.D. London, 1654, folio. Also in the first volume of his works. London, 1682, folio.

In this valuable work Dr. Lightfoot has pursued the same method which he had adopted in his Chronicle of the Old Testament. He further published, at London, in 1644 and 1650, three parts of *The Harmony of the Four Evangelists, among themselves, and with the Old Testament*. The fourth and fifth parts, which were to have completed his design, never appeared. This harmony is enriched with numerous philological and explanatory remarks, of which many subsequent critics and harmonists have availed themselves.

2. The New Testament arranged in Chronological and Historical Order, in such manner that the Gospels, the Epistles and the Acts may be read as one connected History. The Gospel on the basis of the Harmonies of Lightfoot, Doddridge, Pilkington, Newcome, and Michaelis; the Account of the Resurrection, on the Authorities of West, Townson, and Cranfield. The Epistles are inserted in their places, and divided according to the Apostles' Arguments. With copious Notes on many of the principal Subjects of Theology. By the Rev. George TOWNSEND, M.A. London, 1825; second Edition corrected, 1827. 2 vols. 8vo.

Though a distinct work in itself, this elaborate publication may be considered as the second part of Mr. Townsend's Harmony of the Old Testament: the remarks on which are equally applicable to the present work. The notes, indeed, are much more valuable, from the extent and variety of the very important topics they discuss. The usefulness of this portion of Mr. T.'s labours is materially increased by the numerous and important elucidations which he has derived from the works of Lightfoot, Schoettgen, Meuschen, and others, which are not within the reach of every biblical student.

iii. *Harmonies of the Four Gospels.*

1. *Harmonia Quatuor Evangeliorum juxta Sectiones Ammonianas et Eusebii Canones.* Oxonii, e Typographico Clarendoniano. 1805. 4to.

2. *Andree OSIANDRI Harmonia Evangelicæ Libri Quatuor, Græce et Latine.* In quibus Evangelica Historia ex quatuor Evangelistis ita in unum est contexta, ut nullius verbum ullum omissum, nihil alienum immixtum, nullius ordo turbatus, nihil non suo loco positum. Omnia vero litteris et notis ita distincta sint, ut quid cujusque evangelistæ proprium, quid cum aliis et cum quibus commune sit, primo statim aspectu deprehendere queas : item Elenchus Harmoniæ: Adnotationum liber unus. Basileæ, 1537, folio ; Græce et Latine, Basileæ, 1567, folio ; Latine, Lutetiæ Parisiorum ex Officina Roberti Stephani, 1545. 12mo.

Osiander's Harmony is not of very frequent occurrence. It is highly estimated by Walchius, though Michaelis rather harshly observes, that he undesignedly renders the gospel history not only suspicious, but incredible, by adopting the principle that the evangelists constantly wrote in chronological order, and that the same transactions and discourses took place twice or thrice in the life of Christ. He acknowledges, however, that Osiander did not go so far as his successors, and that he sometimes deviates from his general principle.

3. *Cornelii JANSENI, Gandavensis, Concordia Evangelica, in quâ, præterquam quod suo loco ponitur, quæ evangelistæ non servato recensent ordine, etiam nullius verbum aliquod omittitur.* Litteris autem omnia sic distinguuntur, ut quid cujusque proprium, quid cum aliis et cum quibus commune, etiam ad singulas dictiones mox deprehendatur. Lovanii, 1549, 8vo. Antverpiæ, 1558. 12mo.

Jansenius *partially* followed Osiander. He subsequently wrote a Commentary on his Harmony, which was published together with it at Louvain, in 1571. The number of editions through which this work passed (*thirteen* others are enumerated by Walchius, between the years 1577 and 1624) sufficiently attest the favourable opinion entertained of its value. Walchius extols Jansenius's learning, ingenuity, and modesty.

4. *Martini CHEMNITH Harmonia Quatuor Evangeliorum, quam ab eodem feliciter inchoatam Polycarpus Lyserus et Joannes Gerhardus, is quidem continuavit, hic perfecit.* Hamburgi, 1704, folio.

The best edition of a most valuable Harmony. Chemnitz compiled only the two first books, and part of a third, which were published after his death at Frankfort, in 1593, by Polycarp Lyser ; who wrote the remainder of the third book, and added the fourth and part of the fifth book. These were published at different times at Leipsic and Frankfort between the years 1604 and 1611 : and on Lyser's death, Gerhard completed the undertaking, with learning and industry not inferior to those of his predecessors. The entire work, with the several continuations, was first published at Geneva, in 1628. This elaborate work is not only a harmony but a learned commentary on the four Gospels.

5. The Harmony of the four Evangelists, and their text methodized, according to the order and series of times in which the several things by them mentioned were transacted. By Samuel CRADOCK, B.D. London, 1668, folio, and again in 1684 and 1685.

This work was revised by the learned Dr. Tillotson, afterwards archbishop of Canterbury, by whom it was preserved from destruction during the memorable fire of London, in 1666. (Chalmers's Biog. Dict. vol. x. p. 447.) In the seventeenth century it was deservedly held in the highest estimation ; though it is now superseded by later and more critical works. Mr. Cradock has drawn up the Gospel history in an explanatory paraphrase, in English, which is followed by the text of the evangelists. In the margin he has given short but useful notes in Latin, which are very judiciously extracted from Grotius, Drs. Lightfoot and Hammond, and other critics. The book is by no means dear ; which to students (who may not be able to procure recent and more expensive harmonies) is a great advantage. This harmonist did *not* adopt the principle of Osiander.

6. *Bernardi LAMY Historia, sive Concordia Evangelistarum.* Parisiis, 1689, 12mo. — *Commentarius in Harmoniam sive Concordiam Quatuor Evangelistarum.* Parisiis, 1699. in two volumes, 4to.

Lamy's Commentary is held in much higher estimation than his Harmony. It is justly

characterised by Michaelis as a learned work. The chronological and geographical apparatus is peculiarly valuable.

7. JOANNIS CLERICI *Harmonia Evangelica*, cui subjecta est historia Christi ex quatuor evangelii concinnata. Accesserunt tres Dissertationes, de annis Christi, deque concordia et auctoritate evangeliorum. Amstelodami, 1699, folio.

All critics unite in commendation of Le Clerc's Harmony. He has arranged the history of the four evangelists, according to chronological order, in columns parallel to each other, in *Greek and Latin*; and under the text he has given a Latin paraphrase, the design of which is to remove apparent contradictions. Le Clerc promised to publish Annotations on his Harmony, which have never appeared. A Latin edition of it was printed at Altorf in 1700, in 4to.; and an English translation of it is said by Walchius to have been published at London in the same year, also in 4to.

8. NICOLAI TOINARDI *Harmonia Græco-Latina*, Parisiis, 1707, folio.

M. Toinard drew up this Harmony for his own private use, of which only five or six copies were taken for the use of his friends. After his decease, they published it (as he had desired they would) at the time and place above mentioned. It has long been held in the highest estimation, for the care and diligence which its author bestowed, in order to settle the several circumstances mentioned by the different evangelists. Bishop Marsh pronounces it to be of particular use to those who wish to examine the verbal agreement of the evangelists; as M. Toinard has not only placed in adjacent columns the parallel passages, but has also parallelised even single words.

9. JO. REINHARDI *Rus, Harmonia Evangelistarum*, ita adornata, ut investigatâ sedulò textus coherentiâ, nullus versus, sive trajiciatur, sive prætereatur sine brevi ac succinctâ explicatione, quæ justî commentarii loco esse queat. Jenæ, 1727-1730. 4 vols. 12mo.

Walchius pronounces this to be an elaborate and learned work. This harmonist follows the plan of those who vindicate the chronological order of the history related by each evangelist. The text of the sacred writers is also explained in the copious notes of M. Rus. *Walchii Bibliotheca*, vol. iv. p. 881.

10. In the year 1739 and 1740, Dr. DODDRIDGE published the two first volumes of his *Family Expositor*, of which an account will be found in a subsequent part of this Appendix. They are noticed here, because they contain a harmony of the four Gospels, which is acknowledged to be executed with great judgment, independently of the very valuable exposition and notes that accompany it.

11. *The Evangelical History and Harmony*. By MATTHEW PILKINGTON, LL.B. London, 1747. folio.

This harmonist professes not to adhere to any of the schemes laid down by his predecessors for arranging the evangelical history. It is not disposed in columns, like the works of Le Clerc, Toinard, and others; but the text is exhibited in such a manner as to relate the various discourses and facts recorded by the sacred writers in their identical words, and in the fullest manner possible, yet so as to avoid tautology. The history is divided into chapters, and these are subdivided into sections of moderate length. Two Chronological Dissertations are prefixed: 1. On the time of Herod's death, of the birth of Jesus Christ, the duration of his ministry, and the year of his crucifixion, &c. &c. 2. On the time and place of the adoration of the wise men. Notes are subjoined for the elucidation of particular passages. The work is executed with great care, and may frequently be purchased at a low price.

12. *The Harmony of the Four Gospels*; in which the natural order of each is preserved, with a paraphrase and notes. By J. MACKNIGHT, D.D. 4to. 2 vols. 1756; 2d edit. 1763; 3d edit. 8vo. 2 vols. Edinburgh, 1801.

Dr. Macknight closely adheres to the principle of Oslander; but his paraphrase and commentary contain so much useful information, that his Harmony has long been regarded as a standard book among divines; it is in the lists of Bishops Watson and Tomline. The preliminary disquisitions greatly enhance its value. Dr. Macknight's work was translated into Latin by Professor Ruckersfelder, and published in 3 vols. 8vo. at Bremen and Deventer, 1772. Bishop Marsh says, that whoever makes use of this harmony should compare with it Dr. Lardner's observations on it, which were first published in 1764, and are reprinted in the eleventh volume of the octavo edition, and in the fifth volume of the quarto edition of his works.

13. An Harmony of the Gospels, in which the original text is disposed after Le Clerc's general manner, with such various readings at the foot of the page as have received Wetstein's sanction in his folio edition of the Greek Testament. Observations are subjoined tending to settle the time and place of every transaction, to establish the series of facts, and to reconcile seeming inconsistencies. By William Newcome, D.D. Bishop of Ossory (afterwards Archbishop of Armagh), London, 1778. folio.

14. An English Harmony of the Four Evangelists, generally disposed after the manner of the Greek of William Newcome, Archbishop of Armagh; *with a Map of Palestine divided according to the twelve tribes, Explanatory Notes, and Indexes.* London: 1802. 8vo.

The Greek Harmony of archbishop Newcome has long been held in the highest estimation; but its bulk and price necessarily place it beyond the reach of many biblical students. In publishing this harmony the anonymous compiler (a member of the Society of Friends) has rendered to English readers the same service which that learned prelate had conferred on biblical scholars by his larger Greek work. "Several trifling alterations have been adopted in the text, and, it is hoped, generally to advantage." (Preface, p. v.) The harmony fills four hundred and thirty-four pages; and the "Notes and Illustrations" comprise thirty-six pages: though brief, they are judiciously selected from the critical and philological labours of Beausobre and l'Enfant, Calmet, Grotius, the Rev. Drs. Hammond, Harwood, Shaw, Doddridge, from the harmony of the late eminent physician, Dr. Robert Willan, and various other sources. The volume concludes with an Index to the Parables delivered by Jesus Christ, and a Table for finding any passage of the Gospels in this Harmony. Altogether, "the form in which this work is printed is extremely convenient; so much so, that they, who can use the Greek, may be glad to consult the English octavo rather than the unwieldy folio of the Archbishop." (British Critic, (O.S.) vol. xxii. p. 437.)

14.* An English Harmony of the Four Evangelists, disposed after the manner of the Greek of William Newcome, Archbishop of Armagh; *with Explanatory Notes, and Indexes, and a new Map of Palestine, divided into Tetrarchies, and showing the Travels of our Lord Jesus Christ.* London: M.DCCC.XXVII. 8vo.

Though apparently a new work, this is a mere reprint of the preceding Harmony, with the omission in the title-page of the word "generally," (which the original compiler had properly inserted, as Archbishop Newcome's method was only generally followed), and with the variation, which the reader will be able to distinguish, from the lines above printed in Italics. The date of the original work is in Arabic figures; in the volume under consideration it is in Roman small capital letters. The few errata which the original compiler had noticed are here corrected: but the following note, which he had prefixed to his table of contents, viz. "The title prefixed to each section is designed to mark the general order at first view, and not faithfully to exhibit its contents," is omitted: and the table of contents, which in the original work fills seven pages in columns, is here printed in long lines, in four pages. The thirty-six pages of "notes and illustrations" are here compressed into thirty-three; and the "Table for finding any passage of the Gospels in this Harmony," which fills five pages in the original edition, is here compressed into four pages. The Map is the only new article: it exhibits Palestine, divided into Tetrarchies, and by means of a red line shows the travels of Jesus Christ. In one corner of it is a ground plan of the Temple at Jerusalem. The volume is very neatly printed.

15. A Harmony of the Evangelists in Greek; to which are prefixed Critical Dissertations in English. By Joseph Priestley, LL.D. London, 1778, 4to.

16. A Harmony of the Evangelists in English; with Critical Dissertations, an occasional Paraphrase, and notes for the use of the unlearned. By Joseph Priestley, LL.D. London, 1780. 4to.

The same method of arrangement is followed in both these Harmonies. Dr. Priestley adopted the opinion of some ancient writers, that the ministry of Jesus Christ lasted only one year, or a year and a few months. For an account of these two publications see the Monthly Review (old series), vol. lviii. pp. 89-94., and vol. lxiv. pp. 81-90. 161-173.

17. Synopsis Evangeliorum Matthæi, Marci, et Lucæ, una cum iis Joannis Pericopis, quæ historiam passionis et resurrectionis historiam complectuntur. Textum recensuit, et selectam lectionis varietatem adjecit J. J. GRIESBACH. Halæ, 1776. 8vo. Editio secunda, emendatior et auctior. Halæ Saxonum, 1797. 8vo. Editio quarta, 1822. 8vo.

The chief purport of this synopsis, Bishop Marsh remarks, is, not to give a chronological series of events, but to represent in parallel columns all those sections which are common to the Gospels of Matthew, Mark, and Luke; the Gospel of John (except the last part) being omitted, because the rest of it has so very little matter in common with the other three. In order to make as few transpositions as possible, Mark's order is generally retained, because it is the same with that of Luke, as far as relates to the facts which are common to all three. Those parts which each evangelist has peculiar to himself, are inserted in intermediate sections. The learned translator of Michaelis pronounces the disposition of the whole work to be very commodious, and adds, that he knows of no harmony, which affords so much assistance in the investigation of the origin of the first Gospels. In 1812, an English *Synopsis of the three first Gospels, including the four last chapters of St. John's Gospel*, was published in 8vo. on the plan of Griesbach's work, with some variations, by the Rev. Charles Dunster, who has made the narrative of St. Luke the standard to which the other Gospels are adapted. Valuable as Griesbach's synopsis confessedly is, some of his transpositions have been deemed arbitrary, and some important passages were omitted by him. To obviate these defects, MM. De Wette and Lücke have compiled a new synopsis from Griesbach's third edition, so as to exhibit the *entire* passages of the Gospels with their parallels: at the foot of each page they have given the principal various lections from Griesbach's critical edition of the New Testament; and they have supplied brief notices of the arguments or contents of each section. The title of this very useful publication is,

18. Synopsis Evangeliorum Matthæi, Marci, et Lucæ, cum Parallelis Joannis Pericopis. Ex recensione Griesbachii, cum selecta Lectionum varietate. Concinnaverunt, et Breves Argumentorum Notationes adjecerunt Guil. Mart. Leber. De WETTE, et Frid. LUCKE. Berolini, 1818. 4to.

19. Diatessaron, sive integra Historia Domini nostri Jesu Christi, Græcè. Ex quatuor Evangeliiis inter se collatis, ipsisque Evangelistarum verbis aptè et ordinatè dispositis confecta. Subjungitur Evangeliorum brevis Harmonia. Edidit J. WHITE, S. T. P. Ling. Arab. Prof. Versionis Syriacæ Philoxenianæ Nov. Test. Interpres. Oxonii, è Typographeo Clarendoniano. 1799. small 8vo.

A *Diatessaron* is the result and summary of a *Harmony*. In the latter the whole text of the four evangelists is given, only so arranged in columns that their parallelisms and differences may be exactly seen: whereas, in a *diatessaron*, one continued narrative is selected from the four, avoiding all repetitions of the same or similar words. Professor White founded his beautifully and correctly-printed volume on the excellent *Harmony of Archbishop Newcome*, except in the part relating to the resurrection of Jesus Christ, in which he has followed the arrangement of facts proposed by Mr. West and Dr. Townson, in their works on this subject, which are noticed in p. 120. *infra*. The time and place in which each event happened, are judiciously noticed in the margins: a map of Palestine is prefixed; and a very useful, though concise, *Evangeliorum Harmonia*, which is added at the end, connects the whole with peculiar clearness. In 1802, Dr. White's work was translated into Latin by the Rev. T. Thirlwall, who retained the chief part of the professor's title, and adopted principally the Latin version of Castellio; although, where the editor regarded his phrases as forced and affected (as they sometimes are), he has had recourse to the versions of Beza, Tremellius, and the Vulgate. This publication may be of use to those, who, in reading the Greek, are occasionally induced to consult a translation; Mr. Thirlwall also published, in 1803, an English *Diatessaron, or History of our Lord Jesus Christ, compiled from the four Gospels according to the authorised Version* 8vo. and 12mo. Some brief notes, and a concise but useful introduction are annexed, together with a map of Palestine.

20. *Diatessaron; or the Gospel History, from the Text of the four Evangelists, in a connected Series. With Notes critical and explanatory*, by Robert THOMSON. Edinburgh and London, 1808. 8vo.

21. *The United Gospel; or Ministry of our Lord and Saviour Jesus*

Christ, combined from the Narrations of the Four Evangelists. By R. and M. WILLAN. London, 1806. 8vo.

This is the *third* edition of a very useful *Diatessaron*, for such the work in effect is. The first impression appeared in 1782, and the second in 1786, under the name of the late eminent physician Dr. Robert Willan. It professes to exhibit the events of the Gospel history in a connected chain or order of succession; and, by combining the accounts of each evangelist, to relate in their own words every incident, with all its circumstances, at full length. The notes which accompany the work are judiciously selected; they relate chiefly to the manners, customs, opinions, and expressions, proverbial or allegorical, among the eastern nations, with which the generality of readers cannot be familiarly acquainted.

22. A Synopsis of the Four Evangelists; or a regular History of the conception, birth, doctrine, miracles, death, resurrection, and ascension of Jesus Christ, in the words of the Evangelists. By Charles THOMSON, 8vo. Philadelphia, 1815.

The venerable author of this Harmony, whose translation of the Old Testament is noticed in a subsequent page of this Appendix, considering the Gospel as memoirs of remarkable things said and done by Jesus Christ, has here arranged them according to the dates, places, and circumstances, which he found expressly mentioned in the several Gospels. He has employed a literal translation of the very words of the evangelists, without any omission or addition, excepting that he has inserted explanations of peculiar phrases and technical terms between brackets []. It is very respectably executed; and at the end there are fifty pages of notes, chiefly explanatory of the manners and customs of the Jews.

23. An Harmony of the Four Gospels; or a series of the Narratives of the Evangelists, so collected and disposed, as to bring the whole into one regular relation; having the references brought under the verses, with many historical and doctrinal notes, selected from various authors. By John CHAMBERS. London, 1813. 8vo.

24. A Chronological History of our Lord and Saviour Jesus Christ, from the compounded texts of the Four Holy Evangelists; or the English Diatessaron; with a map of the Holy Land, explanatory notes, and illustrations, from late oriental travellers and rabbinical writers, &c. &c. By the Rev. R. WARNER, Bath and London, 1819. 8vo.

iv. Harmonies of particular parts of the Four Gospels.

1. Observations on the History of the Evidences of the Resurrection of Jesus Christ. By Gilbert WEST, Esq. London, 1747. 8vo.

The multiplied editions of this most valuable treatise, which places the history of the resurrection on impregnable ground, sufficiently attest its value, and the high estimation in which it is deservedly held. Mr. West had for a time listened to the blandishments of infidelity; and the treatise in question was written in consequence of the inquiries which he conscientiously instituted into the evidences of Christianity, of which he lived and died a bright ornament. His work is noticed here, on account of the luminous and satisfactory manner in which he has harmonised the several accounts of the evangelical history of the resurrection.

2. A Harmony of the Four Gospels, so far as relates to our Saviour's Resurrection, with a commentary and notes. By Richard PARRY. London, 1765. 4to.

3. A Discourse on the Evangelical History, from the Interment to the Ascension of our Lord and Saviour Jesus Christ. By the late Rev. Thomas TOWNSON, D.D. Archdeacon of Richmond. Oxford and London, 1793. 8vo.

In this very judicious work (which was edited, after the learned author's decease, by Dr. John Loveday), the harmony of the four evangelical accounts of the resurrection is exhibited in four parallel columns, with a collateral paraphrase, the order of which is illustrated and confirmed by various observations. Dr. Townson professes to tread nearly in the footsteps of Mr. West, whose reasonings he enforces by new considerations; and

he has illustrated his accounts by a new arrangement, and by the introduction of some explanatory particulars. He "accurately discriminates the respective particulars of the three days of our Saviour's crucifixion and resurrection, minutely considers every circumstance in the different relations, reconciles apparent inconsistencies, accounts for particular omissions, and furnishes a clear and consistent history, confirmed by considerations and representations, in which much learning is displayed, without any parade." (*British Critic*, O. S., vol. i. p. 73.) These "Observations" of Dr. Townson are also extant in the second volume of the collective edition of his works, published at London, in 1810, in two volumes 8vo.

4. An Harmony of the Gospels, from the Resurrection to the Ascension of our Lord and Saviour Jesus Christ; in which the English Narrations of the Four Evangelists are orderly exhibited in appropriate columns. Observations are subjoined tending to investigate the true evangelical sense, reconcile seeming discrepancies, and defend the order of the facts laid down in the Harmony, By Thomas CRANFIELD, A. B. Dublin, 1795. folio.

This publication was originally an academical exercise, undertaken in pursuance of a theological subject, given by the Rev. Dr. Graves (at present Dean of Ardagh), to the gentlemen attending his divinity class. The author professes to follow Dr. Townson's scheme, with some few variations. His work was published with a recommendatory character given by the Drs. Graves and Barrett (at that time the Divinity Lecturers in the University of Dublin); who state that, in their opinion, "it contains much accurate research, and much useful information; and, therefore," that they "shall not hesitate to recommend it to the attention of the students in divinity attending their lectures."

v. *Harmonies of the Acts of the Apostles and of the Apostolic Epistles.*

1. The Apostolical History, containing the Acts, Labours, Travels, Sermons, Discourses, Miracles, Successes, and Sufferings of the Holy Apostles from Christ's Ascension to the Destruction of Jerusalem. Also a narration of the particular times and occasions upon which the Apostolical Epistles were written, together with a brief analytical Paraphrase of them. By Samuel CRADOCK, B. D. London, 1672. folio.

This author, an eminent non-conformist divine, also wrote "A plain and brief Exposition of the Revelation," now superseded by later and better works; "The Old Testament History methodized," folio, now also superseded by the valuable work of Mr. Townsend, noticed in page 114. *supra*; and the "Harmony of the Four Evangelists," likewise noticed in page 115. "Cradock's three volumes are very valuable: the two last on the New Testament are much better than the first on the Old. His extracts in the margin from Hammond, Lightfoot, and Grotius, are *very judicious*; and I think, on the whole, I never read any one author, that assisted me more in what relates to the New Testament." (Dr. Doddridge.) The book is by no means dear, which to students is a great advantage.

2. A History of the First Planting of Christianity, taken from the Acts of the Apostles and their Epistles. Together with the remarkable Facts of the Jewish and Roman History, within this period. By George BENSON, D. D., 4to. London, 1735; 2d, and best edition, 1756. 3 vols. usually bound in one.

Though this work does not profess to be a harmony of the Acts of the Apostles and of their Epistles, it may justly be considered as one. Besides illustrating the history of the Acts throughout, and most of the Epistles, by a view of the history of the times, the occasions of the several Epistles, and the state of the churches to which they were addressed, the learned author has incorporated a paraphrastic abstract of those Epistles in the order of time when they were written; and has also established the truth of the Christian religion on a number of facts, the most public, important, and incontestable. It is indeed a most valuable help to the study of the Epistles; but it is to be regretted that its scarcity renders it accessible to few.

3. The Life of the Apostle Paul as related in Scripture; but in which his Epistles are inserted in that part of the History to which they are

supposed respectively to belong; with select Notes, critical and explanatory, and relating to persons and places, and a map of the countries in which the Apostle travelled. By Joseph Gurney BEVAN. London, 1807. 8vo.

The narrative of St. Paul's life, is studiously related in the very words of Scripture, having only such additional matter as is necessary to introduce or connect the several parts. Attention, however, has been paid to the task of selecting, from different parts of the New Testament, such passages as belong to the regular chain of the history. The notes are principally selected from the best critics and commentators, and those which are geographical are the most conspicuous, and stamp a real value on the work; which, though designed for young persons of his own religious communion (The Society of Friends), may be studied with advantage by those of every other class of Christians, especially such as have not many commentators within their reach, "without danger of finding any thing introduced which can give the smallest bias towards any principle that is not really and truly Christian." (*British Critic*, O. S., vol. xxxiii. p. 477.)

4. A Harmony of the Epistles of the Holy Apostles, to which is added, a Summary of the Entire. By the Rev. Peter ROBERTS, M.A. Cambridge, 1800. 4to.

This Harmony of the Apostolic Epistles differs, in its form and structure, from the three publications last noticed. It "consists of two columns, in the first of which a kind of continued Epistle is formed, principally, but not entirely, from the Epistle to the Romans; which the author considers as intended more particularly for a delineation of the scheme of Christianity, as to the speculative part." This continued text or clue is printed in a narrow column and a large letter, which gives room for the introduction of all the parallel passages in the second column, which is much broader, and printed in a closer form and smaller type. The whole is digested under four principal divisions. 1. Introductory address. 2. Doctrinal instruction. 3. Practical precepts. 4. Conclusion. In this way the whole substance of the Apostolical Epistles is arranged; and any particular passages are found by means of a table at the end of the book. Subjoined to this Harmony is the "Summary of the Epistles; in which the view of the contents is designed to be completely conveyed, according to the author's system." This part is followed by a very useful selection of notes. "Mr. Roberts deserves the highest commendation for his zeal and diligence in thus illustrating the Epistles, and for the attention and acuteness manifested in digesting their very various contents." (*British Critic*, O. S., vol. xx. pp. 419-421.)

3. *Apocryphal Books and Writings.*

i. *Apocryphal Books of the Old Testament.*

THE Apocryphal Books, attached to the Old Testament, are to be found in the various Polyglott Editions of the Bible, and also in most of the larger editions of the Septuagint Version. Dr. Masch (*Bibl. Sacr.* Part i. pp. 427-436.) has described the various editions of the Apocryphal Books, as well collectively as of particular Books. The following are the principal and more easily procurable editions, including some which have appeared subsequently to the date of his publication.

1. *Libri Veteris Testamenti Apocryphi omnes, Græce, ad Exemplar Vaticanum emendatissime expressi.* [Curâ Ludolphi LEUSDENII] Francofurti ad Mœnum, 1694. 8vo.

2. *Libri Apocryphi, Græce.* Introductionem præmisit Joh. Godofred. HENCKIUS. Halæ, 1711. 8vo.

The Introduction was subsequently printed in a separate form, in 4to.

3. *Libri Veteris Testamenti Apocryphi. Textum Græcum recognovit, et Variarum Lectionum Delectum adjecit, Joannes Christianus Gulielmus AUGUSTI.* Lipsiæ, 1804. 8vo.

4. The Books of the Apocrypha, with Critical and Historical Observations prefixed to each Book: also two Introductory Discourses, the first, explaining the Distinctions between Canonical and Apocryphal

Writings, estimating the Value of the latter, and ascertaining the time when they were introduced as Ecclesiastical Books into the Service of the Church. The second, illustrating the intimate connection between the Old and New Testament in religious and moral views, in matters of faith and practice, in style, composition, and allusion; with a Sketch of the History of the Jews from the Cessation of Prophecy in Malachi, to the final dissolution of their State under the Emperor Vespasian, A.D. 70. By Charles WILSON, D.D. Edinburgh, 1801. 8vo.

5. *Sapientia Jesu filii Sirachi*, Græce. Textum ad fidem Codd. et Versionem emendavit et illustravit Joh. Guil. LINDE. Gedani, 1795. 8vo.

6. *Liber Jesu Siracidæ* Græce; ad fidem Codicum et Versionum emendatus, et perpetua adnotatione illustratus, a Car. Gottl. BRETSCHNEIDER. Ratisbon, 1806. 8vo.

This admirable edition of the Greek Version of the book of Ecclesiasticus “deserves to be introduced into the Library of every theological scholar. The Greek Text has, undoubtedly, been very much corrupted. . . . Dr. Bretschneider has spared no labour in his valuable collection of readings from the Vatican and Alexandrian MSS., from that MS. on which the text of the Complutensian Polyglott was founded, and from various other sources. Much interesting matter will be found in his elaborate Prolegomena, and in the five dissertations at the close of the volume. His perpetual annotations on the text afford evidence of great critical ability and theological information, but perhaps exhibit a little of that tedious prolixity which is not uncommon in the German School.” (Christian Remembrancer, vol. ix. p. 263.)

7. *Liber Ecclesiasticus*. The Book of the Church; or, Ecclesiasticus: translated from the Latin Vulgate. By Luke HOWARD. London, 1827. royal 8vo.

“It is a miserable attempt at an English Version of Ecclesiasticus, from the Latin translation of the Vulgate,” Christ. Rememb. vol. ix. p. 263. In pp. 266–272 there is an analysis, with specimens of this publication.

8. The Book of Jasher, with Testimonies and Notes explanatory of the Text: to which is [are] prefixed Various Readings, translated into English from the Hebrew, by Alcuin of Britain. [Jacob ILIVE. London,] 1751. 4to.

“In 1751, Mr. Jacob Ilive printed the Book of Jasher, said to have been written by one Alcuin of Britain. The account given of the translation is full of glaring absurdities. . . . Mr. Ilive, in the night-time, had constantly an Hebrew Bible before him (*sed qu. de hoc*) and cases in his closet. He produced the book of Jasher, and it was composed in private, and the same worked off in the night-time in a private press-room.” Rowe Mores’s Diss. on Founders, cited in Nichols’s Literary Anecdotes of the 18th century, vol. i. p. 309.

9. *Codex Pseudepigraphus Veteris Testamenti*, collectus, castigatus, Testimoniisque, Censuris, et Animadversionibus, illustratus. Accedit Josephi veteris Christiani scriptoris, Hypomnesticon: cum versione ac notis Johannis Alberti FABRICII. Hamburgi et Lipsiæ, 1713–23. 2 vols. in 3 tomis 8vo. Editio secunda, Hamburgi, 1711. 2 tomis 8vo.

Besides the books commonly termed apocryphal, which have been deservedly rejected from the canon of Scripture, there are numerous spurious productions extant, the earliest of which (the pretended book of Enoch) could not have been written till shortly before the commencement of the Christian æra; but by far the greatest part of them were forged between the second and fourth centuries. The industrious bibliographer, John Albert Fabricius, collected fragments and notices of all (or nearly all) these productions, which he has discussed in the two hundred and forty chapters of which his *Codex Pseudepigraphus Veteris Testamenti* consists. The bare enumeration of these forgeries would extend this article to an undue length: but there are three apocryphal productions, bearing the names of Enoch, Isaiah, and Ezra, which have been rescued from utter oblivion by the Rev. Dr. Laurence (now Archbishop of Cashel), and which are of sufficient importance to claim a distinct notice.

10. The Book of Enoch the Prophet: an Apocryphal Production supposed to have been lost for ages; but discovered at the close of the

last century in Abyssinia, now first translated from an Ethiopic MS. in the Bodleian Library. By Richard LAURENCE, LL. D. Regius Professor of Hebrew, &c. Oxford, 1821. 8vo.

The Apocryphal Book of Enoch, in the last and preceding century, proved a prolific source for critical speculation and theological discussion. The circumstance of its having been quoted by an inspired writer of the New Testament¹, augmented the despair of recovering a supposed treasure which had been long lost. It was known until the eighth century of the Christian æra, after which it seems to have sunk into complete oblivion. A considerable fragment of it, however, was discovered by Julius Cæsar Scaliger, in the *Chronographia* of Georgius Syncellus; a work which had not then been printed. He extracted the whole of this fragment, which he published in his notes to the *Chronicle* of Eusebius.² Still, however, as it did not contain the passage quoted by St. Jude, doubts were entertained, whether the apostle really referred to the same production as was cited by Syncellus, or derived his information respecting the prophecy of Enoch from some other source. Since the discovery of Scaliger, much has been written, but very little if any additional information has been obtained upon this subject. The fullest account of the opinions entertained by the Fathers, and the quotations which they made from this celebrated apocryphal production, *before* it was lost, as well as what has *since* been conjectured respecting it by modern critics, are to be found in the *Codex Pseudepigraphus* of Fabricius,³ above mentioned, who has also printed at length the Greek fragment of it preserved by Syncellus. But though the Greek copy of this book (itself perhaps nothing more than a mere translation from some Hebrew or Chaldee original) seems to have been irretrievably lost, yet an idea prevailed, so early as the commencement of the seventeenth century, that an Ethiopic version of it still existed in Abyssinia. Finally, researches were made for it by the distinguished Ethiopic scholar Ludolph; and every idea that the book was extant in an Ethiopic version was altogether abandoned from that time until towards the close of the last century, when our enterprising countryman, Mr. Bruce, not only proved its existence, but brought with him from Abyssinia *three* manuscript copies of it, one of which he presented to the Library at Paris, another to the Bodleian Library at Oxford, and the third he reserved for himself.⁴ From the Bodleian MS. Archbp. Laurence has made his translation, to which he has prefixed an elaborate preliminary dissertation on the history, &c. of this apocryphal production, to which we are principally indebted for the present outline of its contents.

Although neither the Jewish nor the Christian church ever admitted the book of Enoch into the canon, it was regarded by a learned but in some respects fanciful writer of the second century, Tertullian⁵, both as an inspired composition, and also as the genuine production of him whose name it bears; but his opinion is contradicted by the uniform judgment of the Jewish and of the Christian church (the Abyssinian church alone excepted), among whose canonical books it was never enumerated. Dr. Laurence has proved by internal evidence, which does not admit of abridgment, that the production in question was the composition of some unknown Jew under the borrowed name of Enoch; that it must have originally been extant in Hebrew, though such original is now lost; and that it was written before the rise of Christianity, by a Jew, who did not reside in Palestine, and most probably at an early period of Herod's reign, about ninety six (perhaps one hundred) years before the epistle of Jude was written.

The subject of the apocryphal Book of Enoch is, a series of visions respecting the fallen angels, their posterity the giants which occasioned the deluge, the mysteries of heaven, the place of the final judgment of men and angels, and various parts of the universe seen by Enoch. The language is the purest Ethiopic; and his style is evidently copied after that of the book of Daniel. In an appendix, Dr. Laurence has printed a Latin version of many chapters, executed by the learned Baron Sylvestre de Sacy from the Paris manuscript. Dr. L. also announces that Professor Gesenius of Halle has it in contemplation to publish a transcript of the Parisian copy, accompanied with a Latin translation.

"The fate of apocryphal writings in general has been singular. On one side, from the influence of theological opinion, they have sometimes been injudiciously admitted into

¹ Jude ver. 14, 15.

² Pp. 404, 405. edit. Amst. 1658.

³ Vol. i. pp. 160-224. In pp. 222, 3. Fabricius mentions twenty different authors who have more or less alluded to this book.

⁴ A short summary of the contents of the Apocryphal Book of Enoch is given in a note to vol. ii. pp. 424-426. of the octavo edition of Mr. Bruce's travels, by the editor, Mr. Murray.

⁵ Tertulliani Opera, pp. 95, 150, 151. The passages are given at length by Dr. Laurence. *Prol. Diss.* pp. xv-xvii.

the canon of Scripture: while, on the other side, from an over anxiety to preserve that canon inviolate, they have been not simply rejected, but loaded with every epithet of contempt and obloquy. The feelings, perhaps, of both parties have, on such occasions, run away with their judgment. For writings of this description, whatsoever may or may not be their claims to inspiration, at least are of considerable utility, where they indicate the theological opinions of the periods at which they were composed." (Archbp. Laurence's Prel. Diss. to the Book of Enoch, p. xl.) This Dr. Laurence apprehends to be peculiarly the case of the book of Enoch; which, as having been written *before* the doctrines of Christianity were promulgated to the world, must afford us, when it refers (as it repeatedly does refer) to the nature and character of the Messiah, credible proofs of what were the Jewish opinions upon those points before the birth of Christ; and consequently before the possible predominance of the Christian creed.

In the apocryphal Book of Enoch, "clear and distinct allusions are made to a Being, highly exalted with the Lord of Spirits, under the appellations of the Son of Man (Chap. xlv. 1, 2. xlviii. 2., &c.), the Elect One (Chap. xlviii. *2, &c.), the Messiah (Chap. xlviii. 11. li. 4.), and the Son of God (Chap. civ. *2.) Disputes have arisen respecting the nature of the Son of Man described in the vision of Daniel; and Unitarians contend that his existence commenced at the birth of Christ; affirming, without fear of contradiction, that no Jew of any age ever held the opinion of his pre-existence, much less ever regarded him as an object of divine worship." But that the Jewish doctrine before Christ, upon this point, was totally different from that which the Unitarians assert it to have been, Dr. Laurence has shown in his remarks upon the first book of Ezra (pp. 320, 321.) The apocryphal work, however, which bears the name of Enoch, affords fuller and more decisive testimony on this subject; and as the true doctrine concerning the person of Christ is of vital importance to every one who bears the Christian name, the reader (we trust) will not be displeased to see the testimony of this Jewish writer. "The Apocryphal Enoch," says Dr. Laurence, "evidently copies after Daniel: so much so indeed, that his more minute delineation of the prophet's vision may be regarded as explanatory of its meaning according to the received doctrine of the Jews in his own day. In this point of view at least his sentiments are of considerable importance, because necessarily uninfluenced by Christian prepossessions. Alluding to the Son of Man, he says, "*BEFORE the sun and the signs were created, BEFORE the stars of heaven were formed, his name was invoked in the presence of the Lord of spirits. . . . All who dwell on earth, shall fall down AND WORSHIP BEFORE HIM; shall bless and glorify him; and sing praises to him in the name of the Lord of spirits. . . . Therefore the Elect and the Concealed One EXISTED in his presence BEFORE THE WORLD WAS CREATED AND FOR EVER.*" (Chap. xlviii. 3, 4, 5.) Again, when speaking of the terror which shall afflict the great rulers of the earth in the day of judgment, he expresses himself in the following manner: — "*They shall be astonished, and humble their countenance, and trouble shall seize them, when they behold the Son of the Woman sitting upon the throne of his glory. Then shall the kings, the princes, and all who possess the earth, glorify him who has dominion over all things, him who was concealed: for, FROM THE BEGINNING, the Son of Man existed IN SECRET, whom the Most High preserved in the presence of his power, and revealed to the elect. . . . All the kings, the princes, the exalted, and those who rule over the earth, shall fall down on their faces before him, AND SHALL WORSHIP HIM. They shall fix their hopes on this Son of Man, AND SHALL PRAY TO HIM, AND PETITION HIM FOR MERCY.*" (Chap. lix. 8–10. 12, 13. Prel. Diss. to Enoch, pp. xli. xlii.)

In these passages the pre-existence of the Messiah is asserted in language which admits not the slightest shade of ambiguity. But allusion is made in this apocryphal production not only to the Elect One, or to the Messiah, "but also to another Divine Person or Power; both of whom, under the joint denomination of *the Lords*, are stated to have been over the water, that is, over the fluid mass of unformed matter, at the period of creation." "*He*," [the Elect One] it is stated, "*shall call to every power of the heavens, to all the holy above, and to the power of God. The Cherubim, the Seraphim, and the Ophanim, all the angels of power, and all the angels of THE LORDS, namely, of the Elect One, and of the other Power, who upon earth were over their water on that day, shall raise their united voice,*" &c. (Chap. lx. 13, 14.) "In this passage an obvious reference occurs to the first verse in Genesis, in which it is said that *the Spirit of God moved upon the face of the waters*. As therefore the more full description of the Son of Man, here given, may be considered as the Jewish comment of the day upon the vision of Daniel, so also" (says Dr. Laurence) "I apprehend must the last-quoted allusion to the book of Genesis be considered as a comment of the same nature upon that account of Moses, which describes the commencement of creation. Here, then, we have not merely the declaration of a *Plurality*, but that of a precise and distinct *Trinity*, of persons, under the supreme appellation of *Lords*; two of whom, denominated *the Elect One* and *the other* [divine] *Power*, are represented as not less engaged than the Lord of Spirits himself, in the formation of the world. And it should be added, that, upon these, as upon the more immediate agents in the work of creation, a particular class of angels is mentioned as appropriately attendant.....

There is no allegory here; but a plain and clear, though slight, allusion to a doctrine, which, had it not formed a part of the popular creed at the time, would scarcely have been intelligible. Three Lords are enumerated; the Lord of Spirits, the Lord the Elect One, and the Lord the other Power, the two latter of whom, as well as the former, are described as Creators; an enumeration, which evidently implies the acknowledgment of three distinct persons, participating in the name and in the power of the Godhead. Such, therefore, from the evidence before us, appears to have been the doctrine of the Jews, respecting the divine nature, ANTECEDENTLY to the rise and promulgation of Christianity." (Prel. Diss. pp. xliii. xlv.)

11. *Ascensio Isaiaë Vatis, Opusculum Pseudepigraphum, multis ab hinc seculis, ut videtur, deperditum, nunc autem apud Æthiopas compertum, et cum versione Latina Anglicanaque publici juris factum.* A Ricardo LAURENCE, LL. D. Hebraicæ Linguæ Professore Regio, &c. Oxonii et Londini, 1819. 8vo.

This volume contains a pretended history of the prophet Isaiah's ascension through the firmament and six heavens into the seventh; together with some pseudo-prophecies, and a relation of the prophet's martyrdom. With a view to ascertain the date of this composition, as no satisfactory external evidence is furnished by the early writers who have incidentally mentioned it, Dr. Laurence has instituted a minute investigation of the internal testimony, furnished by the production itself. The result of this examination, which is conducted with singular acuteness and felicity, is that the ascension of Isaiah must have been composed towards the close of the year 68 or in the beginning of the year 69. From the circumstance of an anonymous author having used in the Ethiopic the unusual Greek word *αερωμα* for the roof of a house, while in the Hebrew and in all the versions the word signifies, a net, (that is a lattice placed in the flat roof to light the apartment beneath, see 2 Kings i. 2.)—the learned editor concludes that this production must have been written in *Greek*. It appears, however, that this Greek word was in use in Egypt in the second century, whence in all probability it crept into the Ethiopic language about that period. A Jew writing in Greek, would have used that word which his own Scriptures and the Septuagint had previously adopted in 2 Kings i. 2. A translator would have used the first term that suggested itself. From the prevalence of the oriental orthography of particular words, as well as from the Hebrew Scriptures being quoted instead of the Greek version in a passage where they differ, it seems more probable that the *Ascensio Isaiaë* was originally written in Hebrew, the native tongue of the writer. (See Antijacobin Review for July 1819, vol. lvi. pp. 430, 431.)

The Ascension of Isaiah (as well as the apocryphal book of Enoch) is of considerable value, though it is confessedly a spurious production of an unknown Jewish Christian author. In matters of faith, indeed, it is to us of no authority whatever: but having been written so early as the close of A. D. 68, or the commencement of 69, it is good evidence of the practice, worship, and opinions which existed at the era of its composition, though these, like all other opinions, must ultimately be brought to the test of Scripture and rational criticism. Thus, the author of this production has distinctly spoken of the miraculous Incarnation of Jesus Christ, and of his prior existence with the Father and the Holy Spirit, in the same manner as the Universal Church of Christ has ever done. The ninth chapter is particularly worthy of notice, on account of the testimony which it affords to the divine worship of Jesus Christ and of the Holy Spirit by Christians (which many in the present age deny to have been the fact), only thirty-two or thirty-three years after the resurrection and ascension of our Saviour. In this chapter there is a very particular relation of a vision, which the author represents the prophet Isaiah to have had of the LORD CHRIST, whom a host of saints and angels were in the very act of *worshipping* and *glorifying*; and the prophet, who had before been forbidden to worship an angel, is by the angelic conductor of the scene expressly directed to *worship* CHRIST. Nor is an inferior degree of exaltation ascribed to the *Holy Spirit*. Him as well as Jesus Christ (who in this tract is called the Beloved, the Elect, and the Son of God) all the saints and angels are said to approach, worship, and glorify. The following extract, containing the twenty-seventh to the forty-second verse of the chapter referred to, will furnish at once the evidence and the proof of the preceding remarks.

"Then I beheld one standing, whose glory surpassed that of all, whose glory was great and wonderful.

And while I was contemplating him, all the saints and angels, whom I had seen, advanced towards him. Adam, Abel, Seth, and all the saints of old *approached*, *worshipped*, and *glorified* him, all with united voice. *I myself also glorified* with them, and my glorifying resembled theirs.

Immediately all the angels approached, *worshipped*, and *glorified*.

He then became changed, and appeared like an angel:

When instantly that angel, who was conducting me, said, 'WORSHIP HIM;' and I worshipped.

The angel added; 'This is the LORD OF ALL THE GLORY, (that is, Jesus Christ), which thou hast beheld.'

And while I was still conversing, I perceived another glorious being, who was similar to him in appearance, and whom the saints approached, worshipped, and glorified, while I myself also glorified with them; but his glory was not transformed into a glory resembling theirs.

Immediately also the angels *approached* and *worshipped*.

Then I beheld the Lord and a second angel, both of whom were standing.

The second, which I saw, was upon the left hand of my Lord. I asked who this was. My conductor said to me; 'WORSHIP him; for this is the angel of the HOLY SPIRIT, who speaks by thee and other saints.'

Then the eyes of my soul being opened, I beheld a great glory; but immediately became incapable of seeing, as well the angel, who was with me, as all the angels, whom I had before seen worshipping my Lord.

Nevertheless I perceived, that the saints with great strength beheld that glory.

My LORD now approached me and THE ANGEL OF THE SPIRIT, and said, 'Behold it has been permitted thee to see God, and on thy account strength has been given to the angel, who is with thee.'

Then I saw that my Lord worshipped and the angel of the Holy Spirit, and that both of them together glorified God.

When immediately all the saints *approached*, and *worshipped*.

All the saints and angels approached and worshipped, and all the angels glorified." (Ascensio Isaiaë, pp. 174. 128, 129.)

In another part of the same work, where Isaiah and the other prophets are represented as hearing "the voice of the Holy Spirit," it is added (ch. vi. verses 8, 9.)

"And immediately when they heard it, they all *WORSHIPPED THE VOICE OF THE HOLY SPIRIT*, all worshipped upon their knees, and glorified the God of righteousness, the exalted One, who exists in the world above, him, who dwells on high, the Holy One, him, who resides in the saints;

GIVING GLORY TO HIM, because he who had thus graciously granted an entrance to another world, had graciously granted it to man."

On the preceding passages the learned editor of the Ascension of Isaiah remarks, with equal force and truth, that "should not even these extracts satisfy those, who, in support of a favourite hypothesis, advance every thing but retract nothing, proof still more convincing may be adduced; for the Son and the Holy Spirit are distinctly recognised as objects of adoration in heaven jointly with the Father. In the sixth heaven, it is said, that "all *INVOKED the first, the FATHER, and his Beloved, THE CHRIST, and THE HOLY SPIRIT, with united voice.*" (Ibid. pp. 125. 174.)

Stronger and more decisive testimony than this it is impossible to adduce for the fact, that the first Christians did adore the Lord Jesus Christ and the Holy Spirit, as well as God the Father.

12. *Primi Ezræ Libri, qui apud Vulgatam appellatur quartus, Versio Æthiopica, nunc primum in medio prolata, et Latine Angliceque reddita a Ricardo LAURENCE, LL. D. &c. &c. Oxoniæ, 1820. 8vo.*

The first book of Esra or Esdras, as it is termed in the Ethiopic Version, forms the second book of Esdras in the Apocrypha usually annexed to the larger editions of the English Bible. A notice of its contents will be found in Vol. IV. Part I. Chap. VIII. § II. Dr. (now Archbishop) Laurence has the honour of being the first editor of the Ethiopic Version. The Latin Version, which accompanies it, is partly original, and in part taken from the Latin Vulgate, where this could be employed. To the Ethiopic Version are subjoined a collation of it with the Latin Vulgate, and a new English translation: the volume terminates with an elaborate critical disquisition on the author of this book, the time when he lived, the character and value of the Ethiopic, Arabic, and Latin Versions, and the use to be made of the book in a theological point of view.

ii. *Apocryphal Books of the New Testament.*

1. *Codex Apocryphus Novi Testamenti, collectus, castigatus, testimoniisque, censuris, et animadversionibus illustratus, à Joanne Alberto FABRICIO. Partes I. et II. Hamburgi, 1703, 2 vols. 8vo.; 1719, 2 vols. 8vo. Pars III. Hamburgi, 1743. 8vo.*

A curious collection of Apocryphal pieces, which is not very often to be met with comp'ete. The learned Mr. Jones made great use of it, and, in fact, translated the greater

part of it in his elaborate work on the Canons of the New Testament, which is noticed in page 129 of this Appendix.

2. *Auctarium Codicis Apocryphi N. T. Fabriciani, continens plura inedita, alia ad fidem cod. MSS. emendatius expressa.* Congessit, disposuit, edidit, Andreas BIRCH. Fasciculus primus. Havniæ, 1804. 8vo.

3. *Acta S. Thomæ Apostoli.* Ex Codd. Paris. primum edidit, et adnotationibus illustravit J. C. THILO. Præmissa est Notitia uberior novæ Codicis Apocryphi Fabriciani Editionis. Lipsiæ, 1823. 8vo.

4. *The Apocryphal New Testament: being all the Gospels, Epistles, and other pieces now extant, attributed in the first four centuries to Jesus Christ, his Apostles, and their Companions, and not included in the New Testament by its Compilers. Translated and collected into one volume, with Prefaces and Tables, and various Notes and References.* [By William HONE.] London, 1820. 8vo. 1821. Second Edition, 8vo.

See an Analysis of this publication, with remarks, in Vol. I. Appendix, No. I. Sect. II. pp. 500, *et seq.*

II. Sacred Philology ;

Or, the Criticism and Interpretation of the Scriptures.

* * *As the Authors, who have treated on PARTICULAR branches of Sacred Criticism and Interpretation are cited, and the titles of their works are specified in the course of this work, under the several heads to which they properly belong, the present notice is designedly restricted to the Principal Writers, who have treated GENERALLY on these topics.*

1. *Treatises on the Canon of Scripture, and on Apocryphal Books.*

1. *A Scholastical History of the Canon of the Holy Scripture: or the certain and indubitable Books thereof, as they are received in the Church of England.* By John COSIN, D. D. Bishop of Durham. London, 1657. 4to. Second edit. 1672. 4to.

2. *Dissertation Préliminaire, ou Prolégomènes sur la Bible.* Par Louis ELLIES DU PIN. Amsterdam, 1701. 2 tomes, 4to.

2. * *A Complete History of the Canon and Writers of the Books of the Old and New Testament.* By L. E. DU PIN. Done into English from the French original. London, 1699–1700. 2 vols. folio.

3. *Aug. Herm. FRANCKII Manuductio ad Lectionem Scripturæ Sacræ.* Halæ, 1693, 1704, &c. 8vo.

This well-known and very useful little work was translated into English by Mr. Jacques, and entitled, “A Guide to the Reading and Study of the Holy Scriptures.” London, 1813. 8vo., afterwards reprinted in 12mo.

4. *Traité Historique du Canon des Livres de la Saint Ecriture, depuis leur premier publication jusqu’au Concile de Trent.* Par Jean MARTINAY. Paris, 1703. 12mo.

5. *Bibliotheca Sacra: sive Diatribe de Librorum Novi Testamenti Canone.* Quæ primæ Sacrorum N. T. Librorum Collectionis Historiam

ex antiquitatibus ecclesiasticis depromit, atque Canonem nunc vulgò receptum continere vetustissimam et genuinam illorum Recensionem ostendit, JOHANNES ENS. Amstelædami, 1710. 12mo.

6. GERARDI VAN MAESTRICHT *Commentatio de Canone Scripturæ ecclesiastico, secundum seriem sæculorum post Christum natum.* Bremæ, 1722. 8vo. Jenæ, 8vo.

7. *A New and Full Method of settling the Canonical Authority of the New Testament.* By the Rev. JEREMIAH JONES. Oxford, 1798. 3 vols. 8vo.

The first edition of this elaborate work appeared in 1726, two years after the death of its learned author (a dissenting minister), who died at the early age of 31. He had previously published "*A Vindication of the former part of St. Matthew's Gospel, from Mr. Whiston's Charge of Dislocations;*" in which he successfully proved that our present Greek copies of that Gospel are in the same order in which they were originally written by the evangelist. "In drawing up these works he took care to consult and examine the originals, instead of satisfying himself with the quotations of other learned men. They remain as monuments of his learning, ingenuity, and indefatigable industry, and would have done credit to the assiduity and ability of a literary man of sixty. They were become very scarce, and bore a high price, when, with the liberality and zeal which reflects honour on them, the conductors of the Clarendon Press republished them at Oxford. Mr. Jones, observes Dr. Maltby, has brought together, with uncommon diligence, the external evidence for the authenticity and genuineness of the canonical books; and he has, with equal ability and fairness, stated his reasons for deciding against the authority of the apocryphal." (*Chalmers's Biographical Dictionary*, vol. xix. p. 95.)

8. *The Credibility of the Gospel History; or, the Facts occasionally mentioned in the New Testament, confirmed by Passages of Ancient Authors, who were contemporary with our Saviour, or his Apostles, or lived near their time.* By NATHANIEL LARDNER, D.D. London, Part I. 1727. 2 vols. 8vo. Part II. 1733-1755. 12 vols. 8vo. Also in the 8vo. Edition of his *Collective Works*, vols. 1 to 5: and in vols. 1 and 2 of the 4to. Edition.

The publication of Dr. Lardner's *Credibility* was received with every mark of respect and gratitude, both by members of the Church of England and Dissenters, and its reputation gradually extended into foreign countries. How deeply the present work is indebted to his laborious and accurate investigations our multiplied references will amply attest. "It is indeed an invaluable performance, and hath rendered the most essential service to the cause of Christianity. Whoever peruses this work, will find it replete with admirable instruction, sound learning, and just and candid criticism." (*Dr. Kippis's Life of Dr. Lardner*, Works, vol. v. p. vi. 4to. edit.) The Abbé Labouderie, in his historical notice of father Colonia (see below) justly pronounces the *Credibility* to be a magnificent apology for Christianity, and a chef d'œuvre of learning and criticism.

9. *A Supplement to the Second Part of the Credibility of the Gospel History, containing a History of the Apostles and Evangelists, Writers of the New Testament, with Remarks and Observations upon every Book of the New Testament.* By NATHANIEL LARDNER, D.D. London, 1756, 1757. 3 vols. 8vo.

This history forms the sixth volume of the 8vo. (the third volume of the 4to.) edition of Dr. Lardner's Works, and also the second volume of Bishop Watson's *Collection of Tracts*; it "is an admirable introduction to the New Testament," — and "a storehouse of literary information collected with equal industry and fidelity." (*Bishop Marsh.*)

10. *La Religion Chrétienne, autorisée par le Témoignage des Anciens Auteurs Païens.* Par le père DOMINIQUE DE COLONIA. Lyon, 1718. 2 tomes 12mo. — *Seconde Edition, revue et précédée d'une Notice Historique par M. l'Abbé Labouderie.* Paris, 1826. 8vo.

This treatise, though published nine years before Dr. Lardner commenced his admirable work on the *Credibility of the Gospel History*, does not appear to have been known to him. The subjects discussed by Colonia are comprised in the third volume of Dr. Lardner's works, from page 594 to the end, and in the fourth volume, from page 3 to page 450 of the quarto edition published at London in 1815. Father Colonia has collected together numerous important facts; which he has illustrated with many valuable remarks;

though he has not always followed strict chronological order in the arrangement of his materials. His chapter on Mohammed is full of errors and ridiculous declamations. Notwithstanding all its defects, his work may be read with pleasure, even after a perusal of Dr. Lardner's volumes on the Credibility of the Gospel History; the whole of which the *Ablé Labouderie* has announced his intention of translating into French.

11. *Historia Canonis Sacrique Textûs Novi Fœderis*, a Joanne Millio in Prolegomenis ad Novum Testamentum tradita, cum Adnotationibus Danielis SALTENII. Regiomonti, 1733. 8vo.

12. *Ferdinandi Stoschii Tractatus Theologicus de Epistolis Apostolorum Idiographis*; quo Apostolis, non per Amanuenses, sed sua manu Epistolas suas scripsisse, luculenter demonstratur. Guelpherbyti, 1751. 8vo.

13. *Ferdinandi Stoschii ΑΠΟΣΤΟΛΙΚΟΝ ΟΑΟΚΑΗΡΟΝ*; hoc est, Tractatus Theologicus de Epistolis Apostolorum non deperditis: quo nullam ex Epistolis ab Apostolis Jesu Christi exaratis periisse demonstratur. Groningæ, 1753. 8vo.

14. *Eberhardi Henrici Danielis Stoschii Commentatio Historico-Critica de Librorum Novi Testamenti Canone*. Præmissa est Dissertatio de Cura Veteris Ecclesiæ circa Libros Novi Testamenti. Francofurti ad Viadrum. 1755. 8vo.

15. *Christiani Friderici Schmidii Historia Antiqua et Vindicatio Veteris Novique Testamenti*, libris duobus comprehensi. Lipsiæ, 1775. 8vo.

An excellent treatise, in which the Canon of Scripture is most satisfactorily vindicated from the rash criticisms and assertions of Oeder, Semler, and other modern German theologians.

16. *Observationes ad Illustrationem Doctrinæ de Canone Veteris Testamenti*. Auctore Claudio Frees HORNEMANN. Haunniæ, 1775. 8vo.

17. *Lectures on the Canon of the Old Testament*; comprehending a Dissertation on the Septuagint Version. By John BLAIR, LL.D. London, 1785. 4to.

18. *The Canon of the Old and New Testaments ascertained; or, the Bible complete without the Apocrypha and Unwritten Traditions*. By Archibald ALEXANDER, Professor of Didactic and Polemical Theology, in the Theological Seminary at Princeton, New Jersey. Princeton, 1826. 12mo.

Professor Alexander published this very useful volume on the Canon of Scripture, as a Supplement to a Treatise on the Evidences of the Christian Religion which has been very favourably received in North America. His Treatise on the Canon is avowedly compiled from the previous labours of the most eminent critics, especially Bishop Cosins's *Scholastical History of the Canon of the Old Testament*, and the ample collections of the impartial and indefatigable Dr. Lardner and the learned Jeremiah Jones, whose works are noticed in the preceding page. The first part of Dr. Alexander's Treatise discusses the Canon of the Old Testament; in the second part are considered the Canon of the New Testament, and the reasons for which the Apocryphal books are deservedly rejected from the Sacred Canon. To divines and students (especially in North America) who may not have access to numerous and more costly works, this treatise is a very useful and acceptable present.

19. *Censura Apocryphorum V. T. adversum Pontificios*, imprimis Robertum Bellarminum: quâ, tum Divina et Canonica Sacræ Scripturæ Autoritas assertitur, solidissimæ tum variæ Quæstiones, &c. (imprimis quæ est de Duratione Monarchiæ Persicæ, et de 70 hebdomadis Danielis,) expediuntur accuratissime; Prælectionibus 250 posthumis in Academia Oxoniensi tractata, a Johanne RAINOLDO, Anglo, Academiæ Oxon. Prof. Theol. Oppenheimii, 1611. 2 vols. 4to.

This elaborate work is now rare. Dr. Rainoldes was termed by Antony à Wood, the Oxford antiquary and biographer, "a living library and a third university." He was

one of the greatest Hebrew scholars of his age (if not the greatest); and it was at his instance that King James I. assented to the proposal for a new Translation of the Bible. In the Hampton Court Conference, as well as in this work, Dr. R. strenuously opposed the reading of apocryphal lessons in the public service of the Church.

20. WETSTENII (Joh. Rod.) *Dissertatio Philologico-Theologica de Historia Susannæ*. Basileæ, 1691. 4to.

21. Gottlieb WERNSDORFFII *Commentatio de Fide Historica Librorum Maccabeorum*. Wratislaviæ, 1747. 4to.

22. An Epistolary Discourse concerning the Books of Ezra, genuine and spurious: but more particularly the second apocryphal Book under that name, and the Variations of the Arabic Copy from the Latin. Together with a new Version of the Fifth Book of Esdras, &c. By Francis LEE, M.D. London, 1722. 8vo.

23. An Essay concerning the Books commonly called Apocrypha and the public Reading of them in the Church. London, 1740. 8vo.

24. A Statement submitted to the members of the British and Foreign Bible Society, on the impropriety of circulating the Apocryphal Books indiscriminately intermingled with the Inspired Writings. By George Cornelius GORHAM, B.D. London, 1825. 8vo.

Though this tract was occasioned by a local controversy, the consideration of which does not fall within the design of this work, it is deserving of a place in the student's library, on account of the various and interesting information which it contains, relative to the literary History of the Apocrypha. The *second* edition is the best.

25. Two Letters addressed to the Rev. G. C. Gorham on some points of his Statement on the Apocryphal Books, and on some of the alleged Doctrines of the Romish Church. By Leander van Ess, D.D. With a Reply by G. C. GORHAM, B.D. London, 1826. 8vo.

These letters of Dr. van Ess were designed as a reply to the preceding publication: and his objections are answered by Mr. Gorham with singular ability, patience of research, and with a spirit of Christian candour of which there unhappily are but few instances in controversial discussions. Mr. G. has clearly established the three following facts; viz. 1. That in the antient form of the Bible, from the fourth century till the reformation, the Inspired and the Apocryphal Writings, though intermingled, were invariably distinguished from each other by the prefaces or notices of interpolation connected with each book. 2. That, subsequently to the Reformation, a new form was introduced, and these scripture barriers were removed; at first, cautiously and rarely; then, after the decree of the council of Trent, more freely and frequently; and at last, under papal sanction, boldly and almost universally; and 3. That this change of form was intended to advance the credit of the Apocryphal Books, and to obtain for them the estimation of inspired writings by removing these impediments to the acknowledgment of their canonicity.

26. An Inquiry into the Truth and Use of the Book of Enoch, as to its Prophecies, Visions, and Accounts of Fallen Angels. By John OVERTON. London, 1822. 8vo.

2. *Introductions to the Study of the Scriptures.*

i. *General Introductions to the entire Bible.*

1. *Dissertations, qui peuvent servir de Prolegomènes de l'Écriture Sainte, revues, corrigées, considérablement augmentées, et mises dans un ordre méthodique.* Par Augustin CALMET. Paris, 1720. 3 tomes 4to.

This publication contains the various Dissertations, prefixed by the learned father Calmet to the different books of Scripture, and published in his commentary, with numerous corrections and additions. Eighteen new Dissertations have been added; and the whole has been arranged in a new and commodious order, in order to render these disquisitions what the author designed they should be, — Prolegomena to the Bible. Many important topics are here treated at considerable length. Vol. I. contains the Dissertations relating to the scriptures generally, and to the History, Discipline, Customs, and Opinions of the Jews.

Vol. II. comprises Prefaces to the several books of the Old Testament, both canonical and apocryphal. Vol. III. contains similar prefaces to the different books of the New Testament, and thirty-one Dissertations on various subjects.

2. *Antiquities, Sacred and Profane: or a Collection of Critical Dissertations on the Old and New Testament*, translated from the French of Don Augustin Calmet, by N. TINDAL. London, 1727. 4to.

This book was never completed. It originally appeared in numbers, and comprises select dissertations on the Poetry and Music of the Hebrews, their History and Chronology, Money and Coins, &c. &c., translated from the preceding French work of Calmet.

3. *Introduzione alla Sacra Scrittura, che comprende le Prenozioni più importante relative ai Testi Originali e alle loro Versioni*, del Professore G. Bernardo DE-ROSSI. Parma, 1817. 8vo.

4. *Prolegomena in Scripturam Sacram*. Auctore Car. Frid. Houbigant. Parisiis, 1746. 4to.

5. *Sebaldi RAVII Exercitationes Philologicæ in C. F. Hubigantii Prolegomena in Scripturam Sacram*. Lugduni Batavorum, 1785. 4to.

"The principles of Houbigant, who carried his conjectures beyond all bounds, have been very ably combated" in this work. (Bp. Marsh.)

6. *Johannis Henrici Danielis MOLDENHAWERI Introductio in omnes Libros Canonicos, cum Veteris, tum Novi Fœderis, ut et eos qui Apocryphi dicuntur, cum Appendice, quæ tradit Acta Apostoli Pauli chronologice digesta*. 8vo. Regiomonti, 1744.

Few treatises, professing to be Introductions to the Bible, are more useful than this work of Professor Moldenhawer's. Having briefly shown the canonical authority of the Bible, and noticed its various divisions, he treats of each book in its order, showing its author, time of writing, argument, scope, chronology, and division. He carefully points out those passages which are more particularly worthy of consideration, or more difficult; and under each book of the Old Testament he specifies the types and prophecies of Jesus Christ, and the citations from each book in the New Testament. The author has derived much assistance from the labours of Moldenhawer in the fourth volume of this work.

7. *A Scripture Help, designed to assist in reading the Bible profitably*, by the Rev. Edward BICKERSTETH. London, 1806. 18mo. Tenth edition. London, 1823. 12mo. and 8vo.

This work is professedly a practical introduction to the reading of the Scriptures. The sale of upwards of 15,000 copies of the large editions, and of more than 100,000 copies of the 18mo. abridgment, sufficiently attest the high estimation in which this manual is deservedly held.

8. *The Sacred Interpreter: or a Practical Introduction towards a beneficial reading and thorough understanding of the Holy Bible*. By David COLLYER. 8vo. 2 vols. London, 1746. Carlisle, 2 vols. 8vo. 1796. Oxford, 1815. 2 vols. 8vo.

"The author of this work lived in the former part of the last century; it not only went through several editions in England, but in 1750 was translated into German. It is calculated for readers in general, and it is a good popular preparation for the study of the Holy Scriptures." (Bishop Marsh.)

9. *A General Introduction to the Study of the Hebrew Scriptures, with a Critical History of the Greek and Latin Versions of the Samaritan Pentateuch, and of the Chaldee Paraphrases*. By the Rev. George HAMILTON, M.A. 8vo. Dublin, 1814.

The origin and antiquity of the Hebrew language and characters, vowel points, various readings, and the question relative to the integrity of the present text, together with an account of the rabbinical notes on the Old Testament, are the topics principally discussed in this small volume; and to these succeed a notice of the different versions and paraphrases mentioned in the title. "Its general execution is highly creditable to the author's industry and judgment; and we cheerfully recommend it to that class of students for whose use it was chiefly designed." (*Eclectic Review*, (N. S.) vol. i. p. 503.)

10. *A Compendious Introduction to the Study of the Bible*. By Thomas Hartwell HORNE, M.A. Illustrated with Maps and other En-

gravings. London, 1827. 12mo. Second Edition, 1827. 12mo. Boston, (Massachusetts) 1827. 12mo.

This little manual is an analysis or abridgment of the present work, undertaken by the author in consequence of requests long since communicated to him, and frequently repeated, that he would prepare such an epitome, as an assistant to the studies of those who may already possess the present larger Introduction. At the same time this abridgment has been so arranged as to form a comprehensive Guide to the study of the Bible adapted to General Readers. In preparing this Manual for the press, the order of the present larger Introduction has generally been followed: the Parts and Books, into which it is divided, corresponding with the volumes and parts of volumes in this work. Those bibliographical, critical, and other details only have been omitted, which either would not admit of abridgment, or which would be uninteresting to the generality of English readers. The repeated and unprincipled attempts made to pirate the present larger Introduction to the Critical Study and Knowledge of the Holy Scriptures, will perhaps justify him in the estimation of *candid readers* for thus describing his own publication.

The North-American reprint is very neatly executed.

11. *Apparatus Biblicus: or an Introduction to the Holy Scriptures in three books.* 1. Of the original and antiquity of the Jews. 2. Of the canon, authors, original texts, versions, editions, and interpretations of Scripture. 3. Of the false gods, &c. mentioned in the Scriptures. From the French of PÈRE LAMY. With Engravings. London, 1728. 2 vols. 8vo. 2d edit.

12. *Clavis Bibliorum.* The Key of the Bible, unlocking the richest Treasures of the Holy Scriptures. Whereby the Order, Names, Times, Penmen, Occasion, Scope, and Principal Parts, containing the Subject Matter of the Books of Old and New Testament, are familiarly and briefly opened: for the help of the weakest capacity in the understanding of the whole Bible. Wherein the Scripture Songs, dispersed here and there in the Old and New Testament, are metrically translated out of the Hebrew, and analytically explained. By FRANCIS ROBERTS, D.D. Third Edition. London, 1665. folio.

The popularity of this work, which contains a comprehensive digest of the most valuable observations of the earlier biblical critics, caused it to pass through several editions between the middle and latter part of the seventeenth century, principally in folio; though copies are sometimes to be met with in two volumes 8vo. The fourth volume of this work is indebted to Dr. Roberts's *Clavis Bibliorum* for many useful remarks. His analyses of the different books of the Old and New Testament are, however, sometimes tediously minute. The third edition contains, for the first time, a metrical version of the Psalms, made immediately from the Hebrew, together with an analytical exposition of every Psalm, and a general preface to the whole book of Psalms.

ii. *Introductions to the Study of the Old Testament in particular, including the Apocryphal Books.*

1. *Introductio ad Libros Canonicos Veteris Testamenti omnes, præcognita Critica et Historica ac Auctoritatis vindicias exponens.* Adornata studio D. J. Gottlob CARPZOVII. Lipsiæ, 1731; 2d edit. 1741. 4to.

The reader will here find very learned disquisitions upon every book of the Old Testament, and a catalogue of the most approved writers on most of them. "Carpzov was a man of profound erudition and indefatigable industry. His work contains the principal materials, which have been afforded by his predecessors, perspicuously arranged, and augmented by his own valuable observations." (Bp. Marsh.) The third part was translated from the Latin into English, with additional notes, by Moses Marcus, a converted Jew, and published at London in 1729, in 8vo.

2. J. G. EICHHORN *Einleitung ins Alte Testament.*—Introduction to the Old Testament, by J. G. Eichhorn. Leipzig, 1823–24. 4 vols. 8vo. Best edition.

Professor Eichhorn succeeded the celebrated Michaelis in the Divinity Chair at Göttingen. His works are considered *classical* on the subject of Biblical Criticism. Proposals were issued, many years since, by the Rev. Dr. Lloyd, Regius Professor of Hebrew at

the University of Cambridge, for publishing by subscription a translation from the German of Professor Eichhorn's Introduction to the Study of the Old Testament. But the translation never appeared. Of this work the reader will find a copious analysis in the *Monthly Review* (N. S.) vol xxiii. pp. 481-497. Eichhorn is one of those German Divines, who *reject* the inspiration of Moses; and he is of opinion that the great Jewish Legislator compiled his primæval history from distinct *sagas* or traditional documents. A notice of his eccentric hypothesis relative to the Apocalypse will be found in a subsequent page of this Appendix, among the commentators on the Revelation of St. John.

3. *Introductio in Libros Sacros Veteris Fæderis in compendium redacta à Johanne JAHN.* Viennæ, 1804. 8vo.

A most valuable treatise, to which the author of this work has been largely indebted, as his frequent references to it will abundantly show. By a decree of Pope Pius VII. dated August 26. 1822, this introduction of Jahn was put into the Index Expurgatorius, and prohibited to be read; as also were his *Enchiridion Hermeneuticæ Generalis Vet. et Nov. Fæderis*, and his *Archæologia Biblica*; both which treatises are noticed in a subsequent page of this Appendix.

4. *Introduction to the Old Testament*, translated from the Latin and German Works of John Jahn, Doctor of Philosophy and Theology; and Professor of Oriental Languages, &c. in the University of Vienna. By Samuel H. TURNER, D.D. Professor of Biblical Learning and the Interpretation of Scripture in the General Theological Seminary of the Protestant Episcopal Church in the United States of America, and the Rev. William R. WHITTINGHAM. New York, 1827. 8vo.

This truly valuable work contains an entire translation of the preceding treatise, with various improvements from the larger German work of Jahn, sometimes translated in full, and sometimes abridged, and from other works of approved character.

5. *Introductio in Libros Canonicos Veteris Fæderis, usibus academicis accommodata a Fouerio ACKERMANN.* Viennæ, 1825. 8vo. Price 9s.

This is a new and expurgated edition of Jahn's Introduction. Professor Ackermann states that he has changed the text of Jahn in very many chapters, but has retained his order and his words wherever he could. The editor introduces this work to the notice of his readers by a profession of his profound submission to the Romish church.

6. *A Key to the Old Testament and the Apocrypha: or an account of their several books, their contents and authors, and of the times when they were respectively written.* By Robert GRAY, D.D. [now Bishop of Bristol.] London, 1790. 8vo.

The very numerous editions which have been printed of this valuable work, attest the estimation in which it is deservedly held. It was undertaken in imitation of the late Bp. Percy's well-known and often-printed "*Key to the New Testament*;" but it is a much more elaborate performance. Dr. Gray has diligently consulted, and brought together a great mass of information from the writings of the fathers, the antient ecclesiastical historians, and other original authorities which are not accessible to the generality of students. Bp. Mant and Dr. D'Oyly have liberally availed themselves of Dr. G.'s researches in their commentary on the Holy Scriptures.

7. Joh. Gottfr. EICHHORN *Einleitung in die Apocryphischen Schriften des Alten Testaments.* Leipzig, 1795. 8vo.

8. Geo. Joannis HENKII *Introductio ad Libros Apocryphos Veteris Testamenti.* Halæ, 1718. 4to.

iii. *Introductions to the Study of the New Testament, in particular.*

1. *An Introduction to the reading of the New Testament*, by M. M. BEAUSOBRE and L'ENFANT. Cambridge, 1779, 1788, 1806, 1816, 1819, 8vo.

This was originally a preface to the French version of the New Testament published by M. M. Beausobre and l'Enfant at Amsterdam in 1718. It has been several times

printed, and is also to be found in the third volume of the Theological Tracts collected by Bishop Watson.

2. *Commentatio Critica ad Libros N. T. in genere ; cum præfatione J. Gottlob CARPZOVII. Accurante J. W. Rumpæo. Lipsiæ, 1757. 4to. 2d edit.*

Critical questions of great variety and importance are here briefly but satisfactorily discussed by a reference to the writers of the greatest credit who have treated on each of them.

3. Jo. Gottfr. EICHHORN *Einleitung ins Neue Testament.—Introduction to the New Testament.* Leipzig, 1801–15. 3 vols. 8vo.

The first volume of this work is analysed in the Critical Review, Series III. vol. x. for 1807, pp. 449–465.

4. *An Introduction to the Writings of the New Testament by Dr. John Leenard HUG, Professor of Theology in the University of Freyburgh, in Brisgau, &c. Translated from the original German by the Rev. Daniel Guildford WAIT, LL.D. London, 1827. 2 vols. 8vo.*

Professor Hug (who is in communion with the Church of Rome) may be considered as the principal and most learned writer of that class, which has opposed itself to the scepticism and fanciful theories of some modern German Divines. His Introduction has long been held in the highest estimation on the Continent for the variety and importance of his critical researches on the New Testament. British students of sacred literature are under great obligations to Dr. Wait for presenting them with Dr. Hug's treatise in an English dress. The translator has enriched the second volume of the work with many valuable notes ; and has prefixed to the first volume a copious preface, containing an epitome of Dr. Bertholdt's Introduction to the New Testament, in which many important topics of sacred criticism are discussed.

5. *An Introduction to the New Testament, by John David MICHAELIS, late Professor in the University of Gottingen. Translated from the fourth edition of the German by Herbert MARSH, D.D. 8vo. 6 vols. Cambridge, 1802. 3d edit. 1818.*

The first edition of Michaelis's inestimable work was published in Germany in 1750, and translated into English in 1761. 4to. ; its value is very materially enhanced by the notes of Bishop Marsh (which unfortunately extend to part of the work only), who has further added a Dissertation on the Origin and Composition of the three first Gospels. See an ample critique on this work in the British Critic, (O. S.) vol. iii. p. 601–608. and vol. iv. pp. 46–54. 170–176.

6. *Introduction au Nouveau Testament, par J. D. Michaelis ; quatrième édition, traduite sur la troisième de Herbert Marsh, évêque de Peterborough, avec une partie de ses notes, et des notes nouvelles, par J. J. CHENEVIÈRE, pasteur et professeur en théologie à Genève. 4 tomes, 8vo. Genève, 1822.*

7. *Essai d'une Introduction Critique au Nouveau Testament, par J. E. CELLÉRIER, fils. Genève, 1823. 8vo.*

Partly a translation, and partly an analysis of Professor Hug's German Introduction to the writings of the New Testament. Though a distinct publication, M. Cellérier's volume may be considered as a necessary supplement to the French translation of Michaelis. It can, however, be of no use to British students, after Dr. Wait's translation of Hug's *entire* work into the English language.

8. Georgii PRITIUS *Introductio ad Lectionem Novi Testamenti, in quæ quæ ad rem criticam, historiam, chronologiam, et geographiam pertinent, breviter et perspicuè exponuntur.* 1st edit. Lipsiæ, 1704. 12mo. 4th edit. by Hoffman, in 1737, 8vo. and reprinted with corrections, in a large octavo volume, in 1764.

“ The service rendered by Carpzov to the Old Testament was performed by Pritius for the New. The improvements of his editor, Hoffman, on the original, are so considerable, that whoever purchases the Introduction of Pritius (*and it deserves to be purchased by every student in divinity*) must be careful in regard to the date of the title-page.” (Bishop Marsh.)

9. An Introduction to the Study and Knowledge of the New Testament. By Edward HARWOOD, D.D. London, 1767-1771. 2 vols. 8vo.

The learned author designed a third volume, which was to embrace the chief critical questions respecting the New Testament. This work "contains a collection of dissertations, relative partly to the characters of the sacred writers, partly to the Jewish History and Customs, and to such part of heathen antiquities as have reference to the New Testament. As these dissertations display great erudition, and contain much information illustrative of the New Testament, Dr. Harwood's Introduction is certainly to be recommended to the Theological Student." (Bishop Marsh.) Another experienced divinity tutor (the late Rev. Dr. Williams) has also justly remarked that this work may be read with advantage, making allowance for the author's theological sentiments, (Christian Preacher, p. 417.) which were Arian. The writer of these pages has derived many useful illustrations from Dr. Harwood's labours in the third volume of this work. The value of Dr. H.'s Introduction would not have been diminished, if he had acknowledged his obligations to the preceding work of Pritius, to which he has been very considerably indebted.

10. A Key to the New Testament, giving an Account of the several Books, their Contents, their Authors, and of the Times, Places, and Occasions, on which they were respectively written. [By Thomas PERCY, D.D. Bishop of Dromore.] Third and best Edition. London, 1779, 12mo.

The multiplied editions of this valuable little manual attest the high esteem in which it is deservedly held, as a guide for younger students.

11. Antonii BLOCH Chronotaxis Scriptorum Divi Pauli. Flensburgi et Lipsiæ, 1782. 8vo.

3. *Treatises on the Sacred Text, its Style, Idiom, and Versions.*

i. *Treatises on Sacred Criticism generally, and on the Style and Idiom of the Scriptures.*

1. Pentateuchi Hebræo-Samaritani Præstantia in illustrando et emendando Textu Masorethico ostensa. Auctore Alexio à S. AQUILINO. Heidelbergæ, 1784. 8vo.

2. The Sacred Classics Defended and Illustrated, by Anthony BLACKWALL. London, 1727-31. 2 vols. 8vo.

Blackwall was a strenuous advocate for the purity of the Greek style of the New Testament, which he vindicates in his first volume. The second volume, which is the most valuable, contains many excellent observations on the division of the New Testament into chapters and verses, and also on various readings. This work was translated into Latin by Christopher Woll, and published at Leipsic, in 1736. 4to.

3. De Paronomasia, finitimisque ei Figuris Paulo Apostolo frequentatis, Dissertatio Rhetorico-Exegetica. Scripsit Julius Fridericus BÖTTCHER, Lipsiæ, 1824. 8vo.

4. Jo. Theoph. BUSLAV Dissertatio Historico-Critico-Exegetica de Lingua Originali Evangelii secundum Matthæum. Vratislaviæ, 1826. 8vo.

5. Horæ Biblicæ; being a connected Series of Miscellaneous Notes on the original text, early Versions, and Printed Editions of the Old and New Testament. By Charles BUTLER, Esq. Oxford and London, 1799. 8vo.

The first edition of this judicious manual of Biblical Criticism was privately printed in 1797, for the author's friends. It has since been repeatedly printed in royal 8vo. with an additional volume treating on the books accounted sacred by the Mohammedans, Hindoos, Parsees, Chinese, and Scandinavians. In 1810 M. Boulard published a French translation of this work from the edition printed at Oxford, in 1799.

6. Joh. Gottlob CARPZOVII Critica Sacra Veteris Testamenti. Lipsiæ, 1738. 4to.

This elaborate work consists of three parts, treating 1. On the Divine Origin, Authenticity, Divisions, and original Language of the Old Testament, the Masora, Keri, and Ketib, and the principal MSS. and Editions of the Hebrew Scriptures; — 2. On the different Versions of the Old Testament, ancient and modern; and 3. A Vindication of the Hebrew Scriptures against the rude Attacks of Mr. Whiston, in his Essay towards restoring the true Text of the Old Testament. Carpzov adheres to the high notions which in his time continued to prevail, concerning the integrity of the Hebrew Text: but (Bp. Marsh remarks) “if proper allowance be made on this account, it will be found to be a very useful work, and replete with information on the subject of Hebrew criticism,” (Lectures on Divinity, part ii. p. 133.)

7. *An Inquiry into the Books of the New Testament.* By John COOK, D. D. London, 1821. 8vo.

For an Analysis of this masterly treatise on Sacred Criticism, see the *Eclectic Review* N. S. vol. xvii. pp. 310–324.

8. J. A. DATHI *Opuscula ad Interpretationem et Crisiu Veteris Testamenti.* Edidit E. F. C. Rosenmüller. Lipsiæ, 1796. 8vo.

9. *Compendio di Critica Sacra, dei Difetti e delle Emendazioni del Sacro Testo, e Piano d'una Nuova Edizione del Dottore G. Bernardo DE-ROSSI.* Parma, 1811.

In this little tract, Professor De Rossi has given a very concise but interesting sketch of the state of the Text of the Hebrew Scriptures, from the earliest period to our own time; and he has subjoined an outline of his plan for a new edition of the Hebrew Bible, with select various readings.

10. EDWARDS (Thomæ) *Duæ Dissertationes: In priore quarum probatur, Variantes Lectiones et Menda, quæ in Sacram Scripturam irrepserunt, non labefactare ejus Auctoritatem, in rebus quæ ad fidem et mores pertinent: In posteriore vero, Prædestinationem Paulinam ad Gentilium vocationem totam spectare.* Cantabrigiæ, 1768. 8vo.

11. FABRICY (Gabriel) *Des Titres Primitifs de la Révélation; ou Considérations Critiques sur la Purété et l'Intégrité du Texté Originale des Livres Saints de l'Ancien Testament.* Rome, 1772. 2 parts 8vo.

This work contains much curious learning, urged with a considerable degree of ingenuity, in favour of the Masoretic system.

12. Nicolai FULLERI *Miscellanea Sacra, cum Apologia contra V. Cl. Johannem Drusium.* Lugd. Bat. 1622. 8vo. edit. opt. Also in the last volume of the *Critici Sacri*.

13. *Institutes of Biblical Criticism, or Heads of the Course of Lectures on that subject, read in the University and King's College of Aberdeen.* By Alexander GERARD, D. D. Edinburgh, 1808. 8vo.

“Of *general* and *elementary* treatises,” on sacred criticism, “there is none which is more to be recommended, either for perspicuity or correctness, than the *Institutes of Biblical Criticism*, published by Dr. Gerard, Professor of Divinity at Aberdeen.” (Bp. Marsh.)

14. Gulielmi GESENI *de Pentateuchi Samaritani Origine, Indole, et Auctoritate, Commentatio Philologico-critica.* Halæ, 1815. 4to.

In the *North-American Review*, vol. xxii. pp. 274–317, there is an elaborate digest, drawn up from this dissertation and from other philological works of Professor Gesenius, of almost every thing that is known concerning the Samaritans and the Samaritan Pentateuch.

15. Gulielmi GESENI *Anecdota Oxoniensia, Tomus Primus.* Lipsiæ, 1822. 4to.

This volume comprises two fasciculi, the first of which contains the Samaritan Psalms, with an Arabic version and notes: in the second fasciculus, there is a dissertation on Syriac Lexicons, with specimens of the hitherto inedited lexicons of Bar Ali and Bar Bahluli.

16. Salomonis GLASSII *Philologia Sacra; qua totius S. S. Veteris et Novi Testamenti Scripturæ tum Stylus et Litteratura, tum Sensûs et*

Genuinæ Interpretationis Ratio et Doctrina, libris quinque expenditur ac traditur. Lipsiæ, 1725. 4to. Best edition.

An “inestimable and immortal work, than which none can be more useful for the interpretation of Scripture, as it throws an uncommon degree of light upon the language and phraseology of the inspired writers.” (Mosheim’s *Eccles. Hist.* vol. v. p. 296.) The first edition was printed at Jena in 1623, and was followed by several others at the same place, in 1643, 1663, and 1668; at Frankfort, in 1653; at Leipsic, in 1691, 1705, 1713, and at Amsterdam in 1711, all in quarto. The *first* and *second* books treat on the style and meaning of the sacred writers; the *third* and *fourth* on Sacred Grammar, and the *fifth* on Sacred Rhetoric. To the edition of 1705 and the subsequent impressions is annexed a treatise, by Glassius, on Sacred Logic, first published by Olcarius at Jena in 1704. A new edition of this work was published in 8vo. at Leipsic, in 1776, 1795, 1797, by the Professors Dathe and Bauer, intitled *Salomonis Glassii Philologia Sacra his Temporibus accommodata*. The *first* volume, in two parts, edited by Dathe, contains the treatises de *Grammatica et Rhetorica Sacra*, which are materially improved without debasing Glassius’s pious and learned expositions of Scripture by his own speculations. The *second* volume, edited by Prof. Bauer of Altorf, contains the *Critica Sacra*. Glassius had adopted Buxtorf’s high notions concerning the integrity of the Hebrew text, which are properly modified in Bauer’s revision of the work. The *third* volume contains Glassius’s second book, which treats on the interpretation of Scripture: as it is frequently to be met with in a detached form, it is noticed in a subsequent page of this Appendix, among the works on that branch of sacred philology.

17. Thèse Critique sur la Langue Originale de l’Evangile selon Saint Matthieu, soutenu devant la Faculté Protestante de Montauban. Par Charles GRAWITZ, de Paris, 1827. 8vo.

In this small tract, the author ingeniously contends for the Hebrew original of St. Matthew’s gospel.

18. Humphredi HODY de Bibliorum Textibus Originalibus, Versionibus Græcis, et Latinâ Vulgata Libri Quatuor. Oxonii, 1704. folio.

“This is the classical work on the Septuagint.” (Bp. Marsh.) The first book contains Dr. Hody’s dissertation, with improvements, against Aristæus’s History, which he had before published in 1685 in opposition to Isaac Vossius’s *Dissertationes de Septuaginta Interpretibus, eorumque Translatione et Chronologiâ*: in which the latter ascribed more authority to the Greek Version than to the Original itself. In the second book the author treats of the true authors of the Septuagint Version, — of the time when, and the reasons why it was undertaken — and of the manner in which it was performed. The third book contains a history of the original Hebrew text of the Septuagint, and of the Vulgate Latin Version, showing the authority of each in different ages, and that the Hebrew text has always been most esteemed and valued. In the fourth and last book he gives an account of the Greek Versions of Symmachus, Aquila, and Theodotion, and of Origen’s Hexapla, and other ancient editions; to which are subjoined lists of the books of the Bible at different times, which exhibit a concise but full and clear view of the canon of Scripture.

19. The Connexion between the Sacred Writings and the Literature of Jewish and Heathen authors, particularly that of the Classical Ages, illustrated; principally with a view to evidence in confirmation of the truth of Revealed Religion. By Robert GRAY D.D. [now Bishop of Bristol.] London, 1819, in two volumes, 8vo.

The first edition of this valuable work, which is indispensably necessary to the biblical student who cannot command access to *all* the classic authors, appeared in one volume 8vo. in 1817. A multitude of passages of Scripture is illustrated, and their truth confirmed. Classical literature is here shown to be the handmaid of sacred literature, in a style and manner which cannot fail to instruct and gratify the reader. Independently of the main object of these volumes, — the illustration of the Scriptures, — Bp. Gray’s general criticisms on the classic writers are such as must commend them to the student. “The remarks” (it is truly said by an eminent critic of the present day) “are every where just, always impressed with a candid and sincere conviction of the blessing for which our gratitude to God is so eminently due, for His revealed word, whose various excellencies rise in value upon every view, which the scholar or divine can take, of what have been the best efforts of the human mind in the best days which preceded the publication of the Gospel. There is no one portion of these volumes that is not highly valuable on this account. The praise

is given which is due to the happiest fruits of human genius ; but a strict eye is evermore preserved for the balance of preponderation, where the Word of Truth, enhanced by divine authority, bears the scale down, and furnishes the great thing wanting to the sage and the teacher of the heathen world. Their noblest sentiments, and their obliquities and deviations into error, are alike brought to this test, and referred to this sure standard. The concurrent lines of precept or instruction, on this comparative survey, are such as establish a sufficient ground of evidence, that all moral goodness, and all sound wisdom, are derived from one source and origin, and find their sanction in the will of Him, of whose perfections and of whose glory they are the manifest transcripts." *British Critic* (New Series) vol. xiii. p. 316., in which Journal the reader will find a copious and just analysis of Dr. Gray's volumes.

20. *Bibliotheca Criticæ Sacræ, circa omnes fere Sacrorum Librorum difficultates, ex Patrum Veterum traditione et probatorum interpretum collecta. Ab uno ordinis Carmelitarum Discalceatorum Religioso. (F. Cherubino a S. JOSEPH.) Lovanii, 1704. 4 vols. folio.*

In this very prolix, but elaborate work, every possible question relative to Scripture criticism is discussed and illustrated, from the writings of the fathers and most eminent divines, principally of the church of Rome. The last volume contains prefaces to the different books of the Old and New Testament, exhibiting the time when they were written, their language, authors, and respective authority, together with copious synopses of the contents of each book.

21. *Commentatio, qua Linguae Aramaicæ Usus ad judicanda et interpretanda Evangelia Canonica novis exemplis defenditur. Auctore Chr. KAISER. Erlangæ, 1823. 4to.*

22. *The State of the Printed Hebrew Text of the Old Testament considered. By Benjamin KENNICOTT. M. A. Oxford, 1753-1759. 2 vols. 8vo.*

These dissertations preceded Dr. Kennicott's celebrated collation of Hebrew MSS. and his edition of the Hebrew Bible, which is noticed in p. 7. of this Appendix. The first dissertation, in two parts, contains a comparison of 1 Chron. xi. with 2 Sam. v. and xxiii., and observations on seventy Hebrew MSS. with an extract of mistakes and various readings. In the second, the Samaritan copy of the Pentateuch is vindicated; the printed copies of the Chaldee Paraphrase are proved to be corrupted; the sentiments of the Jews on the Hebrew text are ascertained; an account is given of all the Hebrew MSS. known to be extant; and also a particular catalogue of one hundred Hebrew MSS. preserved in the public libraries at Oxford, Cambridge, and the British Museum. Dr. Kennicott's first dissertation was translated into Latin by M. Teller, in 2 vols. 8vo. Lipsiæ, 1756.

23. *Benj. KENNICOTTI Dissertatio Generalis in Vetus Testamentum Hebraicum. Curavit P. J. Bruns. Brunsvici, 1783. 8vo.*

A neat reprint of Dr. Kennicott's *Dissertatio Generalis*, annexed to vol. ii. of his edition of the Hebrew Bible, noticed in p. 7. of this Appendix.

24. *Ignatii KOEGLER Notitia S. S. Bibliorum Judæorum in Imperio Sinensi. Editio altera. Edidit C. Th. de Murr. Halæ, 1806. 8vo.*

25. *Joannis LANIGAN S. Th. D. et in Academia Ticinensi Professoris, Institutionum Biblicarum Pars prima. Pavia, (1794) 8vo.*

The second part of this work has never appeared; nor has the writer of these pages been able to obtain the *sight* even of a copy of the first portion. He has been informed that it was suppressed in Italy. A short Analysis of the first part is given in the *Monthly Review* (N. S.) vol. xxii. pp. 552-554.; where it is said (p. 555.) that "this volume contains a large portion of text matter, well arranged, and accompanied with many learned notes selected from the best critics of the present age, together with a considerable number of just remarks from the author's own pen."

26. *Joannis LEUSDENII Philologus Ebræus, continens Quæstiones Ebraicas quæ circa Vetus Testamentum Ebræum fere moveri solent. Ultrajecti, 1656, 1672, 1695. 4to. Amstelædami, 1686. 4to.*

27. *Joannis LEUSDENII Philologus, Ebræo-Mixtus, una cum spicilegio philologico, continente decem quæstionum et positionum præcipuè*

Philologico-Ebraicarum et Judaicarum centurias. Ultrajecti, 1663, 1682, 1699. 4to.

Besides discussing critical questions, this volume of the laborious philologer Leusden treats very copiously on Jewish rites and antiquities.

28. JOHANNIS LEUSDENII Philologus Ebræo-Græcus generalis, continens quæstiones Ebræo-Græcas, quæ circa Novum Testamentum fere moveri solent. Ultrajecti, 1670, 1685, 1695, 4to.

Various questions relative to the original language of the New Testament, its editions, versions, divisions, &c. are concisely illustrated in this volume. All the three preceding volumes of Leusden are valuable, and may frequently be obtained at a low price.

29. JOHANNIS LEUSDENII de Dialectis N. T., singulatim de ejus Hebraïsmis, Libellus singularis iterum editus ab Joh. Frider. Fischero. Accessit Joh. Vorstii Commentariolus de Adagiis N. T. Hebraicis. Lipsiæ, 1792. 8vo.

This publication contains a reprint of Leusden's critical disquisitions on the Hebraïsmis of the New Testament. They are enriched with very numerous philological observations of the learned John Frederick Fischer, who first published them in a detached form, in 8vo. in 1754.

30. Ant. Aug. Hen. LICHTENSTEIN Paralipomena Critica circa Textum Veteris Testamenti Codicum Hebraïcorum. Helmstadii, 1799. 4to.

31. MOLKENBUUR (Marcellini), Problema Criticum: Sacra Scriptura Novi Testamenti in quo idiomate originaliter ab Apostolis edita fuit? Paderbornæ, 1822. 8vo.

32. BINTERIM (A. J), Propempticum ad problema criticum, Sacra Scriptura Novi Testamenti in quo idiomate originaliter ab apostolis edita fuerit? A Doctore Marco Molkenbuhr nuper propositum. Moguntiæ, 1822. 8vo.

The object of Molkenbuhr's tract is, to revive the absurd and long since exploded hypothesis, announced in the former part of the last century by father Hardouin, viz. That the Greek Testament was a translation from the Latin Vulgate. Molkenbuhr has been most satisfactorily refuted by Binterim, and with equal learning and ability.

33. MORINI (Joannis) Exercitationes Biblicæ, de Hebræi Græcique Textûs Sinceritate, germana LXXII. Interpretum Translatione dignoscenda, illius cum Vulgatâ conciliatione, et juxta Judæos divinâ integritate, totiusque Rabbinicæ Antiquitatis et operis Masorethici æra, explicatione et censurâ. Parisiis, 1633. 4to.

34. MORINI (Joannis) Exercitationes Ecclesiasticæ in utramque Samaritanorum Pentateuchum. Parisiis, 1631. 4to.

35. Simeonis de MUIS Assertio Veritatis Hebraicæ adversus Exercitationes Ecclesiasticas in utrumque Samaritanorum Pentateuchum Joannis Morini. Parisiis, 1631. 12mo.

36. HOTTINGERI (Joannis Henrici) Exercitationes Anti-Morinianæ, de Pentateucho Samaritano, ejusque ἀνθεντία. Tiguri, 1644.

For an account of the controversy between Morin and his antagonists, on the integrity of the Hebrew Text, &c. see Wolfius's Bibliotheca Hebraica, Part II. pp. 25. 270. and Part IV. p. 7.

37. Brevis Expositio Critices Veteris Fœderis, auctore Hermanno MUNTINGHE. Ediderunt B. Nieuwold et C. H. van Herwerden. Groningæ, 1827. 8vo.

An elegantly-written compendium of the most valuable observations of the most distinguished Critics who have treated on the Old Testament. Though it is a posthumous publication, the editors state that the author composed it some years before his death. It consists of four chapters, in which are discussed the original language of the Old Testament, the History of the Sacred Text, the origin of various readings, together with the

several classes into which they may be divided, the critical aids for determining various readings, and the best rules to be employed in settling them, and in correcting the sacred text.

38. *The Veracity of the Evangelists Demonstrated, by a comparative View of their Histories.* By the Rev. Robert NARES, A.M. F.R.S. &c. London, 1815. 1818. 2d Edit. 12mo.

39. *An Inquiry into the Integrity of the Greek Vulgate, or Received Text of the New Testament; in which the Greek Manuscripts are newly classed; the Integrity of the Authorised Text vindicated; and the Various Readings traced to their Origin.* By the Rev. Frederick NOLAN. London, 1815. 8vo.

"We trust that this volume will command the attention of every scholar throughout the kingdom; and that it will find its way into the foreign universities, and be thoroughly scrutinized by the learned in them. To the Biblical Inquirer, it will present not only a new and wide field of most curious and happy research, but a mine of the most valuable information: to the classical inquirer it will be a most interesting work, as it involves so many points, both with respect to manuscripts and editions, which to him must be highly important. Of a volume, which displays so much labour in investigation, so much originality in deduction, and so much sound principle in design, we can in common justice say no less, than that, whatever be the issue of the controversy which it has, we think very seasonably, revived, it reflects honour on the age and nation in which it was produced." (*British Critic*, N. S. Vol. V. p. 24.) See an outline of Mr. Nolan's classification of the manuscripts of the New Testament in Part I. Chap. III. Sect. III. § 1. of this volume.

40. *Critica Sacra; or a short Introduction to Hebrew Criticism.* [By the Rev. Dr. Henry OWEN.] London, 1774. 8vo.

This little tract is not of common occurrence. Dr. Owen was a learned and sober critic, but no advocate for the absolute inerrancy and integrity of the Hebrew text. His book was violently attacked by Mr. Raphael Baruh in his *Critica Sacra Examined*. (London, 1775. 8vo.) Dr. Owen rejoined in a learned tract entitled, *Supplement to Critica Sacra*; in which the principles of that treatise are fully confirmed, and the objections of Mr. Raphael Baruh are clearly answered. London, 1775. 8vo.

41. *Palæoromaica, or Historical and Philological Disquisitions: inquiring, whether the Hellenistic Style is not Latin Greek? Whether the many new words in the Elzevir edition of the Greek Testament are not formed from the Latin? And whether the Hypothesis, that the Greek Text of many manuscripts of the New Testament is a translation or re-translation from the Latin, seems not to elucidate numerous passages, to account for the different recensions, and to explain many phenomena hitherto inexplicable to the Biblical Critics?* London, 1823. 8vo.

The absurd reasonings and mischievous tendency of this publication (which is noticed here to put the unwary student on his guard against it) are exposed with equal learning and ability in the *British Critic* for January, February, and April, 1823; in the Rev. J. J. Conybeare's "Examination of certain Arguments" contained in it (Oxford, 1823. 8vo.); in the Rev. W. G. Broughton's "Examination of the Hypothesis advanced in a recent publication, entitled '*Palæoromaica*.'" (London, 1823. 8vo.)¹; and in the Bishop of St. David's Postscript to the second edition of his "Vindication of 1 John v. 7. from the objections of Mr. Griesbach" (London, 1823.) "The publication, entitled *Palæoromaica*," (this distinguished prelate has most justly said) "is a work of very extensive reading and research; and abounds with valuable quotations. But the materials are as destitute of selection, as his" [the anonymous author's] "strictures are of simplicity and candour." (Postscript, p. 196.) The hypothesis, which the author of *Palæoromaica* endeavours to maintain, is briefly this. — That the received text of the Greek Testament is a servile translation from a Latin original long since lost, and that this translation was made by a writer imperfectly acquainted with one or possibly with both of the languages in

¹ In reply to the Bp. of St. David's and Messrs. Conybeare and Broughton, the author of *Palæoromaica* in 1824 published a "supplement" containing many ingenious but desultory observations, which however do nothing towards supporting his untenable hypothesis. This publication drew forth an able "reply" from Mr. Broughton, to whom the author of *Palæoromaica* rejoined; and his rejoinder was satisfactorily refuted by Mr. B. in a second reply.

question. In support of this hypothesis, the anonymous writer has recourse to two sorts of proof, *direct* and *indirect*.

1. The *direct* proof he finds in the many and obvious Latinisms which he asserts to exist in almost every page of the Greek Text: but, besides these, the anonymous writer has collected many others, which he has arranged under several heads or classes, which the nature of the subject and the limits of the present notice forbid us to detail. The reader is therefore necessarily referred to pp. 29-51. of Mr. Conybeare's examination, in which the anonymous writer's errors are completely exposed.

2. The *indirect* proofs that the New Testament is a servile translation of a lost Latin original are two-fold: *first*, the existence of certain analogous cases of translation from the Latin, and particularly the Aldine edition of the Greek Simplicius; and, *secondly*, the certainty that the Latin rather than the Greek was the prevalent language of Palestine and its neighbourhood, in the age of the evangelists and apostles.

(1.) Both the Bishop of St. David's (Postscript, pp. 186. et seq.) and Mr. Conybeare (Examination, pp. 7-16.) have demonstrated that the case of the Aldine Simplicius is utterly inapplicable to the purpose for which it is adduced: and to their learned publications the reader is necessarily referred. It must suffice here to remark that the case of this Simplicius is very different from that of a book, like the New Testament, which was in the custody of the whole Christian church, — a book in which every part of the church took a deep interest, and of which every separate congregation had its copy or copies. When the Aldine Greek version of the barbarous Latin translation, made by W. de Moorbeka in the thirteenth century, was published, the Greek original was unknown, and continued to be unknown, until it was discovered a few years since by M. Peyron: whereas the Greek Text of the New Testament was *never* lost or missing.

(2.) In *full disproof* of the alleged certainty of the prevalence of the Latin language, in Palestine and its vicinity, during the apostolic age, it will be sufficient to refer to Part I. Chap. I. Sect. II. of the present volume, which contains some evidences of the general prevalence of the Greek Language that have escaped the researches of Bishop Burgess and of Mr. Conybeare: and also to the *fact*, that the old Syriac Version of the New Testament made in the close of the first, or at the beginning of the second century, contains many Greek words *untranslated*; — an incontestable proof this, of the previous existence of a Greek original. For the following additional evidences of the existence of the Greek original of the New Testament we are indebted to that learned prelate. "If," says he, "from the prevalence of the Greek language at the time of the Apostles, we extend our view to the state of the Christian church in its earliest period, we shall find increasing probabilities of a Greek original. All the Gentile churches established by the Apostles in the East were Greek churches; namely, those of Antioch, Ephesus, Galatia, Corinth, Philippi, Thessalonica," &c. Again: "The first bishops of the Church of Rome were either Greek writers or natives of Greece. — According to Tertullian, Clemens, the fellow-labourer of St. Paul, was the first bishop of Rome, whose Greek Epistle to the Corinthians is still extant. But whether Clemens or Linus was the first bishop of Rome, they were both Greek writers, though probably natives of Italy. Anencletus was a Greek, and so were the greater part of his successors to the middle of the second century. The bishops of Jerusalem, after the expulsion of the Jews by Adrian, were Greeks. From this state of the government of the primitive church by Greek ministers, — Greeks by birth, or in their writings, — arises a high probability, that the Christian Scriptures were in Greek.

"The works" also "of the earliest fathers in the church, the contemporaries and immediate successors of the Apostles, were written in Greek. They are altogether silent, as to any *Latin* original of the New Testament. They say nothing, indeed, of a *Greek* original by name. But *their* frequent mention of *παλαια αντιστοιχη*, without any distinction of name, can mean only *Greek* originals.

"But if we have in the Greek fathers no mention of a Greek original, we have the most express testimony of Jerome and Augustin, that the New Testament (with the exception of the Gospel of St. Matthew, which some of the fathers supposed to have been written by its author in Hebrew), was originally composed in Greek. Jerome said, that the *Greek* original of the New Testament 'was a thing not to be doubted.'"

"Of all the [Latin] MSS. of the New Testament, which had been seen by Jerome (and they must have been very numerous), the author of Palæoromaica observes, that 'the whole, perhaps, of the Gospels and Epistles might be versions *from the Greek*.' Surely this is no immaterial evidence, that Greek was the original text; and this will be more evident, if we retrace the history of the Greek text upwards from the time of Jerome. The Greek edition nearest his time was that of Athanasius. Before him, and early in the same century, Eusebius published an edition by the command of Constantine. In the *third* century, there were not less than three Greek editions by Origen, Hesychius, and Lucianus. In the *second* century, about the year 170, appeared the *Diatessaron* of Tatian, containing not the whole of the New Testament, but a harmony of the four Gospels. And

in the same century we have an express appeal of Tertullian to the *authenticum Græcum* of St. Paul, which, whether it means the *autograph* of the Apostle, or an authentic copy of it, is, of itself, a decisive proof of a Greek original. Again, in the same century, before either Tertullian or Tatian, we have, A. D. 127, the Apostolicon of Marcion, which, though not an *authenticum Græcum*, was Græcum.

“To the evidence from the Greek editions of the New Testament in the second, third, and fourth centuries, and Tertullian’s testimony, we may add the language of those Greek ecclesiastical writings which were not admitted into the sacred canon, but were, for the most part, of primitive antiquity; — I mean the Apostles’ Creed, the Letter of Abgarus to Christ, and the Answer to it; the Liturgies of St. James, St. John, and St. Peter; the Epistle of St. Paul to the Laodiceans; the Apostolical Constitutions, &c. These would never have been written in Greek, if the apostolical writings had not been published in the same language.” (Postscript to Vindication of 1 John v. 7. pp. 182–185.)

Lastly, the language and style of the New Testament are such as afford indisputable proof of its authenticity as an antient volume, and, consequently, that it was originally written in Greek. On this topic compare Volume I. pp. 95–98.

On all these grounds, we conclude with the learned writers already cited that Greek was and is the original language of the New Testament, and, consequently, that there is no evidence whatever to support the hypothesis that it is a translation from a lost Latin original.

42. Augusti PFEIFFERI Critica Sacra, de Sacri Codicis partitione, editionibus variis, linguis originalibus et illibata puritate fontium; necnon ejusdem translatione in linguas totius universi, de Masora et Kabbala, Talmude et Alcorano. Dresdæ, 1670, 1688, 1702, 1721. 8vo. Lipsiæ, 1712. 8vo. Altorfii, 1751. 8vo. Also in the second volume of the collective edition of his Philological Works, published at Utrecht in 1704. 4to.

43. La Fionda di David; ossia, l’Antichità ed Autorità dei Punti Vocali nel Testo Ebreo, dimostrata e difesa per Ippolito ROSELLINI. Bologna, 1823, 8vo. Risposta del medesimo al sign. Abate Luigi Chiavini, rispetto all’ Antichità ed autorità dei Punti Vocali. Bologna, 1824. 8vo.

These two publications defend the antiquity and authority of the Masoretic Vowel Points, against the objections of Masclef, Houbigant, and other Hebraists. (Journal des Savans pour 1825, p. 384.)

44. De la Littérature des Hébreux, ou des Livres Saints considérés sous le Rapport des Beautés Littéraires. Par J. B. SALGUES. Paris, 1825. 8vo.

45. Joannis Nepomuceni SCHLÆFER Institutiones Scripturasticæ usui auditorum suorum accommodata. Pars prima, Moguntiæ, 1790. Pars secunda, Moguntiæ, 1792, 8vo.

46. A. B. SPITZNERI Commentatio Philologica de Parenthesi in Libris Sacris Veteris et Novi Testamenti. Lipsiæ, 1773, 12mo.

47. A. B. SPITZNERI Vindiciæ Originis et Auctoritatis Divinæ Punctorum Vocalium et Accentuum in libris sacris Veteris Testamenti. Lipsiæ, 1791. 8vo.

48. Histoire Critique du Vieux Testament. Par le Père SIMON. Paris, 1678. 4to. Amsterdam, 1680. Rotterdam, 1685. 4to. Best edition.

The first edition was suppressed by the influence of the Jesuit le Tellier; it is very inferior to the subsequent impressions.

49. Histoire Critique du Texte du Nouveau Testament; où l’on établit la Vérité des Actes, sur lesquels la Religion Chrétienne est fondée. Par le Père SIMON. Rotterdam, 1689, 4to.

50. Histoire Critique des Versions du Nouveau Testament, où l’on fait connoître quel a été l’usage de la lecture des Livres Sacrés dans les principales églises du monde. Par le Père SIMON. Rotterdam, 1690. 4to.

51. *Nouvelles Dissertations sur le Texte et les Versions du Nouveau Testament.* Par le Père SIMON. Rotterdam, 1695. 4to.

All the works of father Simon are characterised by great learning and research. "The criticism of the Bible being at that time less understood than at present, the researches which were instituted by Simon soon involved him in controversy, as well with Protestant as with Catholic writers, particularly with the latter; to whom he gave great offence by the preference which he showed to the Hebrew and Greek texts of the Bible above that which is regarded as the oracle of the church of Rome,—the Latin Vulgate. "Though I would not be answerable for every opinion (says Bp. Marsh) advanced by Simon, I may venture to assert that it contains very valuable information in regard to the criticism both of the Hebrew Bible and of the Greek Testament." (Lectures, part i. p. 52.) Walchius has given an account of the various authors who attacked Simon, in his *Bibliotheca Theologica Selecta*, vol. iv. pp. 250–259. The *Histoire Critique du Vieux Testament* was translated into English "by a person of quality," and published at London in 1682. 4to. The translation abounds with gallicisms in every page.

52. *Johannis SIMONIS Analysis ex Explicatio Lectionum Masorethicarum Kethiban et Karjan Vulgo dictarum, eâ formâ, quâ illæ in sacro textu extant, ordine alphabetico digesta.* Editio tertia. Halæ, 1823. 8vo.

53. VORSTII (Johannis) *De Hebraismis Novi Testamenti Commentarius.* Edidit notisque instruxit Johannes Fridericus Fischerus. Lipsiæ, 1778. 8vo.

54. WALTONI (Briani) in *Biblia Polyglotta Prolegomena.* Præfatus est J. A. Dathe, Prof. Ling. Heb. Ord. Lipsiæ, 1777. 8vo.

55. WETSTENII (Johannis Jacobi) *Prolegomena ad Testamenti Græci editionem accuratissimam, e vetustissimis codicibus denuo procurandam: in quibus agitur de codicibus manuscriptis Novi Testamenti, Scriptoribus qui Novo Testamento usi sunt, versionibus veteribus, editionibus prioribus, et claris interpretibus; et proponuntur animadversiones et cautiones, ad examen variorum lectionem Novi Testamenti.* Amstelædami, 1730. 4to.

56. Casparis WYSSII *Dialectologia Sacra, in quâ per universum Novi Testamenti contextum in apostolicâ et voce et phrasi, a communi linguæ et grammaticæ analogiâ discrepat, methodo congruâ disponitur, accurate definitur, et omnium Sacri Contextûs exemplorum inductione illustratur.* Tiguri, 1650. 4to.

"The peculiarities of the New Testament diction, in general, are arranged in this book under the following heads, viz. Dialectus Attica, Ionica, Dorica, Æolica, Bæotica, Poetica, et Hebraica. This is very inconvenient; inasmuch as, in this way, many things of a like kind will be separated, and often treated of in four different places. Moreover, the author shows, that his knowledge of Greek did not extend beyond what was common at his time; as the mention of a *poetic* dialect evinces, and as an examination of what he calls the Attic will render still more evident. But as a collection of examples, which in many parts is perfectly complete, the book is very useful. In reference, also, to the Hebraisms of the New Testament, the author showed a moderation which deserved to be imitated by his cotemporaries." (Winer's *Greek Grammar of the New Test.* p. 13.)

57. *A Vindication of the Authenticity of the Narratives contained in the first Two Chapters of the Gospels of St. Matthew and St. Luke, being an Investigation of Objections urged by the Unitarian Editors of the Improved Version of the New Testament, with an Appendix containing Strictures on the Variations between the first and fourth Editions of that Work.* By a Layman. London, 1822. 8vo.

In this very elaborate work, the authenticity of Matt. i. and ii. and Luke i. and ii. are most satisfactorily vindicated from the objections of the Editors of the Unitarian Version of the New Testament; whose disingenuous alterations in successive editions of that work are exposed in the Appendix.

ii. *Treatises on Hebrew Poetry.*

1. *Exercitatio in Dialectum Poeticam Divinorum Carminum Veteris Testamenti.* Auctore Geo. Joh. Lud. VOGEL. Helmstadii, 1764. 4to.

2. *De Sacra Poësi Hebræorum Prælectiones Academicæ.* Auctore Roberto LOWTH, nuper Episcopo Londinensi. Oxonii. 1821. 8vo.

The first edition of Bishop Lowth's Lectures appeared in 1753. That of 1821 may be considered as the best, as it includes, besides the additional observations of Professor Michaelis, the further remarks of Rosenmüller, (whose edition appeared at Leipsic in 1815), Richter, and Weiske. Bp. Lowth's Lectures are reprinted in the thirty-first volume of Ugolini's *Thesaurus Antiquitatum*.

3. *Lectures on the Sacred Poetry of the Hebrews:* translated from the Latin of the Rt. Rev. Robert Lowth, D.D. Bishop of London, by G. GREGORY. To which are added the principal Notes of Professor Michaelis, and Notes by the Translator and others. London, 1787. 2 vols. 8vo. 1816, 2 vols. 8vo. second edition.

4. *Sacred Literature;* comprising a Review of the Principles of Composition laid down by the late Robert Lowth, D.D. Lord Bishop of London, in his *Prælectiones* and *Isaiah*, and an application of the principles so reviewed to the illustration of the New Testament; in a series of *Critical Observations* on the style and structure of that Sacred Volume. By the Rev. John JEBB, A.M. [now D.D. and Bishop of Limerick.] London, 1820. 8vo.

An analysis of the system developed in this admirable work has already been given in Part II. Book II. Chap. II. of the present Volume.

5. *Tactica Sacra:* an Attempt to develope, and to exhibit to the eye, by Tabular Arrangements, a general Rule of Composition prevailing in the Holy Scriptures. By Thomas BOYS, A.M. London, 1824. 4to.

An ingenious attempt to extend to the epistolary writings of the New Testament the principles of composition so ably illustrated by Bishop Jebb. The work consists of two parts: the first contains the necessary explanations; and the second comprises four of the epistles arranged at length in Greek and English examples. For specimens of this work, with appropriate Observations, see the *British Review*, vol. xxii. pp. 176-185.

6. J. G. EICHHORN *Commentationes de Prophetica Poësi.* Lipsiæ, 1823. 4to.

7. *An Essay on Hebrew Poetry, Antient and Modern.* By Philip SARCHI, LL.D. London, 1824. 8vo.

iii. *Treatises on the Quotations from the Old Testament in the New.*

1. Joannis DRUSII *Parallela Sacra:* hoc est, Locorum Veteris Testamenti cum iis quæ in Novo citantur conjuncta Commemoratio, Ebraice et Græce, cum Notis. Franeckeræ, 1616. 4to.

2. Βιβλος Καταλλαγης, in quo secundum veterum Theologorum Hebræorum Formulas Allegandi, et Modos interpretandi, conciliantur Loca ex V. in N. T. allegata. Auctore Guiljelmo SURENIUSIO. Amstelædami, 1713. 4to.

This elaborate Work is divided into four Books. The first treats on the formulæ of citing the Old Testament in the New; the second, on the modes of quotation; the third, on the methods of interpretation adopted by the sacred writers; and the fourth on the mode of explaining and reconciling the seeming contradictions occurring in the genealogies. Many very difficult passages are here happily illustrated.

3. Immanuelis HOFFMANNI *Demonstratio Evangelica per ipsum Scripturarum consensum, in oraculis ex Vet. Testamento in Novo Allegatis Declarata.* Edidit, observationibus illustravit, Vitam Auctoris, et Com-

mentationem Historico-Theologicam de recta ratione Allegata ista interpretandi, præmisit Tob. Godofredus Hegelmaier. Tubingæ. 1773-79-81, in three volumes, 4to.

In this very elaborate work, every quotation from the Old Testament in the New is printed at full length, first as cited by the Evangelists and Apostles, then in the original Hebrew, and thirdly in the words of the Septuagint Greek Version. The learned author then examines it both critically and hermeneutically, and shews the perfect harmony subsisting between the Old and New Testaments. Hoffman's *Demonstratio Evangelica* is extremely scarce, and very little known in this country.

4. The Prophecies and other Texts cited in the New Testament, compared with the Hebrew original, and with the Septuagint version. To which are added Notes by Thomas RANDOLPH, D.D. Oxford, 1782, 4to.

This valuable and beautifully-printed tract is now rarely to be met with, and only to be procured at *seven or eight times* its original price. The most material of this excellent critic's observations are inserted in the notes to our chapter on the Quotations from the Old Testament in the New, in the former part of this Volume.

5. The Modes of Quotation, used by the Evangelical Writers, explained and vindicated by the Rev. Dr. Henry OWEN. London, 1789. 4to.

The design of this elaborate work is, 1. To compare the quotations of the Evangelists with each other, and with the passages referred to in the Old Testament, in order to ascertain the real differences:—2. To account for such differences; and to reconcile the Evangelists with the Prophets, and with each other:—and, 3. To shew the just application of such quotations, and that they fully prove the points which they were brought to establish.

6. A Collation of the Quotations from the Old Testament in the New, with the Septuagint. [By the Rev. Thomas SCOTT.] 8vo.

This important Collation is inserted in the ninth and tenth volumes of the *Christian Observer* for the years 1810 and 1811; where it is simply designated by the initials of the late venerable and learned author's name. Many of his valuable critical Observations will be found in the notes to Part I. Chap. VI. Sect. I. of this Volume.

iv. *Treatises on Manuscripts and on Various Readings.—Collations of Manuscripts and Collections of Various Readings.*

(1.) *Treatises on Manuscripts.*

1. De Usu Palæographiæ Hebræicæ ad explicanda Biblia Sacra, Dissertatio. Scripsit Jo. Joach. BELLERMANN. Halæ et Erfordiæ, 1804.

2. TYCHSEN (O. G.) Tentamen de variis Codicum Hebræicorum Veteris Testamenti manuscriptorum generibus a Judæis et non-Judæis descriptis, eorumque in classes certas distributione, et antiquitatis et bonitatis characteribus. Rostochii, 1772. 8vo.

3. Caroli Godofredi WOLDII Notitia Codicis Alexandrini, cum Variis ejus Lectionibus omnibus. Recudendum curavit, Notasque adjecit Gottlieb Leberecht Spohn. Lipsiæ, 1790. 8vo.

4. J. L. HUG de Antiquitate Vaticanæ Codicis Commentatio. Friburg. 1810. 4to.

5. De Antiquissimo Turicensis Bibliothecæ Græco Psalmorum Libro, in Membranâ Purpureâ titulis aureis ac litteris argenteis exarato, Epistola: ad Angelum Mariam Card. Quirinum scripta a Joanne Jacobo BREITINGERO. Turici, 1748. 4to.

6. H. C. HWIID Libellus Criticus de Indole MS. Græci Novi Testamenti Vindobonensis Lambecii 34. Accessit Textus Latinus ante-Hieronymianus e Codice Laudiano. Havniæ, 1785. 8vo.

Extracts from this manuscript are given in Alter's edition of the Greek Testament, vol. ii. pp. 415-558, in which volume Professor Alter also gave extracts from various MSS. in the imperial library at Vienna.

7. Henr. Phil. Conr. HENKE Codicis Uffenbachiani, qui Epistolæ ad Hebræos fragmenta continet, Recensus Criticus. Helmstadii, 1800. 4to.

This dissertation is also reprinted in Pott's and Rupert's *Sylloge Commentationum Theologicarum*, vol. ii. p. 1-32.

8. *Commentatio Critica, sistens duorum Codicum MStorum Biblia Hebraica continentium, qui Regiomonti Borussorum asservantur, præstantissimorum Notitiam; cum præcipuarum Variantium Lectionum ex utroque codice excerptarum Sylloge.* Auctore Theod. Christ. LILIENTHAL. Regiomonti et Lipsiæ, 1770. 8vo.

9. Codicis Manuscripti N. T. Græci Raviani in Bibliotheca Regia Berolinensi Publica asservati Examen, quo ostenditur, alteram ejus partem majorem ex Editione Complutensi, alteram minorem ex Editione Rob. Stephani tertia esse descriptam, instituit Georgius Gottlieb PAPPELBAUM. Appendix exhibet, I. Addenda ad Wetstenii Collectionem Lectionum Varr. Editionis Complutensis. II. Epistolam ad Geo. Travis Rev. Anglum jam 1785 scriptam, at nondum editam. Berolini, 1796, 8vo.

10. Codicem Manuscriptum Novi Testamenti Græcum, Evangeliorum quatuor partem dimidiam majorem continentem, in Bibliotheca Regia Berolinensi publica asservatum, descripsit, contulit, animadversiones adjecit G. Th. PAPPELBAUM. Berolini, 1824. 8vo.

11. *A Catalogue of the Ethiopic Biblical Manuscripts in the Royal Library of Paris, and in the Library of the British and Foreign Bible Society; also some account of those in the Vatican Library at Rome, with Remarks and Extracts. To which are added Specimens of Versions of the New Testament in the modern languages of Abyssinia, and a Grammatical Analysis of a chapter in the Amharic Dialect; with facsimiles of an Ethiopic and an Amharic Manuscript.* By Thomas PELL PLATT, B.A. Fellow of Trinity College, Cambridge. London, 1823. 4to.

A beautifully-executed work, which is of considerable interest to Ethiopic and other oriental scholars.

12. *Programma Theologicum, Notitiam continens de antiquissimo Codice Manuscripto Latinam quatuor Evangeliorum Versionem complectente, et in Bibliotheca Academiæ Ingolstadiensis adservato.* Descripsit Codicem, Variantes ejusdem à Vulgatâ Lectiones inde a Marc. xii. 21. usque ad finem hujus Evangelii excerptis, et criticè recensuit Sebast. SEEMILLER. Ingolstadii, 1784, 4to.

13. *Dissertatio in aureum ac pervetustum SS. Evangeliorum Codicem MS. Monasterii S. Emmerani, Ratisbonæ.* Auctore P. Colomanno SANFTL. [Ratisbonæ], 1786. 4to.

14. Josephi Friderici SCHELLINGII *Descriptio Codicis Manuscripti Hebræo-Biblici, qui Stutgardiæ in Bibliotheca Illustris Consistorii Wirtembergici asservatur, cum Variarum Lectionum ex eo notatarum Collectione.* Præmissa est Dissertatio de justo hodierni Studii, quod in excutiendis Codicibus Vet. Testamenti MSS. collocatur, Pretio et Moderamine. Stutgardiæ, 1775. 8vo.

15. *Curæ Criticæ in Historiam Textus Evangeliorum, Commentationibus duabus Bibliothecæ Regiæ Parisiensis Codices N.T. complures, speciatim vero Cyprium, describentibus, exhibitæ a Joh. M. Augustino SCHOLZ, Theologiæ Doctore.* Heidelbergæ, 1820. 4to.

This publication consists of two Dissertations, the first of which contains the results of Dr. Scholz's researches (during a residence of two years) among forty-eight Manuscripts in the Royal Library at Paris, seventeen of which were entirely collated by him, with the greatest care. Nine of them had never before been collated by any individual. Dr. Scholz further announces in this dissertation his first theory of recensions, of which an abstract has been already given in Part I. Chap. III. Sect. III. § 1. of this Volume. The

second Dissertation comprises a minute account of the Codex Cyprius, a manuscript of the four Gospels, of which he has for the first time given the entire collation.

16. *Biblische Critische Reise in Frankreich, der Schweiz, Italien, Palästina, und im Archipel, in den Jahren 1818, 1819, 1820, 1821, nebst einer Geschichte des Textes des N. T. von Dr. Joh. Mart. Augustin SCHOLZ.* Leipzig und Sorau, 1823. 8vo.

This work is comparatively little known in England. It contains an account of Dr. Scholz's "Biblico-Critical Travels in France, Switzerland, Italy, Palestine, and the Archipelago, between the years 1818 and 1821." He has briefly described the manuscripts which came under his observation, and has extracted the most interesting various readings. He has also given a plate of fac-similes of ten of the most remarkable Manuscripts. Many of his various readings are inserted by Dr. Schulz in his third edition of Griesbach's Greek Testament; and also by M. Dermout in the first part of his *Collectanea Critica in Novum Testamentum*. The most important part of Dr. Scholz's treatise is his Outlines towards a History of the Text of the New Testament, containing his second theory of recensions of MSS, an abstract of which has been given in Part I. Chap. III. Sect. III. § 1. of this Volume.

17. *Natalitia Friderici Guilielmi III. Regis [Borussiæ]. rite celebranda Academiæ Viadrinæ Vratislaviensis nomine indicit D. Davides SCHULZ. Disputatur de Codice IV. Evangeliorum Bibliothecæ Rhedigerianæ, in quo Vetus Latina Versio continetur.* Vratislaviæ, 1814. 4to.

The Manuscript here described, which formerly belonged to the Rhedigerian library at Breslau, is now the property of the university in that city. An inaccurate account of it having appeared in the year 1763 from the pen of J. E. Scheibel, Dr. Schulz was induced to examine the manuscript with minute attention. It contains the four Gospels of one of the most ancient Latin Ante-Hieronymian versions; and was written on vellum, in quarto, and in uncial characters, in the seventh or at the latest in the eighth century. The external appearance, critical value, and age of this manuscript, are described at considerable length by Dr. Schulz, who has inserted its most valuable various readings in his third edition of Griesbach's Greek Testament.

18. *Descriptio Codicis Manuscripti, qui Versionem Pentateuchi Arabici continet, asservati in Bibliotheca Universitatis Vratislaviensis ac nondum editi, cum speciminibus Versionis Arabicæ. Auctore G. A. THEINER.* Vratislaviæ, 1823. 4to.

The manuscript described in this dissertation, formerly belonged to the Convent of Augustinians at Sagan: whence it was removed to the University of Breslau, together with some other oriental manuscripts. A note at the end, indicates the date of this MS. to be the year 1290. It is supposed to have been written in Egypt by a Christian Copt, (*Journal de la Littérature Étrangère*, 1823. p. 248.)

(2.) *Treatises on Various Readings.*

1. *Ludovici CAPPELLI Critica Sacra; sive de Variis, quæ in Sacris Veteris Testamenti libris occurrunt, Lectionibus Libri sex.* Parisiis, 1650. folio. Halæ, 1775-1786. 3 vols. 8vo.

In this work Cappel attacked the notion, which at that time obtained generally among biblical critics, of the absolute integrity of the Hebrew text. So much were the French Protestants displeased at it, that they prevented it from being printed either at Sedan, Geneva, or Leyden. At length Father Morinus and some other learned men in communion with the church of Rome, obtained permission for its publication at Paris. It is now admitted that Cappel has fully proved his point. He was however severely attacked by Arnold Boott, in his *Epistola De Textûs Hebraici Veteris Testamenti Certitudine et Authentica*, 4to. Parisiis, 1650, and especially by the younger Buxtorf, who in 1653 printed his *Anti-Critica, seu Findicæ Veritatis Ebraicæ adversus Ludovici Capelli Criticam, quam vocat Sacram*, &c. Basileæ, 4to.; in which Buxtorf most strenuously advocates the authority and absolute integrity of the Hebrew text. This standard work, which cost its learned author thirty-six years' labour, exhibits in six books the various readings, which result, 1. From a juxta-position of different parts of the Old Testament; 2. From a collation of the parallel passages of the Old and New Testament; 3. From collations

of the Masora, Samaritan Version, and most antient printed editions of the Hebrew Scriptures; 4. From a collation of the Septuagint with the Hebrew text; 5. From collations of the Hebrew text with the Chaldee Paraphrase, and the Greek versions of Aquila, Symmachus, and Theodotion; with the Latin Vulgate; and with the Masoretic and Rabbinical commentators; 6. The sixth and concluding book treats on the errors which are to be attributed to transcribers, and on the readings derived from conjectural criticism. The best edition of Cappel's work is the 8vo. one above noticed; it contains his various defences of himself against his bitter antagonists, and was superintended by MM. Vogel and Scharfenberg, who have inserted numerous valuable notes, in which the arguments and statements of Cappel are occasionally examined, corrected, or refuted.

2. ADAMI RECHENBERGHII *Dissertatio Critica de Variantibus Novi Testamenti Lectionibus Græcis*. Lipsiæ, 1690. 4to.

3. JOANNIS CLERICI *Ars Critica*. 8vo. Londini, 1698.

The two first sections of the third part of this very valuable critical work treat on the origin and correction of false readings, both in profane and particularly in the sacred writers.

4. CHRISTOPH. MATT. PFAFFII *Dissertatio Critica de Genuinis Librorum Novi Testamenti Lectionibus*. Amstelodami, 1709. 8vo.

5. J. H. ab ELSWICH *Dissertatio de Recentiorum in Novum Fœdus Critice*. Vitebergæ, 1711.

6. J. W. BAIERI *Dissertatio de Variarum Lectionum Novi Testamenti usu et abusu*. Altdorf, 1712.

7. J. L. FREY *Commentarius de Variis Lectionibus Novi Testamenti*. Basil. 1713.

8. CHR. LUDERI *Dissertatio de Causis Variantium Lectionum Scripturæ*. Lipsiæ, 1730.

9. ANTONII DRIESSENI *Divina Auctoritas Codicis Novi Testamenti, vindicata à strepitu Variantium Lectionum*. Grœningæ, 1733. 4to.

10. J. A. OSIANDRI *Oratio de Originibus Variantium Lectionum Novi Testamenti*. Tubingen, 1739. 4to.

11. J. A. OSIANDRI *Disputatio de Præcipuis Lectionibus Variis Novi Testamenti*. Tubingen, 1747. 4to.

12. J. C. KLEMM *Principia Criticæ Sacræ Novi Testamenti*. Tubingen, 1746. 4to.

13. JO. GEO. RICHTER *Exercitatio de Arte Critica Scripturæ Interprete*. Ludg. 1750. 4to.

14. C. B. MICHAELIS *Tractatio Critica de Variis Lectionibus Novi Testamenti caute colligendis et dijudicandis, in qua cum de illarum causis tum de cautelis agitur, simulque de codicibus, versionibus antiquis, et Patribus, partim curiosa, partim utilia, asseruntur*. Halæ, 1749. 4to.

This treatise was the foundation on which J. D. Michaelis built his "admirable chapter" on the various readings of the New Testament, as Bishop Marsh most truly terms it. This chapter forms by far the largest portion of the first volume of his *Introduction to the New Testament*. The Latin treatise of his father is of extreme rarity.

15. JO. JAC. WETSTEINII *Libelli ad Crisin atque Interpretationem Novi Testamenti*. Adjuncta est *Recensio Introductionis Bengelii ad Crisin Novi Testamenti, atque Glocestrii Ridley Dissertatio de Syriacarum Novi Fœderis Indole atque Usu*. Illustravit Joh. Salomo Semler. Halæ Magdeburgicæ, 1766. 8vo.

The first 109 pages of this volume contain Wetstein's *Animadversiones et Cautiones ad Examen Variarum Lectionum Novi Testamenti Necessariæ*, which were first printed in the second volume of his edition of the Greek Testament, pp. 859-874. They have been consulted for our observations on various readings. Wetstein's rules for judging of various readings are given with great clearness and precision; and the whole volume "is a publication which should be in the hands of every critic." (Bishop Marsh.)

(3.) *Collations of Manuscripts and Collections of Various Readings.*

* * * *Of the earlier collections of Various Readings, an account may be seen in Le Long's Bibliotheca Sacra, vol. i. pp. 460-472.*

1. *Collatio Codicis Cottoniani Geneseos cum Editione Romanâ, a viro clarissimo Joanne Ernesto GRABE olim facta; nunc demum summâ curâ edita ab Henrico Owen. Londini, 1778. 8vo.*

2. *A Collation of an Indian copy of the Pentateuch, with preliminary remarks, containing an exact description of the manuscript, and a notice of some others, Hebrew and Syriac, collected by the Rev. C. Buchanan, D.D. in the year 1806, and now deposited in the Public Library, Cambridge. Also a collation and description of a manuscript roll of the Book of Esther, and the Megillah of Ahasuerus, from the Hebrew copy, originally extant in brazen tablets at Goa; with an English Translation. By Thomas YEATES. Cambridge, 1812. 4to.*

An account of the manuscript, which Mr. Yeates has collated in this learned and valuable publication, is given in Part I. Chap. III. Sect. I. of this Volume. For an analysis of his work, see the *Christian Observer* for the year 1812, pp. 172-174.

3. *Variae Lectiones Veteris Testamenti, ex immensa MSS. Editorum-que Codicum congerie hausta, et ad Samaritanum Textum, ad vetustissimas Versiones, ad accuratiores Sacræ Criticæ Fontes ac Leges examinatæ: a Jo. Bern. DE ROSSI. Parmæ, 1784-87. 4 tomis 4to. — Ejusdem Scholia Critica in Vetus Testamentum, seu Supplementum ad Varias Sacri Textûs Lectiones. Parmæ, 1799. 4to.*

This collection of various readings to the Hebrew Scriptures may be considered as an indispensably necessary supplement to Dr. Kennicott's critical edition described in pp. 7, 8, of this Appendix. *Four hundred and seventy-nine* manuscripts were collated for M. De Rossi's elaborate work, besides *two hundred and eighty-eight* printed editions, some of which were totally unknown before, and others very imperfectly known. He also consulted several Chaldee, Syriac, Arabic, and Latin manuscripts, together with a considerable number of rabbinical commentaries. Vol. I. contains the Prolegomena of De Rossi, and the various readings of the books of Genesis, Exodus, and Leviticus. Vol. II. contains those of the books of Numbers, Deuteronomy, Joshua, Judges, Samuel, and Kings. Vol. III. comprehends Isaiah, Jeremiah, Ezekiel, the twelve minor Prophets, with the Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther: and in Vol. IV. are the various readings of the books of Psalms, Proverbs, Job, Daniel, Ezra, Nehemiah, and Chronicles. The supplemental volume of *Scholia Critica*, published at Parma in 1799, contains the results of M. De Rossi's further collations. His Prolegomena are a treasure of biblical criticism. The critical labours of this eminent philologist ascertain (as Dr. Kennicott's valuable and judicious labours had before done,) instead of invalidating, the integrity of the sacred text, in matters of the greatest importance; as all the manuscripts, notwithstanding the diversity of their dates, and of the places where they were transcribed, agree with respect to that which constitutes the proper essence and substance of divine revelation, viz. its doctrines, moral precepts, and historical relations. M. De Rossi charges the variations not merely on the copyists, but on the ignorance and temerity of the critics, who have in all ages been too ambitious of dictating to their authors: and who, instead of correcting the pretended errors of others, frequently substitute in their place real errors of their own.

4. *Codex Criticus of the Hebrew Bible, wherein van der Hooght's Text is corrected from the Hebrew Manuscripts collated by Kennicott and De Rossi, and from the Antient Versions; being an Attempt to form a Standard Text of the Old Testament. To which is prefixed an Essay on the Nature and Necessity of such an Undertaking. By the Rev. George HAMILTON, M.A. London, 1821. 8vo.*

Much as has been accomplished by the learned researches of Dr. Kennicott, Professor De Rossi, and other distinguished Biblical Critics, a standard text of the Books of the Old Testament is still a desideratum in Sacred Literature, which Mr. Hamilton's work is an able and successful attempt to supply. In his *Codex Criticus*, "the text of van der

Hooght is adopted as the basis, being that to which both Kennicott and De Rossi have referred their collations. Every deviation from this text is marked by hollow letters, and the word or words, as they stand in van der Hooght, are exhibited in the outer margin, so that the entire of his text is printed. The inferior margin contains such various readings as were deemed worthy of notice, though not entitled to a place in the text; readings *probably true* being marked (†), and those *possibly true* (§). In the text each variation is preceded by a numerical figure, and followed by two inverted commas (") to mark how far it extends: the figure refers to a corresponding one in the *outer* margin, if it be prefixed to a correction, in which case the margin exhibits the rejected reading, or to one in the *inferior* margin, if it be but a various reading. In every case there is also a corresponding number in the notes, which expresses the authorities by which the reading is supported, or on which the various reading rests. This plan is in accordance with that of Griesbach's revision." (Eclectic Review, N. S. vol. xviii. pp. 319, 320.) "On the value and utility of the publication before us, it is unnecessary for us to expatiate. The purity of the text of the Bible is a subject which possesses the highest importance. This Codex Criticus presents in a condensed and commodious, and, what is of no small consideration, cheap form, the results of Kennicott's and De Rossi's labours in sacred criticism." (Ibid. p. 324.)

5. C. A. BODE Pseudo-Critica Millio-Bengeliana, quâ allegationes pro Variis Novi Testamenti Lectionibus refutantur. Halæ, 1767. 2 vols. 8vo.

Dr. Mill in his critical edition of the Greek Testament, not being sufficiently acquainted with the Oriental Versions, had recourse to the Latin translations of them in Bishop Walton's Polyglott, for the various readings of those versions. Consequently he erred whenever these were incorrect. Similar mistakes were committed by Bengel from the same cause. The design of Professor Bode is to correct the defects and mistakes of those eminent critics. Bode is considered by his countrymen as a man of most extensive learning, but totally destitute of elegance as a writer.

6. Joannis Alberti BENGELII Apparatus Criticus ad Novum Testamentum, criseos sacræ compendium, limam, supplementum, ac fructum exhibens. Cura Philippi Davidis Burkii. Tubingæ, 1763. 4to.

The first impression of this work appeared in Bengel's edition of the Greek Testament published at Tübingen, in 1734, 4to. It was materially enlarged and corrected by Burkii. Much as has been done by later critics, the researches of Bengel and his collection of Various Readings are not superseded by their learned labours.

7. Jo. Jac. GRIESBACHII Symbolæ Criticæ, ad supplendas et corrigendas Variarum N. T. Lectionum collectiones. Accedit multorum N. T. Codicum Græcorum Descriptio, et Examen. Halæ, 1785-93. 2 tomis 8vo.

8. Criseos Griesbachianæ in Novum Testamentum Synopsis. Edidit Josephus WHITE, S. T. P. Oxonii. 1811. 8vo.

This small volume is exactly conformable in its design to the beautiful edition of the New Testament published by Dr. White in 1808, and noticed in p. 23 of this Appendix. It "contains all the variations of any consequence, which can be considered as established, or even rendered probable, by the investigation of Griesbach. The chief part of these readings was given in the margin of that edition, distinguished by the Origenian marks. Here the value of each reading or proposed alteration is stated in words at length, and therefore cannot be misapprehended. This book may therefore be considered as a kind of supplement to that edition, or illustration of it." (British Critic, (O. S.) vol. xxxviii. p. 395.)

9. Remarks upon the Systematic Classification of Manuscripts, adopted by Griesbach in his edition of the New Testament. By Richard LAURENCE, LL.D. Oxford and London, 1814. 8vo.

For a full Analysis of this elaborate Treatise of Dr. (now Archbishop) Laurence, see the British Critic, (N. S.) vol. i. pp. 172-192. 296-315. 401-428., and the Eclectic Review, (N. S.) vol. iv. pp. 1-22. 173-189.

10. SAUBERTI (Johannis) Variæ Lectiones Textûs Græci Evangelii S. Matthæi, ex plurimis impressis ac manuscriptis Codicibus collectæ; et cum Versionibus partim antiquissimis, partim præstantissimis, nec non Patrum veteris Ecclesiæ Græcorum Latinorumque Commentariis collatæ; præmissâ Epicrisi de Origine, Auctoritate, et Usu Variarum Novi Testamenti Lectionum Græcarum in genere. Helmsstadii, 1672. 4to.

11. Θεὸς ἐφανερώθη ἐν σαρκί. Or, a Critical Dissertation upon 1 Tim. iii. 16. Wherein Rules are laid down to distinguish, in various readings, which is genuine; an account is given of above a hundred Greek Manuscripts of St. Paul's Epistles (many of them not heretofore collated); the writings of the Greek and Latin Fathers, and the ancient Versions are examin'd; and the common reading of that Text, '*God was manifest in the Flesh*,' is prov'd to be the true One. Being the Substance of eight Sermons preach'd at the Lady Moyer's Lecture, in the years 1737 and 1738. By John BERRIMAN, M.A. London, 1741. 8vo.

12. Examen Variarum Lectionum Joannis Millii S.T.P. in Novum Testamentum. Opera et studio Danielis WHITBY, S.T.P. In vol. ii. of Dr. Whitby's Commentary on the New Testament, folio and quarto.

This vehement attack on Dr. Mill's Collection of Various Readings, in his critical edition of the New Testament, was first published in 1710, and afterwards annexed to Dr. Whitby's Commentary. "His chief object was, to defend the readings of the printed text, and to shew that Mill was mistaken in frequently preferring other readings. But, how frequently soever Mill has been guilty of an error in judgment, in the choice of this or that particular reading, yet the value of the collection itself remains unaltered. Whitby, though a good commentator, was a bad critic." Michaelis's Introd. to the New Test. vol. ii. p. 460. In the following page he severely censures Whitby's Examen.

13. Jacobi AMERSFOORDT Dissertatio Philologica de Variis Lectionibus Holmesianis locorum quorundam Pentateuchi Mosaici. Lugd. Bat. 1815. 4to.

14. A Collection of Various Readings for the New Testament made from ancient Greek Manuscripts. (In the third volume of Dr. A. Clarke's Commentary on the New Testament.) London, 1817. 4to.

The manuscript, from which this collection of various readings is printed, formerly belonged to the Rev. Dr. Mangey, a distinguished divine in the early part of the eighteenth century: but it is *not* in his handwriting. Dr. Clarke has minutely described the water-marks of the paper on which the collection is written, but he is ignorant by whom it was made; nor does he know what MSS. have thus been collated, since no description of them appears. He states that the collector of these various readings was greatly attached to the Latin Version, as in almost every case he has preferred those readings which agree with the Vulgate. Many of the readings thus preferred are those which were adopted by Griesbach, and received into the Greek Text of his edition of the New Testament. Dr. Clarke is of opinion that this collection of various readings might have been made, either in England or in Holland, about one hundred years since, in the reign of King George I. It commences with Matt. xxiv. 2., and ends with Rev. xxii. 7.

15. Collectanea Critica in Novum Testamentum. Auctore Jacobo DERMOUT, Theol. Doct. Pars Prior. Lugduni Batavorum, 1825. 8vo.

This volume contains a collection of various readings (now published for the first time) from the Codex Gronovianus 131, a neatly-written MS. of the four Gospels, and the Codex Meermannianus, containing the four Gospels, Acts and Epistles, with some chasms: both these MSS. are in the University Library at Leyden. He has also collated two other MSS. in the same library, the readings of which had been imperfectly given by Wetstein, viz. the Codex Petavii 1, containing the Acts and Epistles entire, and the Codex Scaligeri, which contains various passages of the New Testament. These four MSS. were collated with the Textus Receptus: and to the readings thus obtained, Dr. Dermout has added numerous lections from Scholz's Biblio-Critical Travels, and from the Codex Berolinensis, a MS. of the eleventh century, containing fragments of the Gospels, published by Pappelbaum. All these readings are disposed in the order of the several Books and Chapters of the New Testament by Dr. Dermout, who promises two other portions of his Collectanea Critica, which are to contain accurate descriptions of the manuscripts consulted by him, together with commentaries on select passages of the New Testament, which have been or still are the subject of discussion among the learned.

v. *Treatises on Versions of the Scriptures.*(1.) *Treatises on Antient Versions.*

1. Novi Testamenti Versiones Syriacæ, Simplex, Philoxeniana et Hierosolymitana, denuo examinatæ, et ad fidem Codicum Manuscriptorum Bibliothecarum, Vaticanæ, Angelicæ, Assemanianæ Medicæ, Regiæ aliarumque; novis Observationibus atque Tabulis ære incisus illustratæ a Jacobo Georgio Christiano ADLER. Hafniæ, 1789. 4to.

2. G. H. BERNSTEIN de Versione Novi Testamenti Syriacâ Heraclensi Commentatio. Lipsiæ, 1822. 4to.

3. Dissertatio Theologico-Critica de Vi, quam antiquissimæ Versiones quæ extant Latinæ in Crisin Evangeliorum IV habeant, exhibita à M. C. A. BREYTHIER. Merseburgi, 1824. 8vo.

4. J. A. DORN De Psalterio Æthiopico Commentatio. Lipsiæ, 1825. 4to.

5. J. F. FISCHERII Prolusiones de Versionibus Græcis Librorum Veteris Testamenti. Lipsiæ, 1772. 8vo.

6. Jo. Ernest. GRABII Epistola ad clarissimum, virum Jo. Millium; qua ostenditur, Libri Judicum Genuinam LXX. Interpretum Versionem eam esse, quam MS. Cod. Alexandrinus exhibet; Romanam autem Editionem, quod ad dictum librum, ab illâ prorsus diversam, atque eandem cum Hesychianâ esse. Subnexa sunt tria Novæ τῶν ὁ Editionis Specimina. Oxonii, 1705. 4to.

In this tract, which is not of common occurrence, Dr. Grabe announced and also gave specimens of the critical edition of the Septuagint, which is described in p. 36 of this Appendix.

7. Joh. Ernest. GRABII Dissertatio de variis Vitiis Septuaginta Interpretum Versioni ante B. Origenis ævum illatis, et remediis ab ipso in Hexaplari ejusdem Versionis Editione adhibitis, deque hujus editionis Reliquiis tam manuscriptis quam prælo excusis. Oxonii, 1710. 4to.

A rare and valuable tract.

8. De Pentateuchi Versionis Syriacæ, quam Peschito vocant, Indole, Commentatio Critico-Exegetica. Scripsit Ludovicus HIRZEL. Lipsiæ, 1825. 8vo.

9. Remarques sur la Version Italique de S. Matthieu, qu'on a découvert dans de fort anciens Manuscrits. Par Jean MARTINAY. Paris, 1695. 8vo.

10. Joan. Davidis MICHAELIS Curæ in Versionem Syriacam Actuum Apostolicorum. Cum Consectariis Criticis de indole, cognationibus, et usu Versionis Syriacæ Tabularum Novi Fœderis. Gottingæ, 1755. 4to.

11. De Origine Versionis Septuaginta Interpretum: Auctore S. T. MUECKE, correctore Lycei Soraviensis. Zullichoviæ, 1788. 8vo.

Bp. Marsh pronounces this to be "a very useful work, as it represents both concisely and perspicuously the several topics which suggest themselves for consideration on the origin of the Septuagint version." (Lectures, part iii. p. 123.)

12. Friderici MÜNTER Commentatio de Indole Versionis Novi Testamenti Sahidicæ. Accedit Fragmentum Epistolæ Pauli ad Timotheum, ex membrano Sahidico Manuscripto Borgiano, Velitris. Hafniæ, 1789. 4to.

13. An Enquiry into the present State of the Septuagint Version of the Old Testament. By Henry OWEN, D. D. London, 1769. 8vo.

All Dr. Henry Owen's works are characterised by sound criticism and laborious research. Bp. Marsh, who says that he is an excellent critic, observes that his Historical and Critical Account of the Septuagint Version "should be read by every man, who wishes to be acquainted with the history of that version."

14. A Brief Account, Historical and Critical, of the Septuagint Version of the Old Testament. To which is added a Dissertation on

the comparative Excellency of the Hebrew and Samaritan Pentateuch. By Dr. Henry OWEN, F.R.S., &c. London, 1787. 8vo.

“The learned author of this piece has bestowed very laudable pains upon his subject, and brought into a very small compass many just remarks, and much useful information; which will not fail to be highly acceptable to those who are engaged in the study of the Scriptures.” (*Month. Rev.* (O. S.) vol. lxxviii. p. 266.)

15. F. V. REINHARDI *Dissertatio de Versionis Alexandrinæ auctoritate et usu in constituendâ Librorum Hebraicorum Lectione genuinâ*. Vitembergæ, 1777. 4to.

16. *De Syriacarum Novi Fœderis Versionum Indole atque Usu Dissertatio*. Philoxenianam cum Simplicem, e duobus pervetustis Codd. MSS. ab Amida transmissis, conferente Glocestrio RIDLEY. Londini, 1761. 4to.

This very scarce tract is reprinted at the end of Semler's edition of Wetstein's *Libelli ad Crisin atque Interpretationem Novi Testamenti*, (8vo. Halæ, 1766), pp. 247–339. from a copy then in the library of the celebrated Michaelis.

17. Ern. Frid. Car. ROSENMÜLLER de *Versione Pentateuchi Persica Commentatio*. Lipsiæ, 1813. 4to.

18. *Animadversiones, quibus Fragmenta Versionum Græcarum V. T. a Bern. Montefalconio collecta, illustrantur* a Jo. Gottfr. SCHARFENBERG. Lipsiæ, 1776. 8vo.

19. SCHLEUSNERI (Joh. Frid.) *Opuscula Critica ad Versiones Græcas Veteris Testamenti pertinentia*. Lipsiæ, 1812. 8vo.

The first part of this volume contains observations on the authority and use of the Greek fathers in settling the genuine reading of the Greek Versions of the Old Testament. The second part comprises observations and conjectural emendations on those versions.

20. USSERII (Jacobi, Armachensis Episcopi) de *Græca Septuaginta Interpretum Versione Syntagma*. Londoni, 1665. 4to.

“It is divided into nine chapters, and relates to the origin of the version according to the account of Aristæas (then supposed to be genuine), to the time when and the place where it was written, to the alterations which were gradually made in its text, to the corrections of Origen, to the modern editions, and other subjects with which these are immediately connected. This is a work of great merit: it displays much original inquiry; and may be regarded as the ground-work of later publications on the Septuagint.” (*Bp. Marsh's Lectures*, part ii. p. 121.)

21. G. B. WINER de *Onkeloso ejusque Paraphrasi Chaldaica Dissertatio*. Lipsiæ, 1820. 4to.

(2.) *Treatises on Modern Versions of the Scriptures.*

1. *A History of the Translations which have been made of the Scriptures, from the earliest to the present age, throughout Europe, Asia, Africa, and America*. By Herbert MARSH, D.D. [Bishop of Peterborough]. London, 1812. 8vo.

2. *A Historical Sketch of the Translation and Circulation of the Scriptures, from the earliest period to the present time*. By the Rev. W. A. THOMSON, and the Rev. W. ORME. Perth, 1815. 8vo.

1. *An Historical Account of the several English Translations of the Bible, and the Opposition they met with from the Church of Rome*. By Anthony JOHNSON. London, 1730. 8vo. Also in the third volume of Bishop Watson's *Collection of Theological Tracts*.

2. *A Letter, shewing why our English Bibles differ so much from the*

Septuagint ; though both are translated from the Hebrew original. [By Thomas BRETT, LL.D.] London, 1743, 8vo.

A second edition was published in 1760, entitled a Dissertation, instead of a Letter. It has been reprinted by Bishop Watson, Tracts, vol. iii.

3. A History of the Principal Translations of the Bible. By John LEWIS, M.A. London, 1739. 8vo.

The first edition of this valuable work, to which all succeeding writers on the English versions of the Scriptures are indebted, was prefixed to Mr. Lewis's folio edition of the venerable John Wickliffe's English version of the New Testament. It was reprinted in 1818, at London, with some unimportant additions, in one volume, 8vo.

4. An Historical View of the English Biblical Translations ; the expedience of revising by authority our present Translation, and the Means of executing such a Revision. By William NEWCOME, D.D. Bishop of Waterford. Dublin, 1792. 8vo.

5. A List of Editions of the Bible, and Parts thereof in English, from the year MDV. to MDCCCXX. With an Appendix, containing Specimens of Translations and Bibliographical Descriptions. By the Rev. Henry COTTON, D.C.L. Oxford, at the Clarendon Press, 1821. 8vo.

Though the author of this unassuming but very interesting "List" modestly terms it "an Appendix" to the latter part of Lewis's work, it will be found a very useful publication to those who may not be possessed of Lewis's History. It is evidently the result of deep research, and is drawn up with great care. The notes, which are not numerous, are strictly bibliographical, and contain much valuable information to the collectors of rare books ; while considerable additional interest is imparted to the work by the specimens of early translations which will be found in the appendix.

6. Dangerous Errors in several late printed Bibles, to the great scandal and corruption of sacred and true Religion. Discovered by William KILBURN. Printed at Finsbury, anno 1659. 8vo.

This very curious tract points out numerous "pernicious, erroneous, and corrupt Erratas, Escapes, and Faults in several Impressions of the Holy Bible and Testament, within these late years" [during the great rebellion], "commonly vended and dispersed to the great scandal of religion, but more particularly in the impressions of Henry Hills and John Field, Printers." A copy is in the Library of the British Museum.

7. Reasons why a new Translation of the Bible should not be published, without a previous statement and examination of all the material Passages, which may be supposed to be misinterpreted. [By Thomas BURGESS, D.D., now Bishop of Salisbury]. Durham, 1816. 8vo.

8. Reasons in favour of a New Translation of the Holy Scriptures. By Sir James Bland BURGESS, Bart. London, 1819. 8vo.

9. A Vindication of our authorised Translation and Translators of the Bible, and of preceding English Versions authoritatively commended to the Notice of those Translators, &c. By the Rev. H. J. TODD, M.A. London, 1819. 8vo.

10. An Historical and Critical Inquiry into the Interpretation of the Hebrew Scriptures, with Remarks on Mr. Bellamy's new Translation. By J. W. WHITTAKER, M.A. London, 1819. 8vo. Supplement, 1820. 8vo.

11. Vindiciæ Hebraicæ ; or a Defence of the Hebrew Scriptures, occasioned by the recent strictures and innovations of J. Bellamy, and in confutation of his attacks on all preceding Translations, and on the Established Version in particular. By Hyman HURWITZ. London, 1820. 8vo.

This author is a learned Jewish Teacher ; who, while he has exposed Mr. Bellamy's misinterpretations with great learning, has rendered to British Christians an incalculable service, by shewing the general excellence of our authorised English Version ; and has also, perhaps unwittingly, silenced the Jewish objector, who used to deny the validity of the Old Testament as cited from that version.

12. A Letter to the Rt. Rev. Herbert [MARSH], Lord Bishop of Peterborough, on the Independence of the authorized Version of the Bible. By Henry WALTER, B.D. London, 1823. 8vo.

13. Observations upon the Expediency of revising the present English Version of the four Gospels, and of the Acts of the Apostles. By John SYMONDS, LL.D. Professor of Modern History in the University of Cambridge, 1789. 4to.

14. Observations on the Expediency of revising the present English Version of the Epistles in the New Testament. By John SYMONDS, LL.D. 1794. 4to.

The same method of classification is pursued in both these publications. "Of the observations themselves it must be said, that many are just and useful; but many also are minute and over-refined." (*British Critic*, O. S. vol. iii. p. 332.)

15. The Errata of the Protestant Bible: or the Truth of the English Translation examined by Thomas WARD. Dublin, 1807. 4to.

16. An Analysis of Ward's Errata of the Protestant Bible. By Richard RYAN, D.D. Dublin, 1808. 8vo.

17. An Answer to Ward's Errata of the Protestant Bible. By Richard GRIER, D.D. Dublin, 1812. 4to.

18. Observations on the present State of the Roman Catholic English Bible, addressed to the Roman Catholic Archbishop of Dublin; shewing that it has never been edited on any uniform plan; that the principles adopted by the Rhemish Translators have been abandoned; and that the Censures of Ward's Errata are as applicable to it, as to the Protestant Bible. By the Rev. George HAMILTON, A.M. Dublin, 1826. 8vo.

19. A Second Letter to the most Rev. Dr. Murray, on the present State of the English Roman Catholic Bible, contrasting the Notes recently published by him, with those to which he gave his sanction before the Committee of the House of Commons. By the Rev. George HAMILTON, A.M. Dublin, 1826. 8vo.

Ward's Errata of the Protestant Bible, which contain a vehement attack upon our present authorised version, were first published anonymously in the reign of James II., and were reprinted in the former part of the eighteenth century. This book, after sleeping in oblivion for many years, was reprinted at Dublin in 1807, and extensively circulated under the patronage of the Romish Clergy in Ireland. This called forth the two very able and satisfactory replies of the Rev. Drs. Grier and Ryan.

In consequence of the Biblical Discussions which have taken place in Ireland, Mr. Hamilton was induced to collate five editions, besides the New Testament printed at Rheims in 1582, which have been circulated under the authority of the Romish archbishops of Dublin. The result is, that there is not one standard copy extant; what, however, is most gratifying to us as Protestants is, that Dr. Murray's edition, printed in 1825, contains several corrections of the *Anglo-Romish translation* FROM OUR AUTHORISED PROTESTANT VERSION, which identical passages had been denounced by Ward as *heretical mistranslations*! Mr. Hamilton's second pamphlet exposes the variations which occur in the notes of five several editions, printed between the years 1748 and 1826; and further shews that the Irish branch of the self-styled infallible Church has no fixed standard whatever, either in the Bibles printed for adults, or in the elementary Catechisms prepared for the use of children.

20. An Historical Account of the British or Welsh Versions and Editions of the Bible. By Thomas LLEWELLYN, LL.D. London, 1768. 8vo.

A tract not of very frequent occurrence. In an Appendix, the author has printed the dedication, which the translators prefixed to the first impressions of the Welsh Bible.

21. A Dissertation on Hans Mikkelsen's (or the first Danish) Translation of the New Testament. By Ebenezer HENDERSON, [D.D.] Copenhagen, 1813. 4to.

22. *Biblical Researches and Travels in Russia, &c. &c.* By Ebenezer HENDERSON, [D. D.] London, 1826. 8vo.

This very interesting volume of Travels has a claim to be noticed in this place, on account of the numerous and important details which Dr. Henderson has communicated respecting the antient and modern Russian Versions and editions of the Holy Scriptures, and to which we have been largely indebted. Dr. H. has, in the course of his lengthened tour through the southern provinces of Russia, collected many very valuable elucidations of Scripture manners and customs. Independently of these circumstances, which necessarily arrest the attention of Bible students, his volume contains much valuable statistical information relative to the countries through which he travelled.

23. Christiani Andr. TEUBERI Tractatus Philologico-Exegeticus de Utilitate Linguae Anglicanae in Explicatione S. Scripturae, ex Pericopis vulgò Epistolicis Vernaculae Versionis cum Anglicana et Fontibus collatis demonstrata. Lipsiae, 1733. 12mo.

The design of this publication is to shew the utility of the English Language, and also, by actual collation, the importance of our authorised English Version of the Bible for correcting the German translation. M. Teuber has adduced several instances in which the latter may be improved from our version.

24. *Memoir of a French Translation of the New Testament, in which the Mass and Purgatory are found in the Sacred Text: together with Bishop Kidder's Reflections on the same: accompanied by Notes.* By Henry COTTON, LL.D. London, 1827. 8vo.

In 1690, Dr. Kidder, afterwards Bishop of Bath and Wells, introduced to the notice of the English public a French Translation of the New Testament, which had been printed at Bourdeaux in 1686; and he exposed the numerous falsifications of the sacred original which the translators had made, in order to uphold the erroneous tenets and superstitious practices of the church of Rome. Bp. Kidder's pamphlet having become extremely rare, Dr. Cotton has rendered a valuable service to the Protestant cause by reprinting it with some corrective notes: and he has prefixed an interesting bibliographical memoir on the Bourdeaux New Testament.

4. *Treatises on the Original Languages of Scripture, and Grammars and Lexicons thereof.*

i. *Hebrew Language.*

(1.) *Treatises on the Study of the Hebrew Language, and on the Vowel Points.*

1. Linguae Hebraicae Studium Juventuti Academicæ commendatum, Oratione Oxonii habita in schola Linguarum, a Georgio JUBB, S. T. P. Linguae Hebraicae Professore. Oxonii, 1781. 4to.

2. Dissertations on the Importance and best Method of Studying the Original Languages of the Bible, by Jahn and others; translated from the Originals, and accompanied with Notes, by M. STUART, Associate Professor of Sacred Literature in the Theological Seminary at Andover. — Andover (Massachusetts), 1821. 8vo.

These dissertations are three in number, and are translated from the Latin of Jahn and Wytenbach, and the German of Gesenius: they comprise many important observations on the study of languages, the value of which is greatly enhanced by the original and instructive notes of the translator.

3. Johannis BUXTORFII Tiberias, sive Commentarius Masorethicus: quo primum explicatur quid Masora sit; tum Historia Masoretharum ex Hebræorum Annalibus excutitur; secundo clavis Masoræ traditur; denique Analytica Masoræ explicatio in primum caput Geneseos proponitur. Basileæ Rauracorum, 1620. 4to.

4. Ludovici CAPPELLI, Fili, Arcanum Punctuationis revelatum, sive de Punctorum Vocalium et Accentuum apud Hebræos vera et germana antiquitate Diatriba, in lucem edita a Thoma Erpenio. Lugduni Bata-
vorum, 1624. 4to.

These two works almost exhaust the controversy respecting the vowel points of the Hebrew Language. Buxtorf maintains, and Capellus opposes them, both with equal learning and ingenuity.

5. Jacobi ALTINGII *Fundamenta Punctuationis Linguae Sanctae: accedit ejusdem Synopsis Institutionum Chaldæarum et Syrarum.* Francofurti ad Mœnum, 1730. 8vo.

This is usually considered as the best edition: the treatise first appeared in 1692. It is considered by critics as indispensable to those who would penetrate the arcana of the Masoretic Punctuation.

6. Josephi DOBROWSKY de antiquis Hebræorum Characteribus *Dissertatio.* Pragæ, 1783. 8vo.

"This tract contains, in a short compass, a perspicuous statement of all the arguments both for and against the antiquity of the Hebrew Letters: and the conclusion, which the author deduces, is, that not the Hebrew but the Samaritan was the antient alphabet of the Jews." (Bp. Marsh's *Divinity Lectures*, part ii. p. 135.)

7. A. B. SPITZNERI *Vindiciæ Originis et Auctoritatis Divinæ Punctorum Vocalium et Accentuum in libris sacris Veteris Testamenti.* Lipsiæ, 1791. 8vo.

In this treatise the author strenuously advocates the divine origin and authenticity of the vowel points.

(2.) *Hebrew Grammars, and other Treatises on the Hebrew Language, with Points.*

[i.] IN THE ENGLISH LANGUAGE.

1. *An Easy Entrance into the Sacred Language, containing the necessary rules of Hebrew Grammar in English: with the Original Text of several chapters, select verses and useful histories, translated verbatim and analysed. Likewise some select pieces of Hebrew Poetry.* By the Rev. Cornelius BAYLEY. London, 1782. 8vo.

This "Grammar may be very useful. Its rules, though concise, are perspicuous; the analysis and the examples illustrate their principles, and tend to facilitate the study of the Hebrew." (*Monthly Review* (O. S.) vol. lxxviii. p. 190.) This Grammar has lately been reprinted.

2. *The Scholar's Instructor; an Hebrew Grammar,* by Israel LYONS. Cambridge, 1735; 1757, 2d edit.; 1810, 3d edit. revised by H. Jacob.

3. *Hebrew Grammar, with the principal rules compiled from some of the most considerable Hebrew Grammars.* By Thomas YEATES. London, 1812. 8vo. and various subsequent editions.

These two Grammars have long been in use in different academies, as well as in the universities; and are recommended by their brevity. Mr. Yeates's Grammar is an improvement of one composed by Dr. Ashworth, and printed at Cambridge in 1763.

4. *A Hebrew Grammar for the use of the Students of the University of Dublin.* By the Rev. Gerald FITZGERALD, D.D. Hebrew Professor in [the] said University. Dublin, 1799. 8vo.

"A plain, easy, and useful introduction to the Hebrew Tongue, in English, for the use of students in our universities, and particularly in the university of Dublin." (*Monthly Review* (N. S.) vol. xxxiv. p. 151.) The author has pursued an intermediate method between adopting all the Masoretic notes and rejecting them altogether; viz. by retaining the vowel points and such of the accents as are most distinguishable and useful, and omitting all the other accents (the number of which is considerable) which he deems wholly unnecessary in the present state of the Hebrew language.

5. *Elements of the Hebrew Language, Part I. Orthography.* With notes and a vocabulary for the use of Schools and Beginners. By Hyman HURWITZ. London, 1807. 8vo.

The author is a respectable Jewish teacher : the second part does not appear to have been published. See an account of this work in the *Monthly Review* (N. S.) vol. lviii. p. 431.

6. *A Hebrew Grammar in the English Language*, by Joseph Samuel C. F. FREY. London, 1813. 8vo. A new edition, with corrections and additions, by George DOWNES, A.M. London, 1823. 8vo.

"The directions for the formation of verbs, through all their voices, modes, and tenses, are minutely given ; and this part of the Grammar manifests the author's critical acquaintance with the language which he professes to teach. — Though we would not recommend this as superseding the use of other Grammars, especially to the classical scholar, but would rather advise it to be compared with the best of those which are written in Latin, yet we must remark that Mr. Frey's mode of teaching the Hebrew is very masterly ; that it is singularly calculated to facilitate the student's intimate knowledge of that language ; and that it makes us acquainted with the process adopted by the Rabbis in their education of Jewish youth. The Hebrew Psalter, or Book of Psalms, is subjoined to this Grammar, which considerably augments its value." (*Monthly Review* (N. S.) vol. lviii. p. 55.) The edition superintended by Mr. Downes contains a glossary of the first six psalms, a compendium of Chaldee Grammar, and other important additions.

7. *Elements of Hebrew Grammar*. In two parts. By J. F. GYLES, M.A. London, 1814. 8vo.

The difficulties which opposed his own progress in the Hebrew language originally suggested to Mr. Gyles the plan of the present Grammar, which is characterised by simplicity of manner, and clearness of illustration. His second part, which treats on the structure and idioms of the language, contains a good selection of rules and examples principally from the first volume of Dathe's edition of Glassius's *Philologia Sacra*, one of the most elaborate systems of Hebrew Grammar perhaps that is extant, and which is indispensably necessary to the biblical student, who is desirous of *fully* investigating the language.

8. *A Hebrew Grammar, with a copious Syntax and Praxis*. By Moses STUART, Professor of Sacred Literature in the Theological Seminary at Andover. Andover (Massachusetts), 1821. 8vo. Second edition, 1824. 8vo.

Professor Stuart has, with great industry, examined the copious Hebrew Grammars of the great Oriental scholars, among the Germans, and has chiefly followed the latest and best, viz. that of Professor Gesenius ; whose German Grammar of the Hebrew tongue is on the continent considered as the *completest* system of Hebrew Grammar extant. In regard to the plan of the work, he does not profess to be a mere translator of Gesenius, whose Grammar is too large for common use ; but he has adopted the general method of this writer as his model, deviating however from that eminent Hebraist, where Professor Stuart conceives that he has good reason for differing from him, and making some improvements upon his grammar. The very copious paradigms of nouns, and especially of the verbs, greatly enhance the value of this Grammar. (*North American Review* (N. S.) vol. iv. pp. 473–477.)

9. *Observations on the Idiom of the Hebrew Language respecting the Powers peculiar to the different Tenses of Verbs, and the Communication of Power from governing Verbs to Subordinates connected with them*. By Philip GELL, M.A. London, 1821. 8vo.

10. *An Easy Method of acquiring the Hebrew with the points, according to the Antient Practice*. By an experienced Teacher. [Mr. ——— BORRENSTEIN] London, 1822. a folio sheet.

"This 'easy method' is comprised in a very neatly and distinctly-printed table, including three lessons ; the first, containing the alphabet, with the collateral addition of the Rabbinical, German, and Hebrew characters ; the second, the vowel-points with a few useful rules ; the third, a sort of Praxis on the Letters and Points. A useful chart is thus provided for constant reference." (*Eclectic Review*, (N. S.) vol. xvii. p. 463.)

11. *Nugæ Hebraicæ : or an Inquiry into the Elementary Principles of the Structure of the Hebrew Language*. By a Member of the Royal Irish Academy. London, 1825. 4to.

12. *A Comprehensive Hebrew Grammar : wherein the principles of the Language are simply and briefly explained*. By George JONES, A.M. Dublin, 1826. 8vo.

This Grammar has been especially composed for the use of the students at the University of Dublin. It has been the author's endeavour to embody in clear and concise rules every thing essential to the radical understanding of the language. "In this design Mr. Jones has certainly succeeded; his work contains a summary of all that is valuable in the *Thesaurus Grammaticus* of Buxtorf, presented in a manner well calculated to meet the difficulties generally felt by beginners. The last chapter, which is devoted to Syntax, contains a collection of useful remarks on the idioms of the language; the conversive *vau* is explained on the principles of Mr. Gell" [see No. 9. p. 159 *supra*]; and the work concludes with a brief statement of the theory of Hebrew poetry, as laid down by Bishops Lowth and Jebb. "On the whole, we cheerfully recommend this work, as calculated to teach the principles of the Hebrew Language." (*Christ. Examiner, or Church of Ireland Magazine*, February 1827.)

13. A Grammar of the Hebrew Language, comprised in a series of Lectures, compiled from the best Authorities, and augmented with much original matter, drawn principally from Oriental Sources; designed for the use of Students in the Universities. By the Rev. Samuel LEE, A.M. [now B.D.], Professor of Arabic in the University of Cambridge. London, 1827. 8vo.

The following are the principal circumstances in which this grammar is stated to differ from every preceding work of the same kind; viz. 1. In the manner in which the system of vowel points is developed;—and, 2. In the mode in which the nouns and verbs are exhibited, so as to avoid that perplexity which is presented to learners in many Hebrew grammars. In the syntax, the character of the language is investigated according to the analogy discoverable within itself; and the conclusions to which the author arrives are confirmed by appeals to the Arabian grammarians. The enallages of gender and number, which have caused so much perplexity to students in the grammars that have been formed after the system of the celebrated Buxtorf, are here set aside; and principles are laid down, by which it is shown that, according to the genius of the Shemitic dialects, those rules are groundless, which make it necessary to call in these anomalies to our aid. To the syntax is appended a short essay on the use of the Hebrew accents, showing in what way they are to be understood as a commentary on the bearing of the context. The whole is divided into TWENTY lectures.

14. A Grammar of the Hebrew Language, with Points; together with a short Sketch of the Chaldee Grammar. By Selig NEWMAN, Professor of the Hebrew Language. London, 1827. 8vo.

[ii.] IN THE LATIN AND FRENCH LANGUAGES.

1. Joannis BUXTORFFII *Thesaurus Grammaticus Linguae Sanctae Hebraeae*. Basileae, 1615. 8vo.

This manual is chiefly taken from the Hebrew Grammar of the Hebrew Language by the celebrated rabbi David Kimchi, and may be considered as the standard of Rabbinical Grammars.

2. Thomae BENNET, S. T. P. *Grammatica Hebraea cum uberrima praxi in usum tironum, qui linguam Hebraeam absque preceptoris viva voce (idque in brevissimo temporis compendio) ediscere cupiunt*. Londini, 1726. 8vo.

3. Alberti SCHULTENS, *Institutiones ad Fundamenta Linguae Hebraeae*. Lugduni Batavorum, 1731. 4to.

4. *Institutiones ad Fundamenta Linguae Hebraeae*, edidit Nich. Guil. SCHROEDER. Editio Tertia. Groningae, 1810. 8vo. Edit. nova. Glasguae, 1824. 8vo.

5. *Grammatica Linguae Hebraeae; cum notis, et variis questionibus philologicis, in quibus praecipuè disscribitur de natura et indole Linguae Hebraeae*. Jacobo ROBERTSON, A.M. Ling. Orient. Professore in Academia Edinburgena, auctore. Edinburgi, 1758. 8vo.

This Hebrew Grammar, which has always been held in the highest estimation, contains the most useful and necessary of those principles and rudiments, which are laid down in

the elaborate works of Professor Schultens and Schræder. It is therefore more full and complete than either.

6. *Grammatica Hebræo-Harmonica cum Arabica et Aramæa, methodo logico-mathematica, etc.* ex Altingio, Buxtorfio, Beveridgio, Buchero, Chappelovvio, Dantzio, Erpenio, Gerhardi, Hasæo, Koolhasio, Martini, Michaelis, Pfeiffero, Schickardo, Schultens, Simonis, Vriemotio, contracta et emendata; Charta Lusoria, analytice delineata, et directorio elucidata. Auctore J. G. KALS. Amstelædami, 1758. 8vo.

Mr. John William Kals was for many years scholar, and afterwards assistant to the celebrated professor Albert Schultens; and for some time taught Hebrew at Oxford. His work consists of three parts. 1. A Hebrew Grammar, compiled from the labours of preceding writers on this branch of sacred philology; 2. *A Harmonic Grammar* of the Arabic and Syriac Languages; 3. An Analysis of the chief prophecies and promises concerning the Messiah.

7. Gottlob Christiani STORR *Observationes ad Analogiam et Syntaxin Hebraicam pertinentes.* Tubingæ, 1779. 12mo.

A very acute and accurate work: though defective in arrangement, it contains a mass of important observations on the genius and idiom of the sacred language. Much as it has been resorted to by modern Grammarians, it may still be considered as a valuable and almost indispensable help to the student who is desirous of becoming thoroughly acquainted with the Hebrew Language.

8. Christ. Theod. WALTHERI *Ellipses Hebraicæ, sive de Vocibus quæ in Codice Hebraico per Ellipsin supprimuntur. . . .* Denuo edidit et Observationes Novas adjecit Joh. Christ. Frid. Schulz. Halæ, 1782. 12mo.

This work is on the plan of Lambert Bos's well-known and justly-esteemed treatise entitled "*Ellipses Græcæ*:" it renders to the student the same valuable help for the Hebrew Language which Bos has afforded to students of the Greek Language.

9. *Janua Hebrææ Linguae Veteris Testamenti*, auctore Christiano REINECCIO. Ex recensione I. F. Rehkopf. Lipsiæ, 1788. 8vo.

10. *Grammatica Linguae Hebraicæ.* Auctore Joanne JAHN. Viennæ, 1809. 8vo.

The manner in which the verbs are treated is said not to be so perspicuous as in some other grammars; but a learned friend informs the author of the present work, that every other part is excellent; the syntax, in particular, is admirable; and upon the whole this Grammar of Jahn is among the best which can be consulted by those who have made some progress in the study of the Hebrew language.

11. *De Radicum Linguae Hebraicæ Natura nominali Commentatio Grammatica; quam Lectionibus suis præmisit J. Th. PLÜSCHKE.* Phil. D. Theologiæ Prof. Extr. Lipsiæ, 1817. 8vo.

The design of this tract is, to prove that many of the words, hitherto considered in the dictionaries as *radical* verbs, are in fact only words derived from nouns; and 2. That even verbs, to which no root can be assigned, are rather to be regarded as nouns than as verbs. (*Melanges de Religion et de Critique Sacrée*, publiées à Nismes, tom. i. *Gazette Littéraire*, p. 24.)

12. *Elémens de la Grammaire Hébraïque*, par J. E. CELLÉRIER, fils, Pasteur et Professeur de Langues Orientales, Critique, et Antiquité Sacrée, à l'Académie de Genève. Suivis des Principes de la Syntaxe Hébraïque, traduits librement de l'Allemand de Wilhelm Gesenius. Genève, 1820. 8vo.

To those who wish to study Hebrew *with* points, through the medium of the French language, this beautifully-printed volume will be peculiarly acceptable. That part of it which relates to the syntax is particularly valuable, as it presents in a small compass the results of the researches made by Professor Gesenius (noticed in page 159), whose prolixities he has abridged, while he has rendered clear what was left obscure, and has explained what the professor had stated with too much brevity.

13. *Institutiones Linguae Hebrææ, concinnatæ per Joannem Nep.*
VOL. II. APP. (L)

ALBER, S. *Scripturæ Vet. Test. et Linguae Hebrææ Professore*m. Budæ, 1826. 8vo.

It appears from the author's preface, that this is a new edition of a Hebrew Grammar, published by him in 1800. It is composed entirely after the system of the Masorites, and is one of the most perspicuous Grammars of the Hebrew language which the writer of these pages has ever seen. At the end there is a very useful grammatical praxis of ninety-five pages upon several chapters taken from various parts of the Old Testament, to which is annexed a concise Lexicon of the Hebrew Roots.

14. *Narratio de Josepho e Sacro Codice desumpta. Textum Hebraicum, punctis appositis Masoreticis, ad Analysin revocavit, notisque philologicis instruxit* Stephanus REAY. Oxonii, e Typographeo Clarendoniano, 1822. 8vo.

15. *Linguae Hebraicæ Literæ, Accentus, Pronomina, Conjugationes, Declinationes, Nomina numeralia, et Particulæ.* Jenæ, 1822. folio.

16. Jac. Chr. LINDBERG, *Chrestomathia Hebraica historici argumenti, e libris Exodo, Numeris, et Deuteronomio, decerpta; præfatiunculâ de accentibus Hebraicis et de nominibus derivatis præmissâ.* Havniæ, 1822. 8vo.

* * Many important observations on Hebrew Grammar will be found in Glassius's *Philologia Sacra*, noticed in pp. 137, 138, *supra*; from which, as well as from other sources, Dr. Gerard has digested much valuable information in his *Institutes of Biblical Criticism*, pp. 40-51. 290-377.

(2.) *Hebrew Grammars without Points.*

1. FRANCISCI MASCLEF *Grammatica Hebraica a punctis aliisque inventis Masorethicis libera. Accesserunt tres Grammaticæ, Chaldaica, Syriaca, et Samaritana ejusdem instituti.* Parisiis, 1731. 2 vols. 8vo.

Of all the writers of Hebrew Grammar without points, Masclef has enjoyed the highest reputation. A late eminent divine and professor of the university of Cambridge has said of his work, "I know none more to be recommended; as it gives rules for the Chaldee, Syriac, and Samaritan, as well as for what is commonly called Hebrew." (Dr. Hey's *Norrisian Lectures in Divinity*, vol. i. p. 23.) — As Masclef's work is now extremely scarce and dear, professor Hey recommends

2. *Elements of Hebrew Grammar; to which is prefixed a Dissertation on the two modes of reading, with or without points.* By Charles WILSON, Professor of Hebrew at the University of Saint Andrews. London, 1782. Fourth edition, 1810. 8vo.

See an analysis of this work in the *Monthly Review* (O.S.) vol. lxxviii. pp. 424-427.

3. *The Hebrew Guide; or an English Hebrew Grammar without points, to which is added, a View of the Chaldaic, and for the farther satisfaction of the inquisitive, a brief Introduction to the Knowledge of Hebrew Punctuation.* By Peter PETIT, M.A. London, 1752. 4to.

Though this Grammar contains nothing very extraordinary, besides what may be found in other productions of the same nature, yet it may be of considerable and peculiar use to learners. The author follows the plan of Masclef's Grammar, above noticed; but has reduced his work into a narrower compass, and has added a small praxis, consisting of short sentences, to illustrate the use of the several conjugations. For the sake of the more inquisitive scholar, who has acquired a competent knowledge of the Hebrew language, without points, Mr. Petit has subjoined a brief Introduction to the Knowledge of Hebrew Punctuation; which he does not give as a complete system, but as a collection of as many substantial of the doctrine, as are generally retained even by those who would be thought adepts in that part of learning. (*Monthly Review*, (O.S.) vol. vii. p. 234.)

4. *A Methodical Hebrew Grammar without points: adapted to the use of learners, and even of those who have not the benefit of a master. To which is subjoined the Hebrew Grammar at one view.* By John PARKHURST, M.A. 8vo.

This is admitted by all competent judges to be the shortest and most compendious Hebrew Grammar extant in the English language. It is prefixed to the learned author's Hebrew and English Lexicon, which is noticed in pp. 167, 168. *infra*.

5. A New and Easy Introduction to the Hebrew Language, upon the plan of Grammar in general, designed to encourage and promote the study of that language, by facilitating the acquirement of its principles, upon a plan, which in no work of the kind has been hitherto adopted. By the Rev. James William NEWTON, M.A. London, 1806. 12mo.

"The study of the Hebrew language has been attended with considerable difficulties, from the circumstance of there being no Grammar of that language, constructed upon the model of grammar in general. In the present work this impediment has been removed, and the learner will find that in acquiring a new language, he has to contend with none of those embarrassments that proceed from encountering a system of grammar entirely new to him; which to those who have been at the trouble of learning the grammar of several languages, is an obstacle which is not frequently to be surmounted... The work is conducted with a simplicity and perspicuity which afford every assistance to those who may be disposed to become acquainted with the rudiments of the Hebrew tongue." *British Critic*, (O.S.) vol. xxvii. p. 441.

6. A Hebrew Primer. To which are prefixed the opinions of Melancthon, Luther, and others, on the Utility, Necessity, and Easiness of the Study of the Hebrew Language. Durham and London, 1808. 12mo.

7. Hebrew Elements: or a Practical Introduction to the Reading of the Hebrew Scriptures. London, 1807. 8vo.

Both these publications are by the Rt. Rev. Dr. BURGESS, the present learned Bishop of Salisbury; and together with his engraved Copies of Hebrew letters and words, form the simplest and clearest introduction to the reading of Hebrew *without* points, which perhaps has ever been published.

A new edition of the two preceding articles, neatly printed in *one* volume, 12mo. issued from the university press, Glasgow, in 1823.

8. Extracts from the Books of the Old Testament; to which are prefixed Sketches of Hebrew and Chaldee Grammar, for the Use of Students in the University of Edinburgh. [By the Rev. Dr. BRUNTON]. Edinburgh, 1814. 8vo.

9. An Easy Introduction to the knowledge of the Hebrew Language without the points. By James P. WILSON, D.D. 1818. 8vo.

This grammar appeared in North America in 1818. We have not been able to obtain a sight of it, or to ascertain the place where it was printed.

10. An Introduction to Hebrew Grammar; in which the Genius of the Language is explained by a new and simple principle of Analysis, applied to the Improvements of the latest and most improved Grammarians; and particularly intended to reduce the Irregularities of the inflected parts of speech to the common analogy of the Language, and to explain the peculiarities of the construction by assimilating it to the Idiom of the English. By the Rev. Frederick NOLAN. London, 1821. 12mo.

11. A Hebrew Dictionary and Grammar without points; together with a complete List of such Chaldee Words as occur in the Old Testament, and a brief Sketch of Chaldee Grammar. By James ANDREW, LL.D. London, 1823. 8vo.

The errors and crude assertions in this publication are exposed in the *British Review*, vol. xxiii. pp. 180-190.

12. Three Tracts on the Syntax and Pronunciation of the Hebrew Tongue, with an Appendix, addressed to the Hebrew Nation. By Granville SHARP. London, 1804. 8vo.

Many very important rules and observations are comprised in these valuable tracts; of which a copious analysis appeared in the *Christian Observer* for the year 1804, pp. 415.

(3.) *Hebrew Grammars with and without Points.*

1. A Plain and Complete Grammar of the Hebrew Language, with and without points. By ANSELM BAYLY, LL.D. London, 1774. 8vo.

2. *Principia Hebraica*; comprising a Grammatical Analysis of 564 verses, selected from the Hebrew Psalms, in which are found nearly all the radical words in common use occurring in the Hebrew Scriptures. To which is prefixed a concise Hebrew Grammar, adapted to the Analysis, and so arranged as to illustrate the principles of the Language, both with and without points. By T[homas] K[EYWORD], and D[avid] J[ONES]. London, 1817. 8vo.

In this very useful work, the Serviles are printed in hollow characters — the root and radical sense are pointed out — those rules of grammar are referred to, which account for the form of each word — and a literal version in English is interlined with the Hebrew Text. “The authors have unitedly produced an introduction to the reading of the Hebrew Bible, of distinguished excellence and utility. Nothing so complete of the kind was ever before put into the hands of the English scholar, who is here provided with a guide to Hebrew reading worthy of his confidence. In awarding the high praise to which the Authors have an unquestionable claim, we cannot omit the commendation due to their unassuming manner: their learning is never used for the purpose of display, but is invariably employed to promote the solid improvement of those persons who may choose to avail themselves of the means here provided for their correct instruction in the knowledge of Hebrew. They have furnished the student with every admissible facility for his initiation and progress in the Hebrew language. The work is very judiciously constructed for the use of the two different classes of Hebrew readers, the Punctists and the Anti-punctists; it is, however, particularly adapted for the latter.” *Eclectic Review*, Nov. 1818.

3. The Analytical Part of *Principia Hebraica*. By THOMAS KEYWORD, London, 1825. 8vo.

This publication is a much improved impression of part of the preceding work, separate from the grammar which originally accompanied it. “In this new edition, which contains a compendium and a key, the entire Hebrew Text, of which the Analysis is explanatory, is printed by itself without remark, and is distributed into lessons, comprising examples of nouns and verbs, the usage of servile letters and points, which are explained in the corresponding portions of the Analytical Part. These short lessons are followed by a selection of upwards of two hundred words, intended to familiarize the learner with the pronunciation and forms of words; and the remaining part of the compendium includes three hundred verses from the Psalms arranged in classes, and forming a series of connected subjects. The second or analytical part of the work is a complete and very minute explanation of the words, vowels, and various forms and modifications contained in the compendium; the whole of the text is here reprinted, the serviles in hollow characters, and the places of the dropped radicals supplied by small letters, accompanied by a literal interlineary version. The whole work may be used with any grammar, and will be found a most valuable assistant to every student of the Hebrew language, who will find in its pages the means of satisfying himself in respect to almost every difficulty which may occur to a learner.” (*Eclectic Review*, vol. xxv. p. 439.)

* * * So great a number of Hebrew Grammars (considerably more than six hundred, we believe,) has been published by distinguished Hebraists at different times, that it is difficult to determine which is preferably to be adopted. An experienced tutor will be the best guide, in this case, to the Hebrew student. In the preceding pages, therefore, those only have been specified which have some pretensions to notice for their utility and simplicity of method.

(4.) *Chaldee Grammars.*

1. A short Chaldee Grammar, without points, designed for the use of those who already understand Hebrew. [By the Rev. J. PARKHURST, M. A.]

This is subjoined to Mr. P.'s Grammar, which is prefixed to his Hebrew Lexicon. A Compendium of Chaldee Grammar is given in the second volume of Masclef's *Grammatica Hebraica*.

2. J. D. MICHAELIS *Grammatica Chaldaica*. Gottingæ, 1771. 8vo.

3. Joannis JAHN *Elementa Aramaicæ, seu Chaldæo Syriacæ Linguae*. Latinè reddita, et nonnullis accessionibus aucta, ab Andr. Fr. Oberleitner. Viennæ, 1820. 8vo.

Professor Jahn's Grammar of the Aramaean Language was first published, in German, in the year 1793. An imperial edict having enacted that the Latin language should exclusively be used in all schools and academies within the Austrian dominions, Dr. Oberleitner translated Jahn's treatise into Latin, and made various important additions. This grammar is perspicuously written, and very neatly printed.

4. An Introduction to Chaldee Grammar; in which the Genius of the language is explained by a new and simple Principle of Analysis: By the Rev. Frederick NOLAN. London, 1821. 12mo.

5. Elements of the Chaldee Language; intended as a Supplement to the Hebrew Grammar, and as a General Introduction to the Aramean Dialects. By the Rev. W. HARRIS, LL. D. London, 1822. 8vo.

ii. *Hebrew and Chaldee Lexicons.*

(1.) *Hebrew Lexicons with Points.*

1. Joannis BUXTORFII *Lexicon Hebraicum et Chaldaicum*. Basileæ, 1634, 1645, 1675, 1720, or 1735. 8vo. Glasguæ, 1824. 8vo.

2. Joannis BUXTORFII *Lexicon Chaldaicum, Talmudicum et Rabbinicum*. Basileæ, 1639. folio.

3. Petri GUARINI *Lexicon Hebraicum et Chaldæo-Biblicum*. Parisiis, 1746. 2 vols. 4to.

4. Christiani STOCKII *Clavis Linguae Sanctæ Veteris Testamenti*. Jenæ, 1739, 1743, 1753. (best edit.) 8vo.

5. *Lexicon et Commentarius Sermonis Hebraici et Chaldaici*, post J. Cocceium et J. H. Maium, longe quam antehac correctius et emendatius edidit Joh. Ch. Fried. SCHULZ. Lipsiæ, 1777. 2 vols. 8vo.

Cocceius's Hebrew and Chaldee Dictionary was very highly esteemed in the former part of the last century. M. Schulz in preparing his edition for the press, omitted all the superfluous Dutch and German words; and, in determining the signification of each Hebrew word, previously consulted the equivalent term in the Arabic and other Oriental languages. He also restored to their true places several scattered roots, together with their derivatives. The work is neatly and correctly printed; and may frequently be obtained at a reasonable price.

6. Johannis SIMONIS *Lexicon Manuale Hebraicum et Chaldaicum ordine etymologico digestum*: post J. Gothofr. Eichhornii curas denuo recensuit, emendavit, auxit Dr. Geo. Ben. Winer. Lipsiæ, 1826. 8vo.

7. Philipp. Ulric. MOSER *Lexicon Manuale Hebraicum et Chaldaicum, in quo omnium Textûs Sacri Vet. Test. Vocabulorum Hebraicorum et Chaldaicorum significatio explicatur, cum Indice Latino copiosissimo*. Præfatus est D. Gottlob Christian Storr. Ulmæ, 1795. 8vo.

8. Joannis DINDORFII *Novum Lexicon Linguae Hebraico-Chaldaicæ*. Lipsiæ, 1802. 2 vols. 8vo.

9. *Lexicon Hebraicum et Chaldaicum Manuale, in Codicem sacrum Veteris Testamenti, curâ Everardi SCHEIDII et Joannis GROENEOED*. Lugduni Batavorum, 1805-10. 2 vols. 8vo.

10. A Hebrew, Latin, and English Dictionary; containing, 1. All the Hebrew and Chaldee words used in the Old Testament, including the

proper names, arranged under one alphabet, with the derivatives referred to their proper roots, and the signification in Latin and English, according to the best authorities. 2. The principal words in the Latin and English languages, with those which correspond to them in Hebrew. By Joseph Samuel C. F. FREY. London, 1816. 2 vols. 8vo.

A book of more promise than performance, and now entirely superseded by the valuable Lexicons of Gesenius, which are noticed below.

11. E. F. C. ROSENMULLERI *Vocabularium Veteris Testamenti Hebræo-Chaldaicum*, Halæ (Librariâ Orphanotrophei). 1822. 8vo.

12. Guilielmi GESENIJ *Thesaurus Philologico-Criticus Linguae Hebrææ et Chaldææ Veteris Testamenti*. Editio altera secundum radices digesta, priore Germanicâ longe auctior et emendatio. Lipsiæ, 1827. 2 tomis 4to.; also in large paper on folio.

The first edition of Professor Gesenius's Hebrew Lexicon was published at Leipsic, in 1810-12, in two thick octavo volumes. It was in Hebrew and German, and the words were disposed in alphabetical order. In 1814, Anton. Theod. Hartmann printed at Rostock a quarto volume, entitled, *Supplementa ad Buxtorfii et Gesenii Lexica Hebraica*. Dr. Gesenius is considered the most profound Hebraist of the present day, in Germany; and his work is esteemed to be the best Hebrew Lexicon extant. In the new edition, the Hebrew words are disposed according to the order of the Hebrew roots. There are copies on thick folio paper, the typographical execution of which is truly beautiful.

13. A Hebrew Lexicon to the Books of the Old Testament; including the Geographical Names and Chaldaic Words in Daniel, Ezra, &c. By D. Wilhelm Gesenius, Doctor and Professor of Theology at the University of Halle. Translated from the German by Christopher LEO, Teacher of Hebrew and German in the University of Cambridge, and late Professor of German at the Royal Military College, Sandhurst, Cambridge, at the University Press, 1825-28. In two vols. royal 4to.

This work is very beautifully printed; and Professor Leo has conferred an invaluable service on biblical students by presenting Gesenius's admirable Lexicon to them in an English dress. The alphabetical arrangement would alone give it a superiority over every other; but this is its least praise. "The intrinsic value of a critical lexicon consists chiefly in the views of lexicography held by the author. The leading trait of Gesenius, in this respect, is judgment. He makes a sober and temperate use of the various means for determining the signification of a Hebrew word. His reasoning from grammatical analogy, from the usage of the Hebrew language, from the context, from the kindred dialects, and from the ancient versions, spontaneously commends itself to the understanding. It is not sufficient to say that he has rejected all mystical derivations. He has also avoided the error, nearly as dangerous, into which some modern lexicographers have run, in their extravagant use of Arabic derivations, in disregard of the fact, that the Hebrew is a distinct dialect, and as such has its peculiarities. But although Gesenius has restricted himself in this particular; yet his accurate knowledge of the oriental languages, especially of their constructions and inflections, sheds a constant and powerful light on Hebrew criticism. Much too depends on the arrangement of the various significations. Here Gesenius has been very successful in seizing hold of the primary physical acceptance of a word. This he has placed first; and the other significations in the order in which they might be supposed to be derived from the primary. Each signification and each construction is supported by pertinent citations; which, when attended with any peculiar difficulty, are written out and accompanied with a literal translation." The different shades of meaning, it is truly observed in the preface, can never be set in a clearer light than by citing the passage which presents the word in its most distinguished situation, with relation to other words. "Such a view of the different meanings of a word is the best commentary on all the passages cited. Where the different significations of a root appear to have no logical connexion, they are distinguished by Roman numerals; in other cases only by Arabic numerals. Gesenius has introduced into his lexicon many things which other lexicographers either wholly or partially omit; as (1) A full account of the construction of verbs with different prepositions and particles. This is the more necessary, as the Hebrews have no composite verbs, but vary the signification of the verb by means of the preposition following, as in other languages by the preposition in composition. (2) A full explanation of phrases and idioms,—a very important part of a good lexicon. (3) A notice of poetical words and inflections, with the corresponding prosaic expression. (4) A notice of the peculiarities of the more modern Hebrew, in distinction from the more ancient. (5) An account of those words which are

defective in some of their forms, which are therefore borrowed from some other word, like the anomalous verbs in Greek. Gesenius first attended to this class of words in the Hebrew." In preparing his translation for the press, Professor Leo has not confined himself to merely rendering the Hebrew and German into the English Language, but has made various improvements, which render this Lexicon preferable to every other. First, he has retained the original preface of Gesenius, in which reasons are assigned for retaining an old expression or adopting a new one. Further, in order to afford beginners an opportunity of becoming more readily acquainted with the various forms of the conjugations of the verbs, he has added to each root of them the number of conjugations in which it occurs in the Bible. He has also verified all the citations of the Hebrew Scriptures with Van der Hooght's edition, and has thus tacitly corrected many errors which had escaped the critical eye of Gesenius. In this respect the translation has an advantage over the original. Lastly, Mr. Leo having compared Gesenius's German abridgment of his lexicon with his own translation, and discovered several additions and improvements, he has interwoven them in his work; and has subjoined an appendix, containing an alphabet of such anomalous words as present more than ordinary difficulty to students.

14. A Hebrew and English Lexicon to the Old Testament, including the Biblical Chaldee, from the German Works of Prof. W. Gesenius. By Josiah W. GIBBS, A.M. Andover (North America), 1824. royal 8vo. London, 1827. 8vo.

This is, strictly speaking, a new Hebrew and English Lexicon. Its basis is the German abridgment or smaller lexicon of Prof. Gesenius, which was published at Leipzig in 1815, in 8vo.; but Mr. Gibbs has throughout consulted the Thesaurus or larger lexicon, and has also made some corrections from Gesenius's later philological works, especially his (German) Commentary on the Prophecy of Isaiah, which was published in 1820-21. Still further to improve his Lexicon, Mr. Gibbs has not only corrected many errors and oversights which had crept into the original works of Gesenius, but has also commodiously broken the articles into paragraphs: making each signification of a word to commence a new paragraph: and he has, in addition, mentioned under each noun, which is found inflected in the Old Testament, the declension to which it belongs, as given in Prof. Stuart's Hebrew Grammar, which is noticed in p. 159.

The London reprint was edited, with great care, by the Rev. Lancelot Sharpe, M.A., who has omitted the references to Stuart's Grammar (which is but little known in England), in order to render it more generally useful. Further, to ensure the greater correctness, the Hebrew words are printed from the second edition of Gesenius's "*Neues Hebraisches Handwörterbuch*," which appeared at Leipzig, in 1825. This reprint is very neatly executed.

15. Thesauri Linguae Hebraicæ, e Mishna augendi, Particula I. II. III. Auctore Ant. Theod. HARTMANN. Rostochii, 1825-26. 4to.

. Those who are commencing their Hebrew studies with the book of Genesis, will find Leusden's *Clavis Hebraica Veteris Testamenti* (Utrecht, 1683, 4to.) and Robertson's *Clavis Pentateuchi* (Edinburgh, 1770, Norvici, 1824. 8vo.) to be very useful manuals, as Bythner's *Lyra Prophetica*, noticed in page 10 of this Appendix, and Messrs. Keyworth and Jones's *Principia Hebraica* (noticed in p. 164), are to those who begin with the book of Psalms. Of J. H. MEISNER's *Nova Veteris Testamenti Clavis*, only two volumes have appeared (Lipsiæ, 1809, 8vo.): it is executed on the plan of Leusden's or Robertson's works, but does not go through the Old Testament. Its value is enhanced by the addition of the significations of Hebrew words from the Septuagint version; the differences of which from the Hebrew are often examined and accounted for with much critical acumen.

(2.) *Hebrew Lexicon without Points.*

An Hebrew and English Lexicon without Points: in which the Hebrew and Chaldee words of the Old Testament are explained in their leading and derived senses; the Derivative Words are ranged under their respective primitives, and the meanings assigned to each, authorised by references to passages of Scripture, and frequently illustrated and confirmed by citations from various authors. By John PARKHURST, M.A. London, 1792. 4to.

The first edition of this work (the value of which is sufficiently attested by the repeated impressions it has undergone) appeared in 1762; the second in 1778; and the third in

1792 : all in quarto. The *third* is reputed to be the best edition, as being the last which was corrected by the learned author himself, who closed a long life of study and of piety in 1797. But the later *genuine* London editions, in royal 8vo., being printed under the critical eye of Mr. Parkhurst's accomplished daughter, are more easy of purchase, and justly claim a place in the library of every student. The Hebrew and Chaldee Grammars above noticed are prefixed to this Lexicon.

iii. *Grammars and Lexicons for the Greek Testament, and for the Septuagint Version.*

(1.) *Grammars and other Treatises on the Language of the New Testament.*

1. A Plain and Easy Greek Grammar, adapted to the use of Learners, and of those who understand no other language than English. By John PARKHURST, M.A. 4to. and 8vo.

This Grammar is prefixed to the learned author's Greek and English Lexicon : which is noticed in p. 170, *infra*.

2. De Verâ Natura atque Indole Orationis Græcæ Novi Testamenti. Auctore Henrico PLANCK. Gottingæ, 1810.

"The little tract of Professor Planck first opened the way fully to a correct estimate of the character of the style of the New Testament ; and unfolded those philological principles of which the works of Wahl and Winer were intended to exhibit the practical application. Though of small dimensions, it is full of large views ; and has exerted a wider influence in the critical world than all the ponderous tomes produced during the centuries of the Attic Controversy" respecting the style of the New Testament. (North American Review, for July 1826, vol. xxiii. p. 106.)

3. A Greek Grammar of the New Testament translated from the German of George Benedict WINER, Professor of Theology at Erlangen. By Moses Stuart, Professor of Sacred Literature in the Theol. Seminary, Andover, and Edward Robinson, Assistant Instructor in the same department. Andover (North America), 1825. Large 8vo.

This is a translation of Winer's "Grammatik des Neutestamentlichen Sprachidioms," which was published at Leipsic in 1822. The work of Winer was designed to exhibit the application of the same principles to the grammatical structure of the language of the New Testament, as are developed in the preceding publication of Planck and in the Lexicon of Wahl, which is noticed in page 171. "It is as yet the only treatise of the kind ; and, like most of the author's other works, bears marks of haste both in the conception and execution. It contains many observations of great value. The general plan, and the internal arrangement and classification are good ; and the principles are, for the most part, correctly stated, and happily illustrated. On some points he has carried his views too far ; and on some few he is probably erroneous. We look upon the work as one which will impart new and important views to the students of this country, and serve to stimulate them to more extensive inquiry." (North American Review, July 1826, vol. xxiii. p. 107.) The Anglo-American translators have greatly increased the value of this Grammar of the Greek Testament, by verifying all the references to the New Testament, and by the addition of numerous learned notes, which are designated by the initials of their respective names.

4. De Modorum Usu in Novo Testamento : Quæstionis Grammaticæ Pars prima, Indicativi Usus explicans. Scripsit Carolus Henricus Adelbert LIPSIUS. Lipsiæ, 1827. 8vo.

5. Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament : containing many new Proofs of the Divinity of Christ, from Passages which are wrongly translated in the common English Version. By Granville SHARP. Second Edition. Durham and London, 1803. 12mo.

6. Six Letters to Granville Sharp, Esq. respecting his Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament. By Christopher WORDSWORTH [now D.D.] London, 1802. 8vo.

7. The Doctrine of the Greek Article applied to the Criticism and

Illustration of the New Testament. By T. F. MIDDLETON, D.D. [late Bishop of Calcutta]. London, 1808. 8vo. Second Edition, Cambridge and London, 1828. 8vo.

The value of Bishop Middleton's treatise has been too long and too well known, to require any additional testimony to its merits in this place. The opposers of the doctrine of our Saviour's supreme divinity cavilled at, but could not fairly refute the convincing philological proofs accumulated by Bp. M. The second impression was very carefully edited by the Rev. James Scholefield, A.M. Regius Professor of Greek in the University of Cambridge, who has added many valuable remarks and illustrations.

8. JOANNIS VAN VOORST *Animadversiones de Usu Verborum cum præpositionibus compositorum*. Pars I. Lugduni Batavorum, 1818. Pars II. 1822. 8vo.

It is an important philological question, whether the prepositions, which the sacred writers of the New Testament have prefixed to the verbs employed by them, are useless (as Prof. Fischer asserted), or are designed to determine, strengthen, or restrain the sense of a word, and whether in consequence they ought to be taken specially into consideration. M. van Voorst establishes this last opinion; and in the second part of his disquisition he has happily illustrated the force and meaning of several words occurring in the New Testament. (*Mélanges de Religion*, tom. vi. pp. 242, 243. Nismes, 1822.)

(2.) *Glossaries and Lexicons to the Greek Testament.*

Numerous Lexicons to the Greek Testament have been published at different times, a list of which is given by Schleusner, at the end of the preface to his Lexicon; and the *defects* of which are considered by J. F. FISCHER in his *Prolusiones de vitiis Lexicorum Novi Testamenti*, (Lipsiæ, 1791.) 8vo. The following are those most deserving of attention.

1. *Glossarium Græcum in Sacros Novi Fœderis Libros, ex MSS. primus edidit, notisque illustravit Joannes ALBERTI*. Lugd. Bat. 1735. 8vo.

2. *Glossæ Sacræ HESYCHII, Græcæ*. Ex universo illius Opere in Usus Interpretationis Libr. Sacr. excerptis, emendavit, notisque illustravit Jo. Chr. Gottlieb ERNESTI. Accesserunt Glossæ Græcæ in Psalmos, ex Catalogo Manuscriptorum Bibliothecæ Taurinensis denuo editæ. Lipsiæ, 1785. 8vo.

3. *SUIDÆ et PHAVORINI Glossæ Sacræ, Græcæ, cum spicilegio Gloss. SS. Hesychii et Etymologici Magni: conguessit, emendavit, et notis illustravit, J. C. G. ERNESTI*. Lipsiæ, 1786. 8vo.

Schleusner has extracted the most valuable matter from these works, and inserted it in his well-known and excellent Greek Lexicon to the New Testament.

4. *Critica Sacra: containing Observations on all the Radices of the Hebrew Words of the Old, and the Greek of the New Testament*. By Edward LEIGH, Esq. London, 1662. folio, with Supplement.

This work was first published in 1639 and 1646, in 4to. The folio impression of 1662 is the best English edition. The *Critica Sacra* was translated into Latin and printed at Amsterdam, with additional observations by John Heeser, 1696, in folio. Mr. Leigh was one of the most learned men of his time, and enjoyed the friendship of Archbishop Usher. His work is a very valuable help to the understanding of the original languages of the sacred writings; and as it may frequently be obtained at a low price, it may be substituted for either of the following works, which a student may not perhaps be able to purchase. The *Critica Sacra* not only gives the literal sense of every word in the Old and New Testaments, but enriches almost every definition with philological and theological notes, drawn from the publications of the best grammarians and critics then extant. To this work most succeeding Lexicographers on the Old and New Testament have been greatly indebted.

5. JOANNIS KNOLLII *Vocabularium Biblicum Novi Testamenti, ita secundum seriem capitum atque versuum adornatum, ut in lectione sacrarum Novi Testamenti Græci Librorum usum præbere possit ætemporalem*. Editio nova, auctior et emendatior, additis subinde præter

Analysin Grammaticum Vocumque Themata Locorum difficiliorum explicationibus. Lipsiæ, 1777. 8vo.

6. A Greek and English Lexicon to the New Testament: in which the Words and Phrases occurring in those sacred books, are distinctly explained: and the meanings assigned to each authorised by references to passages of Scripture, and frequently illustrated and confirmed by Citations from the Old Testament and from the Greek writers. By John PARKHURST, M.A. 4to. and 8vo.

The first edition of this admirable work appeared in 1769; the second (which is considered as the best) in 1794, both in quarto; and numerous subsequent well-executed editions in royal 8vo. have enabled the students of the Greek Testament to avail themselves of the valuable stores of philology which Mr. Parkhurst has provided for them. To the work is prefixed a plain and easy Greek Grammar, adapted to the use of learners, and those who understand no other language than English; it is one of the clearest and best summaries of Greek Grammar ever printed. While this sheet was passing through the press, a new edition of Mr. Parkhurst's Lexicon was announced as nearly ready for publication, revised and carefully corrected by the Rev. H. J. Rose, B.D., who has enriched the work with very numerous philological additions from the lexicons of Schleusner, Wahl, and Bretschneider.

7. Novum Lexicon Græco-Latinum in Novum Testamentum, conguessit et variis observationibus philologicis illustravit Johannes Friedericus SCHLEUSNER. Lipsiæ, 1819. 4 parts in 2 vols. 8vo. Glasguæ, 1824. 4to. and also in 2 vols. 8vo.

This is the *fourth* and best edition of an invaluable work: the first appeared at Leipsic in 1791; the second in 1801; and the third in 1808. An elegant reprint of this Lexicon was executed at the University press, Edinburgh, in 1814, in two vols. 8vo.: the German quotations introduced by Schleusner are in this edition translated into English by the editors, Messrs. Smith, Strauchon, and Dickenson. Another reprint of this Lexicon issued from the Glasgow press in 1817, also in two volumes 8vo. The *fourth* Leipsic edition contains many *additional words* and new observations which are interspersed through the work. The Preface contains a severe philippic against the two reprints just noticed. The Glasgow editions of 1824 are elegantly printed both in one volume 4to. and in two vols. 8vo.¹

8. Lexicon Græco-Latinum in Novum Testamentum. Congessit Joh. Frieder. Schleusner; in compendium redegit Joannes CAREY, LL.D. Londini, 1826. 8vo.

"The main principle of this volume is, that it contains all Schleusner's Lexicographical interpretations, together with his Scripture references, and this without abridgment; while nothing is sacrificed but what, in a majority of instances, may be advantageously dispensed with. . . . Dr. Carey's name is a guarantee for correct impression." (Eclectic Review, vol. xxvi. N.S. p. 180.) This manual lexicon is very neatly printed.

9. Christiani SCHOETGENII Novum Lexicon Græco-Latinum in Novum Testamentum: post J. T. Krebsium recensuit, et variis observationibus, philologicis et criticis, locupletavit G. L. SPOHN. Lipsiæ, 1790, 8vo.¹

The first edition of Schoetgenius's Lexicon was published at Leipsic, in 1746: Krebs corrected and enlarged edition appeared also at Leipsic, in 1765, both in 8vo. Previously to the appearance of Schleusner's work, Spohn's third edition was justly considered as the best Greek and Latin Lexicon to the New Testament, for which it may be substituted by those who cannot afford to purchase Schleusner's volumes.

¹ Indispensable as the Lexicons of Schleusner and Spohn are to Biblical students, the author cannot omit the following salutary advice of Bishop Jebb. — "I would," he says, "earnestly exhort those biblical students, who may happen to use (as, with proper caution, all *advanced* students will find it their advantage to use) the Lexicons of Spohn and Schleusner for the New Testament, and those of Schleusner and Bretschneider for the Septuagint and Apocrypha, to be particularly on their guard against alleged identity of meaning, in words whose ordinary signification is any thing but synonymous. In such cases, let the cited passages be carefully examined: and I venture to affirm, that, instead of synonymous, there will almost universally be found an important variation of meaning between the related members: commonly a progress in the sense, but always such a variation, as will quite supersede the necessity of resorting to an *unusual*, much less an *unprecedented*, acceptance of the terms employed." Bp. Jebb's Sacred Literature, p. 51.

10. A Greek and English Manual Lexicon to the New Testament, with examples of all the irregular and more difficult inflections. By J. H. Bass. London, 1820. 12mo.

This little volume is confessedly a manual Lexicon for young students of the Greek Testament. Its author has carefully abridged the more diffuse explanations of other Lexicons; but it is noticed here, principally because it contains nearly *fifty* articles commonly omitted in other Lexicons of the New Testament, and which are supplied from the *fourth* edition of Schleusner above noticed.

11. A New Greek and English Lexicon to the New Testament; in which the Quantity of all the doubtful Vowels is carefully marked, and Genealogical Tables connected with the Sacred History are annexed. By the Rev. Henry LAING, LL.D. London, 1821. 8vo.

"It is a convenient work for all, who wish to read the New Testament in the Original, without making any further progress in the language." (British Review, vol. xxii. pp. 409, 410.)

12. *Clavis Philologica Novi Testamenti*, auctore M. Christ. Abraham WAHL, Verb. Div. apud Schneebergenses Ministro. Lipsiæ, 1822. 2 vols. 8vo.

This truly valuable Greek and Latin Lexicon to the New Testament is expressly designed for those who cannot afford to purchase Schleusner's Lexicon. It is founded on the philological principles first developed by Professor Planck, in his elaborate dissertation "*De Verâ Naturâ atque Indole Orationis Græcæ Novi Testamenti*," noticed in page 168, *supra*. "It was the object of the author to bring into a moderate compass the results of the latest and most extended investigations into both the philology and interpretation of the sacred volume; so that they might be made universally accessible, and be adapted to the daily convenience, and habitual use, of every student. The work was intended to embrace simply the *results*, without the *processes*, of investigation; with references to authorities sufficient to verify those results, should the student wish to prosecute his inquiries further. That such is the plan best suited to the purpose which the author had in view, there can be little doubt; nor can we hesitate to say, that he has successfully accomplished that purpose. The object of a lexicon is not a *commentary*, — not the exhibition of a system of theology: it is designed simply as an instrument in the hands of the student, by which he is to aid himself in ascertaining the sense of a writer, and making out, practically, if not formally, a commentary for himself. To do this fully, he must of course go back to the same sources of information from which the Lexicon itself was drawn. In a work of this kind, moreover, a great deal of the merit must necessarily depend on the power, which the writer may possess, of condensing his thoughts, and expressing them in terms at once concise and perspicuous. In this respect, we think that a high rank must be assigned to Wahl; and that he is far removed both from the diffuseness of Parkhurst, and from that prolixity and unnecessary copiousness for which Schleusner is distinguished." (North American Review for July, 1826, vol. xxiii. pp. 106, 107.)

13. Greek and English Lexicon to the New Testament, from the *Clavis Philologica* of Christ. Abraham WAHL. By Edward ROBINSON, A. M. Assistant Instructor in the Department of Sacred Literature, Theol. Sem. Andover. Andover, [Massachusetts] 1825. royal 8vo.

Though modestly announced as a translation from Wahl's *Clavis*, this beautifully and correctly-printed work is, in fact, a new Lexicon to the New Testament, composed with great care and accuracy. The texts cited by Wahl have all been verified and corrected; and not a few of the references to classic authors have been corrected, where Mr. Robinson could have access to the editions consulted by Wahl. Many of the definitions have been framed *de novo* from the New Testament, rather than from the very general Latin definitions either of Wahl or Schleusner: and where any important remark or illustration could be derived from Schleusner or from other sources, Mr. R. has carefully introduced it. But, besides the labour of a general revision, he has introduced various improvements, which greatly enhance the value of his lexicon. Wahl had *partially* given the various constructions of verbs and adjectives with their cases: Mr. Robinson has done this in every instance *throughout*: he has further endeavoured to make each article, as far as was possible, include a reference to every passage of the New Testament, where the word is found: the result is, that his lexicon is, to a very considerable extent, a concordance of the Greek Testament. The last improvement, which deserves to be noticed, relates to the mode of printing. In the original *Clavis* of Wahl, the articles are printed in a solid form, without any divisions whatever, and on an inferior paper, which renders the book by no means pleasant to read. Mr. Robinson has caused them to be printed in

double columns, and has broken them into convenient paragraphs. The student who can afford to purchase this lexicon, in addition to Mr. Parkhurst's valuable work (which contains a greater number, at length, of illustrations from classic authors as well as from modern writers), will possess a rich treasure of sacred philology.

14. *Lexicon Manuale Græco-Latinum in Libros Novi Testamenti, auctore Carolo Gottlieb BRETSCHNEIDER.* Lipsiæ, 1824. 2 vols. 8vo.¹

This manual lexicon exhibits a less strict adherence to the philological principles developed by Planck and Wahl, above noticed. "The illustrations are drawn more frequently from the Septuagint and the Apocryphal Books, and also from the apocryphal gospels published by Fabricius. The work, as yet, is comparatively unknown; and it has acquired in Germany also less currency than that of Wahl. (North American Review, July 1826, vol. xxiii. p. 107.)

(3.) *Lexicons to the Septuagint Version.*

1. Jo. Christiani BIEL Novus Thesaurus Philologicus; sive Lexicon in LXX et alios Interpretes et Scriptores Apocryphos Veteris Testamenti. Ex Autoris MScto edidit ac præfatus est E. H. Mutzenbecher. Hagæ Comitum, 1779-80. 3 tomis 8vo.

Lexici in Interpretes Græcos V. T. maxime Scriptores Apocryphos Spicilegium I. et II. Post Bielium conguessit et edidit Jo. Frid. SCHLEUSNER. Lipsiæ, 1784-86.

Lexici in Interpretes Græcos V. T. maxime Scriptores Apocryphos Spicilegia. Post Bielium et Schleusnerum conguessit et edidit C. G. BRETSCHNEIDER. Lipsiæ, 1805. 8vo.

2. Novus Thesaurus Philologico-Criticus, sive Lexicon in LXX et reliquos Interpretes Græcos, ac Scriptores Apocryphos Veteris Testamenti; post Bielium et alios viros doctos conguessit et edidit Johannes Friedericus SCHLEUSNER. Lipsiæ, 1820, 1821; in 5 parts or vols. 8vo. Glasgucæ et Londini, 1822. In three thick volumes, 8vo.

On the basis of Biel's Lexicon and his continuators, Schleusner has produced a Lexicon for the Septuagint Greek version, which for philological research is surpassed only by his Lexicon for the New Testament.

The edition, which in 1822 issued from the University Press at Glasgow, reflects great credit on the printers, Messrs. A. and J. M. Duncan, as well as on the publisher (Mr. R. Priestley), at whose expense it has been undertaken: it is very beautifully executed. In this edition many typographical errors, particularly in the Greek and Hebrew quotations, have been corrected; and the references to the chapters and verses, which in the foreign edition are said to be very inaccurate, have been carefully amended. Professor Schleusner's German explanations of particular words uniformly have *English Translations* attached to them: and to the third volume there is appended an index of all the Hebrew words occurring in the work, together with a collation of verses and chapters, as set out respectively in the editions of the Greek Septuagint superintended by Wechel and Bos. The former of these will in a great measure supply the want of a Hebrew Lexicon. This Appendix, which fills nearly three hundred pages, is not to be found in the Leipsic edition.

3. E. G. A. BÖCKEL Novæ Clavis in Græcos Interpretes Veteris Testamenti, Scriptoresque Apocryphos, ita adornatæ ut etiam Lexici in Novi Fœderis Libros usum præbere possit, atque Editionis LXX. Interpretum Hexaplaris, Specimina, 4to. Lipsiæ, 1820.

This work was never completed. In the fourth volume of the *Commentationes Theologicæ*, (pp. 195-263), edited by MM. Velthusen, Kuinöel, and Ruperti, there is a specimen of a *Clavis Reliquiarum Versionum Græcarum V. T.* by John Frederick Fischer: it contains only the letter A. Both these intended publications are superseded by Schleusner's elaborate Lexicon to the Septuagint just noticed.

4. A Greek and English Lexicon, originally a Scripture Lexicon, and now adapted to the Classics, with a Greek Grammar prefixed. By Grevile EWING. Glasgow and London, 1827. 8vo.

* See note *ante*, p. 170.

The third edition, greatly improved, of a truly valuable Lexicon: the first edition appeared at Glasgow in 1801, and the second in 1812. The Grammar is sold separately: besides being a general introduction to the study of the Greek Language, it contains many valuable observations on the style of the Septuagint and New Testament.

iv. *Grammars and Lexicons of the Cognate or Kindred Languages.*

(1.) *General Treatises and Polyglott Grammars of the Cognate Languages.*

1. *Introductio ad Lectionem Linguarum Orientalium:*

Hebraicæ.	Syriacæ.	Æthiopicæ.
Chaldaicæ.	Arabicæ.	Armenæ.
Samaritanæ.	Persicæ.	Coptæ.

Consilium de earum studio fœliciter instituendo, et de Libris quos in hunc finem sibi comparare debent studiosi. Per Briarum WALTON, S. T. D. Londini, 1655. 12mo.

"This little tract," says Dr. Adam Clarke, "is really well written, and must have been very useful at the time it was published. It does not contain *grammars* of the different languages mentioned in the title, but only the different alphabets, and directions how to read them. At the end of his exposition of the alphabet of each language is a specimen in the proper character, each line of which is included between *two* others; the first of which is a literal Latin version of the original, and the second, the letters of the original expressed by Italics. Short as these examples are, they are of great utility to a learner." (Bibliogr. Dict. vol. ii. p. 11.) As the copy in the Library of H. R. H. the Duke of Sussex is designated as *editio secunda, priori emendatio*, 1655, it should seem that two editions of this treatise were printed in the same year, (Bibl. Sussex. vol. i. part ii. p. 74.)

2. BRIANI WALTONI *Dissertatio, in quâ de Linguis Orientalibus, Hebraica, Chaldaica, Samaritana, Syriaca, Arabica, Persica, Armena, et Copta; et de Textuum et Versionum, quæ in Complutensibus, Regiis, Parisiensibus, et Anglicanis Polyglottis Bibliis, habentur, antiquitate, autoritate, et usu, brevitur disseritur. Accessit Johannis Wouweri Syntagma de Græca et Latina Bibliorum Interpretatione.* Daventriæ, 1658. 12mo.

This dissertation is sometimes, erroneously, confounded with the preceding work, but it "is entirely of a different character. It displays, like all the other productions of the learned author, much sound knowledge and learning." (Bibl. Sussex. vol. i. part ii. p. 74.)

3. JOH. HENRICI HOTTINGERI *Grammatica quatuor Linguarum, Hebraicæ, Chaldaicæ, Syriacæ et Arabicæ. Accedit Technologia Linguae Arabicæ Theologico-historica.* Heidelbergæ, 1659. 4to.

4. STEPHANI MORINI *Oratio Inauguralis de Linguarum Orientalium ad intelligentiam Sacræ Scripturæ utilitate.* Lugduni Batavorum, 1686. 8vo.

5. SIMONIS OCKLEII *Introductio ad Linguas Orientales.* Cantabrigiæ, 1706. 12mo.

6. GULIELMI GESENIJ ET J. A. HOFFMANNI *Rudimenta Orientalia: seu Tabulæ Verborum, Nominum, et Pronominum, Hebr. et Chald. Syr. Samar. Nator. Rabbini. Æthiop. cum brevi Institutione Grammatica. Pars I. Dialectos Aramæas cum Hebræa complectens.* Lipsiæ, 1825. 4to.

(2.) *Polyglott Lexicons of the Kindred Languages.*

1. *Lexicon Heptaglotton, Hebraicum, Chaldaicum, Syriacum, Samaritanum, Ethiopicum, Arabicum, conjunctim; et Persicum separatim. In quo omnes voces Hebrææ, Chaldææ, Syræ, Samaritanæ, Æthiopicæ, Arabicæ, et Persicæ, tam Manuscriptis, quam impressis libris, cum primis autem in Bibliis Polyglottis, adjectis hinc inde Armenis, Turcicis, Indis, Japonicis, &c. ordine Alphabetico, sub singulis Radicibus*

digestæ, continentur, &c. Cui accessit brevis et harmonica (quantum fieri potuit) Grammaticæ omnium præcedentium Linguarum Delineatio. Authore EDMUNDO CASTELLO, S.T.D. Regiæ M. à sacris: Linguæ Arabicæ apud Cantabrigienses Professore, &c. Londini imprimebat Thomas Roycroft, LL. Orientalium Typographus Regius, 1669. 2 vols. folio.

This work, which forms the companion to Bp. Walton's Polyglott Bible noticed in pp. 28-30 of this Appendix, is perhaps the greatest and most perfect undertaking of the kind hitherto performed by human industry and learning. "Dr. Castell expended both his fortune and his life in this immense undertaking. It is true he had help from several learned men. Dr. Murray lent him assistance in the Arabic; Mr. (afterwards Bishop) Beveridge, in the Syriac; and Dr. Wansleb, in the Æthiopic. But the person to whom he was most indebted was the celebrated Dr. Lightfoot, a man who, for the amiableness of his disposition, the purity of his manners, and the extent and depth of his literary knowledge, had, even in that age of profound learning, no superior, and since no equal. So implicitly did Dr. Castell depend on his judgment, that when he began that work, in 1657, he wrote to him for direction and advice, promising either to proceed in or suppress it, as he should determine. Dr. Lightfoot not only helped on this immortal work by his counsels, corrections, &c. but he also contributed money, and procured subscriptions, so that Dr. Castell acknowledged there was no man in the three kingdoms to whom he owed so much. When Dr. Castell sent him his Lexicon, he acknowledged that it owed a great part of its perfection to his learning and industry, and thought his name should occupy a distinguished place in the title-page. The Persic Lexicon is the fruit of the joint labour of himself and Golius. This part of Dr. Castell's work has been undervalued by such as either did not or could not consult it; but it is an excellent work; and to it even Meninski and Richardson are indebted for a multitude of articles. Its chief fault is want of distinct arrangement; the works are sadly intermixed, and many Persian words are printed with Hebrew types, probably because they had but few Persian characters. Dr. Castell laboured at this work for seventeen years, during which time he maintained in his own house, at his own cost, seven Englishmen and seven foreigners, as writers, all of whom died before the work was finished. The names of those respectable literary drudges I have not been able to find. Besides the 12,000*l.* of his own property, which this great man expended on this work, he was obliged to borrow 1800*l.* more; and not being able to make up this money, he was constrained to make application to King Charles II. and entreat him, *ne carcer esset præmium tot laborum et sumptuum* — that a prison might not be the reward of so many labours and so much expense. This produced a letter from the king, in 1660, to all the archbishops, bishops, dukes, lords, and nobles of the realm, recommending the work, and earnestly soliciting pecuniary assistance in behalf of its distressed and embarrassed author; which was followed, three years after, by one from the Archbishop of Canterbury, directed to all the clergy, on the same behalf; and, afterwards, by another from twenty-nine English and Irish prelates, earnestly entreating the public not to permit this great man to sink under his labours, and the pecuniary embarrassments brought on him by a work, which he had undertaken for the honour of God, the promotion of religion and learning, and consequently the good of mankind. Is it not strange, that when the king and the clergy laid this so much to heart, and recommended it so warmly, the author's embarrassments should still continue? The reason seems to have been this — the nation was impoverished, and the exchequer itself emptied, by the late civil wars.

"At the end of the third page of his Preface, he makes the following complaint, which no scholar can read without pain of heart: '*Socios quidem habui in hoc opere, sed perexiguo tempore mecum in illo commorantes, nescio an dicam, immensitate laboris plane exterritos. Per plures annos, jam ætate provecutus, et una cum patrimonio satis competenti, exhaustis etiam animi viribus, oculis caligantibus, corporis variis in hoc opere contractis, et dislocatis membris, relictus sum solus, sine amanuensi, aut vel correctore ullo.*' He died in 1685. Some copies of this Lexicon have in the title, '*Londini, Scott, 1686*;' but this proves nothing more than a re-impression of the title; for there never was a second edition of the work." (Clarke's Bibliographical Dictionary, vol. i. pp. 268-270.) For other interesting particulars concerning this distinguished but ill-requited scholar, see Chalmers's Biographical Dictionary, vol. viii. pp. 398-400.

2. V. SCHINDLERI Lexicon Pentaglotton, Hebraicum, Chaldaicum, Syriacum, Talmudico-Rabbinicum, et Arabicum. Hanoviæ, 1612. folio.

(3.) Syriac Grammars and Lexicons.

1. JOHANNIS LEUSDENI Schola Syriaca, una cum Dissertatione de Literis et Lingua Samaritanorum. Ultrajecti, 1658. 12mo.

2. Caroli SCHAAF *Opus Aramæum, complectens Grammaticam Chaldaicam et Syriacam, Selecta ex Targumim, cum versione Latina, necnon Lexicon Chaldaicum, &c.* Lugduni Batavorum, 1686. 12mo.

3. J. D. MICHAELIS *Grammatica Syriaca.* Halæ, 1784. 4to.

4. *A Syriac Grammar, principally adapted to the New Testament in that language.* By Thomas YEATES. London, 1821. 8vo.

5. Martini TROSTII *Lexicon Syriacum.* Cothenis Anhaltinorum, 1623. 4to.

6. Ægdiii GUTBIRII *Lexicon Syriacum.* Hamburgi, 1667. 12mo.

7. Caroli SCHAAF *Lexicon Syriacum Concordantiale, omnes Novi Testamenti Syriaci voces, et ad harum illustrationem multas alias Syriacas, et linguarum affinium dictiones complectens, cum necessariis indicibus, Syriaco et Latino, ut et catalogo nominum propriorum et Gentilium N. T. Syr.* Lugduni Batavorum, 1703. 4to.

This work was published as a companion to the beautiful edition of the Syriac Testament, published at Leyden in the same year. In his preface, Schaaf makes honourable mention of the previous labours of Trostius, Gutbirius, and especially of the Syriac Lexicon contained in the *Heptaglott Lexicon* of our learned countryman Edmund Castell.¹

8. *An Introduction to the Syriac Language; in which the Genius of the Language is explained by a new and simple Principle of Analysis.* By the Rev. Frederick NOLAN. London, 1821. 12mo.

9. A. Th. HOFFMANNI *Grammaticæ Syriacæ Libri Tres.* Halæ, 1823. 4to.

(4.) *Arabic Grammars and Lexicons.*

1. Philippi GUADAGNOLI *Breves Arabicæ Linguae Institutiones.* Romæ, 1642. 4to.

2. Thomæ ERPENII *Grammatica Arabica. Cum fabulis Lokmani, et excerptis anthologiæ veterum Arabiæ poetarum, Arabice et Latine.* Interprete Alberto Schultens. Lugduni Batavorum, 1748, 1767. 4to.

The first edition of Erpenius's Arabic Grammar appeared in 1636, in 4to. Those of 1748 and 1767 are considered the best.

3. Thomæ ERPENII *Rudimenta Linguae Arabicæ. Florilegium sententiarum et Clavem dialectorum adjecit Albertus Schultens.* Lugduni Batavorum, 1770. 4to. Best edition.

4. *A Grammar of the Arabic Language, in which the rules are illustrated by authorities from the best writers.* By John RICHARDSON. London, 1776. 4to.

5. *Grammaire Arabe, par Silvestre de SACY.* Paris, 1810. 2 vols. 8vo.

"An immortal work, which consigns to obscurity, by its superior lustre, all previous works of the same nature; and which has thrown more light upon the forms of words, the idiom, and the syntax of the Shemitish languages, than has been cast before for many centuries. By this work, which contains 462 pages of syntax, Gesenius has been substantially aided in the compilation of his *Hebrew Grammar*; and a multitude of things pertaining to the grammar and idiom of the Hebrew (though they may be learned by the diligent student without the aid of this work, so as to be useful to him,) are seen, without a knowledge of De Sacy's Arabic Syntax, only as through a glass, darkly. De Sacy has placed them in the meridian sun. That a work, which was not designed to have the most remote bearing upon the Hebrew Scriptures, should be thus made to contribute in a signal manner to their illustration, ought surely to be a matter of gratitude to the Great Disposer of

¹ Castell's Syriac Lexicon was reprinted at Gottingen in 1788, in two parts, forming one volume small 4to.

events, who can overrule the designs of men to the accomplishment of his own purposes." (Stuart's Dissertations on studying the original languages of the Bible, p. 84.)

6. *Institutiones Grammaticæ Arabicæ*, auctore Antonio ARYDA. Vindobonæ, 1813. 4to.

7. *Institutiones ad Fundamenta Linguæ Arabicæ: accedunt Sententiæ et Narrationes Arabicæ, una cum Glossario Arabico-Latino*. Auctore Ern. Frid. Car. ROSENMULLERO, Theol. Doct. et in Academia Lipsiensi Prof. ordinario. Lipsiæ, 1818. 4to.

Of the very numerous grammars of the Arabic Language which have been published in the Latin language, this of Professor Rosenmüller is considered the best. The author has made great use of Sacy's *Grammaire Arabe*; and the Chrestomathy, or selection of passages from Arabic Writers, enhances the value of his publication.

8. Antonii GIGGELII *Thesaurus Linguæ Arabicæ; seu Lexicon Arabicum Latinum*. Mediolani, 1632. 4 vols. folio.

This is a very valuable work, though greatly inferior in point of correctness to the following *Lexicon* of Golius.

9. Jacobi GOLII *Lexicon Arabico-Latinum, contextum ex probatioribus orientis Lexicographis. Accedit Index Latinus copiosissimus, qui Lexici Latino-Arabici vicem explere possit*. Lugduni Batavorum, 1653. folio.

"This is an invaluable work, and the best on the subject ever published. It is in every respect well edited. The arrangement of the words, the definitions given, the paper, types, and typographical execution, — are all in the first style of accuracy and elegance." (Bibliog. Dict. vol. iv. p. 7.) A new edition of this *Lexicon* was announced, while this sheet was passing through the press, with very important additions and corrections by Professor Freytag, of Bonn, whose skill and researches into oriental literature eminently qualify him for the task he has undertaken. His edition is expected to form two large volumes in quarto.

10. Jacobi SCHEIDII *Glossarium Arabico-Latinum, Manuale*. Lugduni Batavorum, 1769. 4to.

11. Johannis JAHN *Lexicon Arabico-Latinum, Chrestomathiæ Arabicæ accommodatum, et Chrestomathia Arabica*. Vindobonæ, 1802. 2 vols. 8vo.

For a full account of Arabic Grammars and Lexicons, the reader is referred to Schnurrer's *Bibliotheca Arabica*, in which their dates, &c. are particularly specified.

(5) *Egyptian Grammars and Lexicons.*

1. *Lexicon Ægyptiaco-Latinum, ex veteribus illius Linguæ monumentis summo studio collectum à Maturino Veyssiere La Croze*. Edentibus Christiano Scholtz et Carolo Godofredo WOIDE. Oxonii e Typographeo Clarendoniano, 1775. 4to.

2. Christiani Scholtz *Grammatica Ægyptiaca utriusque dialecti: quam brevavi, illustravi, edidit Carolus Godofredus WOIDE*. Oxonii e Typographeo Clarendoniano, 1778. 4to.

These publications are not of common occurrence, and have acquired additional value since various fragments of the antient Coptic and Sahidic versions of the New Testament have been published. Previously to the seventeenth century, Egyptian literature was but slightly regarded in Europe, and might possibly have been still disregarded, if the celebrated oriental traveller Bartolomeo De la Valle had not brought to Rome, from Egypt, among other curiosities, some Coptic or Egyptian manuscripts, of which he gave the perusal to Athanasius Kircher, a voluminous but very indifferent writer in regard to solidity and fidelity. Kircher, however, has the merit of being the first who published a book, relating to the Egyptian language, under the title *Lingua Ægyptiaca Restituta* (Rome, 1643. 4to.), which was, in fact, nothing but the manuscript dictionary or vocabulary of De la Valle. Theodore Petrus, who had been in Egypt in the same century, enriched Europe with several valuable manuscripts; and he, well understanding the

Egyptian tongue, would have proved a restorer of Egyptian literature, had he met with proper encouragement; but he could nowhere find it, not even in London, where he printed the first psalm as a specimen of the Egyptian language. Happily his manuscripts were sold to the Elector of Brandenburg, and placed in his library at Berlin. Dr. Wilkins, a German, and La Croze, a Frenchman, distinguished themselves, in the beginning of the eighteenth century, by their cultivation of the Egyptian tongue. The former met with encouragement and preferment in England; and printed at Oxford, in 1716, the Egyptian New Testament, in the Coptic or Lower Egyptian dialect. He also printed the Pentateuch, at London, in 1731. But being unacquainted with the Sahidic or Upper Egyptian dialect, he mistook the Sahidic or Thebaidic manuscripts, in the Bodleian Library for faulty Coptic ones. La Croze being librarian to the king of Prussia at Berlin, and having free access to the Egyptian manuscripts of Petrus in that library, compiled from these and some other manuscripts, a valuable dictionary, which he finished in 1722. He was much assisted in this undertaking by Dr. Jablonsky, a learned professor at Frankfurt, who collected several materials for him in the Bodleian Library, and that of the king of France, at Paris. Dr. Jablonsky gave La Croze the first hint that, beside the Coptic dialect, there was another of Upper Egypt, which is now commonly called the Sahidic or Thebaidic dialect. He sent him likewise a transcript of a manuscript of this kind (No. 393. Huntington, in the Bodleian Library,) *De Mysteriis Literarum Græcarum*, from which La Croze took *Collectionem vocum quarundam Sahidicarum*, which is annexed to his Dictionary. Jablonsky, who on his travels had copied several Egyptian manuscripts, communicated them to his brother-in-law, Mr. Scholtz, chaplain in ordinary to the king of Prussia; who being furnished with the manuscripts at Berlin, and the Dictionary of La Croze, wrote in 1750 an Egyptian Grammar of both dialects, in two vols. 4to. Several learned men wished that both the Dictionary and the Grammar might be published, but they could not find a printer furnished with Egyptian types, or who would hazard the undertaking; till, at last, the university of Oxford, on a noble principle of public spirit, determined to take the business in hand. When the Dictionary was printing Dr. Woide was desired to make some additions to it; but this not being proposed to him till more than half the work was printed off, he could extend his remarks to three letters only; and to render the undertaking more useful, he added an index.

It was intended to print the Grammar of Mr. Scholtz, in two 4to. vols. immediately after the Dictionary, but it being found too voluminous, Dr. Woide very properly abridged it; and the work, so far from losing by his abridgment, has gained very considerably; for Dr. W. has carefully examined, corrected, and improved the Grammar, by means of manuscripts unknown to Mr. Scholtz, of which he gives an account in the preface prefixed to the Grammar. The Sahidic part, which is now to be found in this Grammar, was entirely supplied by Dr. Woide.

Two circumstances must particularly recommend this Grammar; first, that the rules laid down are illustrated and supported by examples, quoted from the above-mentioned manuscripts; secondly, that it exhibits both dialects, to one of which we have hitherto been entire strangers. (Monthly Review, (O. S.) vol. ix. p. 1., Nichols's Anecdotes of Bowyer, vol. ix. pp. 9-11.)

3. A Compendious Grammar of the Egyptian Language, both of the Coptic, or Memphitic, and Sahidic dialects; with Observations on the Bashmuric; together with the Alphabets of the Hieroglyphic and Demotic, or Enchorial Characters, and some Explanation relative to their Use. By the Rev. Henry TATTAM, M. A. F.S.R.L. London, 1828. 8vo.

This work is so arranged as to form either a grammar of the Coptic and Sahidic Dialects, as well as of the Hieroglyphic Characters, separately, or a convenient comparative Grammar of the whole. In that part which treats on hieroglyphics, Mr. Tattam has been favoured with some important communications by the distinguished archaeologist Dr. Young. This Coptic Grammar is beautifully printed.

Mr. Tattam has also announced a new edition of the Egyptian Lexicon by La Croze, Scholtz, and Woide above noticed, which had become extremely rare; incorporating the results of all the most recent discoveries in Egyptian Literature.

4. Fr. A. Guil. SPONN de Lingua et Literis Veterum Ægyptiorum. Accedunt Grammatica atque Glossarium Ægyptiacum. Edidit et absolvit G. Seyffarth. Pars I. Lipsiæ, 1825. 4to.

(6.) *Ethiopic Grammar and Lexicons.*

1. Jobi LUDOLPHI Grammatica Linguae Amharicae (vel Æthiopicæ), quæ vernacula est Hebessinorum. Francofurti ad Mœnum, 1698, folio; 1702. folio. Best edition.

2. Jobi LUDOLPHI Lexicon Amharico-Latinum. Francofurti ad Mœnum, 1698. folio.

This is commonly bound up with the first edition of Ludolph's Amharic Grammar.

3. Jobi LUDOLPHI Lexicon Æthiopico-Latinum. Francofurti ad Mœnum, 1698. folio.

(7.) *Persian Grammars and Lexicons.*

1. Ludovici DE DIEU Rudimenta Linguae Persicæ: accedunt duo priora capita Geneseos ex Persica translatione Jacobi Tawusi. Lugduni Batavorum, 1639. 4to.

2. Angeli à S. JOSEPH Gazophylacium Linguae Persarum. Amstelodami, 1684. folio.

3. A Grammar of the Persian Language. By Sir William JONES, London, 1809. 4to. seventh edition.

The first edition of this Grammar appeared in 1775, in 4to.; in that of 1809 the orthography is adapted to the mode of spelling adopted by Dr. Wilkins in his improved edition of Richardson's Persian Dictionary. Sir W. Jones's Grammar forms the fifth volume of the octavo edition of his works.

4. Francisci de DOMBAY Grammatica Linguae Persicæ; accedunt dialogi, historiæ, sententiæ, et narrationes Persicæ. Viennæ, 1804. 4to.

5. A Grammar of the Persian Language. By M. LUMSDEN, LL.D. London, 1811. 2 vols. small folio.

6. Francisci WILKEN Institutiones ad Fundamenta Linguae Persarum, cum Chrestomathia, et auctario ad Chrestomathiam. Lipsiæ, 1805; 2 parts forming 1 vol. 8vo.

7. A Dictionary, Persian, Arabic, and English; with a Dissertation on the Languages, Literature and Manners of Eastern nations. By John RICHARDSON, Esq. F.S.A. A new edition with numerous additions and improvements, by Charles Wilkins, LL.D. F.R.S. London, 1806—1810. 2 vols. royal 4to.

The first edition of this great and elaborate work appeared at Oxford and London in 1777, in one large folio volume. Dr. Wilkins has revised it throughout, corrected the orthography of every word, and enlarged it to a great extent, with very numerous additions, which his long residence in India and profound knowledge of the Persian language, peculiarly qualified him to make. As the bulk and price of this work rendered it accessible to comparatively few students of Persian, Mr Hopkins compiled from it an abridgement, intitled a *Vocabulary, Persian, Arabic, and English*, which was printed at London in 1810, in 8vo.

8. Outlines of Persian Grammar, with Extracts. Edinburgh, 1822. 8vo.

These outlines were originally published for the use of Students in the University of Edinburgh. The author's "view has evidently been, to simplify as much as possible, the elements of the language. No extraneous matter has been introduced for a shew merely of erudition; when, in reality, it can be of use for nothing,—but to distract and impede the learner." (Edinburgh Christian Instructor for May 1822. p. 329.)

The reader, who is desirous of further information respecting elementary works on Oriental Literature, is referred to Professor Lee's *Sylloge Librorum Orientalium, quibus Linguarum Biblicarum Studiosi maximo cum fructu uti queant*. (Cantabrigiæ, 1821. 8vo.) In this manual, Prof. Lee has particularly specified those treatises which are most worthy of the student's attention.

5. *Commentators, Interpreters, and Paraphrasts on the Scriptures.*

A complete History of Commentators would require a volume of no ordinary dimensions. The present list is therefore necessarily restricted to an account of the *Principal Commentaries* and *Critical Works* illustrating the Holy Scriptures. The reader who may be desirous of prosecuting this subject more at length, will find much interesting information in the elaborate works of Rosenmüller, Dorscheus, and Simon, noticed below. Father Simon's *Histoire Critique du Vieux Testament* (pp. 416–466. 4to. 1680) also contains many valuable strictures on the Expositors of the Old Testament. The merits and demerits of commentators are likewise discussed in Walchius's *Bibliotheca Theologica Selecta*, vol. iv. pp. 369–931.; in Ernesti's *Institutio Interpretis Novi Testamenti*, part iii. cap. ix. pp. 278–311.; in Morus's *Acroases Academicæ*, vol. ii. pp. 204–340.; and by Mr. Orme in his *Bibliotheca Biblica* (Edinburgh, 1824. 8vo.)—Rambach, in his *Institutiones Hermeneuticæ*, pp. 663–726.; Professor Keil, in his *Elementa Hermeneutices Novi Testamenti* (8vo. Lipsic, 1811), p. 159. et seq. and Professor Beck, in his *Monogrammata Hermeneutices Librorum Novi Fœderis* (8vo. Lipsiæ, 1803), part i. p. 168. et seq., have respectively noticed the principal expositors of the Scriptures, particularly those written in the German Language, which being understood by few biblical students in this country, all commentaries in that tongue are necessarily omitted in the following bibliographical notices of commentators.

1. Jo. Georg. ROSENMÜLLERI *Historia Interpretationis Librorum Sacrorum in Ecclesia Christiana; ab Apostolorum ætate ad Literarum Instaurationem.* Hildburghusæ et Lipsiæ, 1795–1814. 5 parts 8vo.

2. Joh. Georg. DORSCHERI *Biblia Numerata, seu Index Specialis in Vetus Testamentum ad singula omnium Librorum Capita, et Commata.* Francofurti, 1674. 2 vols. folio.

This work contains a list of commentators (four hundred and ninety-one in number), who had illustrated any book, chapter, or verse of the Scriptures, with references to the books, chapters, and pages of their several works.

3. *Histoire Critique des Principaux Commentateurs du Nouveau Testament, depuis le commencement du Christianisme jusques à notre tems.* Par le Père SIMON. Rotterdam, 1693. 4to.

i. *On the Interpretation of Scripture.*(1.) *General Treatises on the Interpretation of Scripture.*

1. ABICHTII (Jo. Georg.) *Ars distinctè Legendi et Interpretandi Scripturam Sacram Veteris Testamenti.* Lipsiæ, 1710. 8vo.

2. *Hermeneutica Biblica Generalis, Usibus Academicis accommodata* ab Antonio ARIGLER. Viennæ, 1813. 8vo.

A learned epitome of the general principles of interpretation. This author, as well as Jahn, was a Roman Catholic professor, at Vienna; and the works of both have been prohibited within the dominions of the emporor of Austria.

3. BENNER (Joh. Herm.) *Sylloge Thesium, Hermeneuticæ Sacræ inservientium.* Francofurti et Giessæ, 1753. 12mo.

4. Joh. Benedicti CARPZOV *Primæ Lineæ Hermeneuticæ et Philologiæ Sacræ cum Veteris, tum Novi Testamenti, brevibus aphorismis comprehensæ.* Helmstadii, 1790. 8vo.

5. CHLADENII (Martini) *Institutiones Exegeticæ.* Wittebergæ, 1725. 8vo.

6. DANHAUERI (Joh. Conradi) *Hermeneutica Sacra, sive Methodus exponendarum Sacrarum Literarum.* Argentorati, 1684. 8vo.

7. Sinopsi della *Ermeneutica Sacra*, o dell' *Arte di ben interpretare la Sacra Scrittura* del Professore G. Bernardo DE ROSSI. Parma, 1819. 8vo.

8. ERNESTI (Jo. Aug.) *Institutio Interpretis Novi Testamenti.* 8vo. Lipsiæ, 1761, 1809. 8vo.

The edition of 1809 is generally considered as the best of Earnesti's admirable little manual; but the prefatory remarks and some of the notes of Dr. Ammon must be read with *great caution*, as they are too frequently destitute of those primary and indispensable characteristics of a good interpreter, *sobriety and discretion*. Two volumes of Supplementary Remarks, by Professor Morus, intitled *Acroases super Hermeneutica Novi Testamenti*, were published at Leipsic between 1795 and 1797, in 8vo.; they relate only to part of Earnesti's volume, and they contain much valuable matter respecting the criticism and interpretation of the New Testament.

9. *Elements of Interpretation*, translated from the Latin of J. A. Earnesti, accompanied with Notes. By Moses STUART, Professor of Sacred Literature in the Theological Seminary at Andover. 12mo. Andover, (Massachusetts) 1822. London, 1827. 12mo.

A translation of part of the preceding article. The work of Earnesti, in passing through the hands of its translator, has undergone some alterations. Some things have been omitted; notes have been added where the subject appeared to require further elucidation; and copious extracts are translated from Morus's *Acroases*, as well as from Beck's *Monogrammata Hermeneutices Novi Testamenti*, and Keil's *Elementa Hermeneutices Novi Testamenti*, noticed below. The London reprint was edited by the Rev. Dr. Henderson, who has increased the utility of this little manual by adding some valuable observations, the result of his own reading.

10. FRANCKII (Aug. Herm.) *Prælectiones Hermeneuticæ ad viam dextræ indagandi et exponendi Sensum Scripturæ Sacræ. . . . Adjecta est in fine Brevis et Luculenta Scripturam Sacram cum fructu legendi Institutio.* Halæ, 1717. 8vo.

11. FRANCKII (Aug. Herm.) *Commentatio de Scopo Librorum Veteris et Novi Testamenti.* Halæ, 1724. 8vo.

12. FRANCKII (Aug. Herm.) *Christus S. Scripturæ Nucleus. Accedunt tres Meditationes cognati Argumenti. Ex Germanico in Latinum Sermonem vertit Henricus Grischovius.* Halæ, 1724. 8vo.

13. FRANZII (Wolfgangi) *Tractatus Theologicus novus et perspicuus de Interpretatione Sacrarum Literarum.* Wittebergæ, 1619. 4to. 1708. 8vo. (best edition.)

14. GLASSII (Salomonis) *Philologia Sacra, his temporibus accommodata.* Post primum volumen Dathii in lucem emissum, nunc continuata, et in novi plane operis formam redacta a Georg. Laurent. Bauero. Tomi secundi, sectio posterior. — *Hermeneutica Sacra.* Lipsiæ, 1797. 8vo.

This volume, as already noticed in p. 137, 138, is a corrected edition of that part of Glass's *Philologia Sacra* which relates to the interpretation of the Scriptures. It is sometimes to be met with as a distinct work, with a separate title-page; and such in effect it is, the alterations and additions being so numerous as to render it a new publication. It is unquestionably of great value, and has furnished the writer of these pages with many important observations and explanations of Scripture; but it is at the same time so strongly characterised by that licentiousness of interpretation which so eminently marks many of the modern divines of Germany, that the student cannot be put too much on his guard with respect to Professor Bauer's volume.

15. *Enchiridion Hermeneuticæ Generalis Tabularum Veteris et Novi Fæderis.* Authore Johanne JAHN. Viennæ, 1812. 8vo.

16. *Appendix Hermeneuticæ, seu Exercitationes Exegeticæ.* Auctore Johanne JAHN. Fasciculi II. Vaticinia de Messiâ. Viennæ, 1813-15. 8vo.

17. *Institutiones Hermeneuticæ Scripturæ Sacræ Veteris Testamenti, quas Joannes Nepomucenus ALBER, juxta Systema Theologiæ novissime*

præscriptum concinnatas, tertium edidit. Pestini [Pest, in Hungary], 1827. 3 tomis 8vo.

The first edition of this work was published in 1807. In consequence of the system of theology, which is taught in the university of Vienna, having been introduced into that of Pest, Professor Alber re-modelled and revised his work, in order to render it conformable to that system. The first volume contains a summary of Biblical Archæology; the second, an introduction to the several books of the Old Testament; and the third, the principles of interpretation, and an exegetical elucidation of various difficult passages of the Old Testament.

18. *Institutiones Hermeneuticæ Scripturæ Sacræ Novi Testamenti*, quas Joannes Nep. ALBER, juxta Systema Theologiæ novissimæ præscriptum concinnatas edidit. Pestini, 1818. 3 tomis 8vo.

The first volume contains general rules of interpretation, a general introduction to the writings of the New Testament, and an apology for them; the second and third volumes comprise a special introduction to the various books, and an exegetical exposition of the most difficult and important passages.

Throughout both this and the preceding work, Professor Alber evinces himself to be an able and vehement adversary of the modern school of German neologists.

19. Thomæ HUNT de Usu Dialectorum, ac præcipuæ Arabicæ, in Hebraïco Codice interpretando, Oratio. Oxonii, 1748. 4to.

20. *Monogrammata Hermeneutices Librorum Novi Fœderis*. Scripsit Christianus Daniel BECKIUS. Pars Prima. Hermeneuticæ N. T. universa. Lipsiæ, 1803. 8vo.

21. KEILII (Car. Aug. Theoph.) *Elementa Hermeneutices Novi Testamenti*, Latine reddita à Christ. Aug. Godefr. Enmerling. Lipsiæ, 1811. 8vo.

22. *Hierolexicon, sive Sacrum Dictionarium Variorum Sacræ Scripturæ Sensuum, cum Locorum, in quibus hos patiuntur, Annotatione*. Opera et studio Francisci Philippi L'ALOUETTE. Lutetiæ Parisiorum, 1694. 8vo.

A book not of common occurrence. It consists in fact of three parts. In the first, are delivered rules for interpreting the Bible; the second contains a summary of the contents of the several books of Scripture, in Latin hexameter verses; and the last part of the volume contains an alphabetical index of the various senses of Scripture, with references to passages which, in the author's judgment, admit of those senses. Some of his interpretations are rather fanciful.

23. LANGII (Joachimi) *Hermeneutica Sacra, exhibens primùm Genuinæ Interpretationis Leges de Sensu Litterali et Emphatico investigando; deinde Idiomata Sermonis Mosaiici, Davidici, et Prophetici, necnon Apostolici et Apocalyptici; cum uberiori ipsius Praxeos Exegeticæ appendice*. Halæ, 1733. 8vo.

24. LOESCHER (Val. Ern.) *Breviarium Theologiæ Exegeticæ, Legitimi Scripturæ Sacræ Interpretationem tradens*. Wittebergæ, 1719. 8vo.

25. MONSPERGER (Josephi Juliani, in Universitate Vindobonensi P. O.) *Institutiones Hermeneuticæ, V. T. Prælectionibus Academicis accommodatæ*. Lovanii, 1787. 2 vols. 8vo.

26. *Institutio Interpretis Veteris Testamenti*, auctore Joanne Henrico PAREAU, Litterarum Orientalium Professore in Academia Rheno-Trajectina. Trajecti ad Rhenum, 1822. 8vo.

A very valuable compendium of the principles of Sacred Hermeneutics.

27. *Disputatio de Mythica Sacri Codicis Interpretatione*. Auctore Joanne Henrico PAREAU. Editio altera, additamento et indicibus aucta. Trajecti ad Rhenum, 1824. 8vo.

This treatise contains a masterly investigation and refutation of the notion advocated by the modern school of German neologists. It was originally a prize-essay, published in 1814 in the transactions of the Teylerian Society, with a Dutch translation. In this

new edition the learned author has revised and corrected his treatise, and has enlarged it with valuable additions at the end, and with a copious index.

28. PFEIFFERI (Augusti) *Hermeneutica Sacra, sive Tractatio luculenta de Interpretatione Sacrarum Literarum*. Dresdæ, 1684. 8vo. Lipsiæ, 1690. 4to.; also in the second volume of the collective edition of his philological works.

29. PFEIFFERI (Joach. Ehrenfrid.) *Institutiones Hermeneuticæ Sacræ, veterum atque recentiorum et propria quædam præcepta complexa*. Erlangæ, 1771. 8vo.

30. RAMBACHII (Johannis Jacobi) *Institutiones Hermeneuticæ Sacræ, variis observationibus copiosissimisque exemplis biblicis illustratæ*. Cum præfatione Jo. Francisci Buddei. Jenæ, 1723. 8vo.

31. Jo. Sal. SEMLERI *Apparatus ad Liberalem Veteris Testamenti Interpretationem*. Halæ Magdeburgicæ, 1773. 8vo.

32. Jo. Sal. SEMLERI *Apparatus ad Liberalem Novi Testamenti Interpretationem*. Illustrationis exempla multa ex epistola ad Romanos petita sunt. Halæ Magdeburgicæ, 1767. 8vo.

“*Liberal*, indeed, with a vengeance; if it be deemed liberality, to give up all material points to those who impugn the authenticity of the sacred books.”—Such is the severe but just censure of Bp. Blomfield (Diss. on the Tradit. Knowl. of a Promised Redeemer, p. 123.) on the first of these works of Semler, which is equally applicable to the second. — On the value of this heterodox German critic’s labours, see Conybeare’s Bampton Lectures for 1825, pp. 277–279.

33. TURRETINI (Joan Alphonsi) *De Sacræ Scripturæ Interpretandæ methodo, Tractatus bipartitus*. Trajecti Thuriorum, 1728. small 8vo. Francofurti ad Viadrum, 1776. 8vo. Also in Vol. II. of the quarto edition of his collective works, with the author’s last corrections.

The edition of 1776 is *considered* to be the best; it professes to be “*restitutus et auctus*,” by William Abraham Teller, some of whose remarks are certainly valuable; but others convey doctrinal interpretations which Turretini (or Turretin as he is most usually termed) held in utter abhorrence. The edition of 1728 is therefore to be preferred; when his collective works cannot be consulted.

34. *An Inquiry into the General Principles of Scripture Interpretation, in Eight Sermons preached before the University of Oxford in the Year 1814, as the Lecture founded by the late Rev. John Bampton, M.A.* By the Rev. William VANMILDERT, D.D. [now Bishop of Durham.] Oxford, 1815. 8vo.

35. *Dissertatio de SS. Scripturarum Interpretatione, secundum Patrum commentarios*. Auctore Daniele WHITBY. Londini, 1714. 8vo.

36. G. B. WINER *Oratio de Emendanda Interpretatione Novi Testamenti*. Lipsiæ, 1823. 8vo.

37. *The State of the Protestant Religion in Germany; in a Series of Discourses preached before the University of Cambridge, by the Rev. Hugh James ROSE, M.A.* Cambridge, 1825. 8vo.

These discourses are noticed here, on account of the just and accurate representation which they contain of the unsound and pernicious system of interpretation adopted by many modern expositors and biblical critics in Germany; who have applied to the interpretation of the sacred volume an excess of philological speculation, which would not be endured if applied to the explanation of a classic author. The accuracy of Mr. Rose’s statements the writer of these pages can in several instances attest, from actual perusal of many of the publications which he holds up to deserved censure. His statements are also corroborated by the details, particularly those of the learned *German* professor Tholuck, which Mr. Haldane has collected in his “*Second Review of the Conduct of the Directors of the British and Foreign Bible Society*” (chap. ii.)¹; as well as by the details which have ap-

¹ Mr. Haldane’s pamphlet is cited, *solely* on account of the details above referred to. It does not fall within the plan of this work to enter into the controversy which occasioned that publication.

peared at various times in the course of the last six or seven years in the "Archives du Christianisme," and other French theological journals. The statements of Mr. Rose are further confirmed by the specimens of interpretation from several of the antisupernaturalist divines of Germany, which the Rev. Dr. J. P. Smith has produced in his "Scripture Testimony to the Messiah," vol. ii. part 1. pp. 221, 222.; and part 2. pp. 634, 635. 710. See also the Missionary Register for March 1827, pp. 160-162. Mr. Rose's publication was vehemently attacked in Germany, particularly by Dr. Bretschneider, a translation of whose pamphlet was announced at London, in 1827: but Mr. Rose most ably and satisfactorily vindicated himself against Bretschneider's invective in the Christian Remembrancer for October 1827, and the following month.

(2.) *Treatises on the Interpretation of the Figurative Language, and on the Spiritual and Typical Interpretation of Scripture.*

1. *Johannis Jacobi RAMBACHII Commentatio Hermeneutica de Sensûs Mystici Criteriis, ex genuinis principiis deducta necessariisque cautelis circumscripta.* Jenæ, 1728; 1731. 8vo.

2. *The Bampton Lectures for the year 1824. Being an Attempt to trace the History and to ascertain the Limits of the Secondary and Spiritual Interpretation of Scripture.* By J. J. CONYBEARE, M.A. Oxford, 1824. 8vo. Price 10s. 6d.

3. *A Course of Lectures on the Figurative Language of Holy Scripture, and the Interpretation of it from the Scripture itself. To which are added, four Lectures on the Relation between the Old and New Testaments, as it is set forth in the Epistle to the Hebrews.* By the Rev. William JONES, M.A. London, 1786. 8vo. and various subsequent editions.

These valuable and pious lectures were delivered in the learned author's parish church of Nayland, in Suffolk: they are also to be found in the fourth volume of Mr. Jones's Theological, Philosophical, and Miscellaneous Works.

4. *On the Historical Types contained in the Old Testament. Twenty Discourses preached before the University of Cambridge in the Year 1826, at the Lecture founded by the Rev. John Hulse.* By the Rev. Temple CHEVALLIER, M.A. Cambridge, 1826. 8vo.

The subject chosen is important and interesting, and has been illustrated with ability and judgment. (*British Critic*, October 1827. p. 442.)

5. *The Nature and Use of a Type.* By George LAVINGTON, [D.D. and afterwards Bishop of Exeter.] London, 1724. 8vo.

6. *A Brief View of the Figures, and Explication of the Metaphors contained in Scripture.* By the late Rev. John BROWN. Edinburgh, 1803. 12mo. Also in the first volume of the author's collected smaller works.

7. *A Key to open the Scripture Metaphors and Types; to which are prefixed Arguments to prove the Divine Authority of the Holy Scriptures.* By Benjamin KEACH. London, 1779. folio.

This is usually considered as the best edition: the work was first published towards the close of the seventeenth century. Many of the Metaphors and Types are spiritualised almost to absurdity; still the work contains good materials, which persons of sober judgment may employ to advantage.

8. *Moses and Aaron; or, the Types and Shadows of our Saviour in the Old Testament opened and explained.* By T. TAYLOR, D.D. London, 1653. 4to.

This book was repeatedly printed in the course of the seventeenth century; a circumstance that marks the estimation in which it was held. It was also translated into Latin, and several times printed in Germany. It contains many fanciful analogies; a remark which is applicable to the two following works.

9. *The Figures or Types of the Old Testament, by which Christ and the Heavenly Things of the Gospel were preached and shadowed to the*

People of God of old; explained and improved in sundry Sermons. By Samuel MATHER. Dublin, 1673. 4to.

10. Grace and Truth; or, the Glory and Fulness of the Redeemer displayed in an Attempt to explain the most remarkable of the Types, Figures, and Allegories of the Old Testament. By William MAC-EWEN. Edinburgh, 1763, 12mo. and various subsequent editions.

11. A Popular Inquiry into the Doctrine of Scripture Types. By John WILSON. Edinburgh, 1823. 8vo.

12. De Symbolis ac Typis Scripturæ Sacræ Dissertatio. Auctore S. RUDELBACH. Hauniae, 1824. 8vo.

The author does not stop to copy his predecessors; he endeavours to give a solid foundation to his discussion. After fixing the general nature of a Symbol and Type, and determining the meaning of the figurative diction of the Scriptures, and the relation subsisting in this respect between the Old and New Testament, he proceeds to apply it to the interpretation of the Symbols and Types. He allows those prophetic images only to be real Types, which have been fulfilled in the life, passion, and death of Christ, and in the ulterior state of the Church; and requires that such fulfilment be indicated in express terms in the New Testament. (*Revue Encyclopédique*, Novembre, 1826. p. 410.)

13. The Character and Offices of Christ illustrated by a Comparison with the Typical Characters of the Old Testament. In a Series of Discourses, by John CROMBIE, A.M. London, 1827. 8vo.

(3.) *Treatises on the Interpretation of Scripture Parables, Proverbs, and Promises.*

1. G. A. Van Limburg BROUWER de Parabolis Jesu Christi. Lugduni Batavorum, 1825. 8vo.

2. Wessellii SCHOLTEN Diatribe de Parabolis Jesu Christi. Delphis Batavorum, 1827. 8vo.

The order pursued in each of these treatises is similar, but the mode of discussing the particular portions is somewhat different. Each consists of two parts, in the first of which are considered the nature of a parable, and the different classes into which the parables of Jesus Christ may be divided. The second part discusses the interpretation of parables; and each treatise contains many ingenious remarks peculiar to itself.

3. Martini DELRII Adagialia Veteris ac Novi Testamenti. Lugduni, 1614-18. 2 tomis 4to.

4. Joannis DRUSII Adagia Hebraica. Apud Crit. Sacr. tom. viii. folio.

5. Andreae SCHOTTI Adagialia Sacra Novi Testamenti Græco-Latina, selecta atque exposita. Antverpiæ, 1629. 4to.

6. Joannis VORSTII Diatribe de Adagiis Novi Testamenti. In Crenii Opusculorum Fasciculo III. Roterodami. 18mo. Also in Fischer's second edition of Leusden, de Dialectis Nov. Test. pp. 168-252.

7. The Wells of Salvation opened; or, a Treatise discovering the Nature, Preciousness, and Usefulness of Gospel Promises, and Rules for the Application of them. By William SPURSTOWE. London, 1655. 8vo. Reprinted at London, 1814. 12mo.

(4.) *Treatises on the Interpretation of Scripture Prophecies.*

1. The Use and Intent of Prophecy, in the several Ages of the World. To which are added four Dissertations. 1. The Authority of the second Epistle of Peter; 2. The Sense of the Antients before Christ, upon the Circumstances and Consequences of the Fall; 3. The Blessing of Judah, Gen. xlix.; 4. Christ's Entry into Jerusalem. By Thomas SHERLOCK, D.D. Bishop of London. Fourth edition. London, 1744. 8vo.

2. Campegii VITRINGÆ Typus Doctrinæ Propheticae. Franckeræ, 1708. Svo.

3. Aug. Herm. FRANCKII Introductio ad Lectionem Prophetarum, I. Generalis, II. Specialis ad Lectionem Jonæ, quæ in reliquis exemplo esse possit : Utrâque directâ ad comparandam è prophetis agnitionem Jesu Christi. Halæ, 1721. Svo.

4. Hermannii VENEMA Prælectiones de Methodo Prophetica, seu de Argumento Prophetiarum Veteris et Novi Testamenti ac utriusque periodis. Quibus accedunt Sermones Academici quatuor. 4^o. Leovardiae, 1775. 4to.

5. The Divine Origin of Prophecy illustrated and defended, in a Course of Eight Sermons, preached before the University of Oxford, at the Lecture founded by the Rev. John Bampton, M.A. By George RICHARDS, [D.D.] Oxford, 1800. Svo.

6. A Key to the Language of Prophecy, with References to Texts of the Old and New Testaments. By the Rev. William JONES, M.A. In Vol. XI. of his Theological, Philosophical, and Miscellaneous Works.

7. The Fulfilling of the Scriptures. By Robert FLEMING. London, 1726. folio.

8. Dissertations on the Prophecies which have been remarkably fulfilled, and at this Time are fulfilling in the World. By Thomas NEWTON, D.D. Bishop of Bristol. London, 1759 or 1766, 3 vols. Svo. Various subsequent editions in 2 vols. Svo. and 12mo.; also in one volume, Svo.

9. History the Interpreter of Prophecy. By the Rev. Henry KETT, B.D. Oxford, 1799, 3 vols. 12mo. and various subsequent editions in 2 vols. Svo.

10. A Key to the Prophecies : or, a Concise View of the Predictions contained in the Old and New Testaments. By the Rev. David SIMPSON, M.A. Macclesfield, 1795 ; and numerous subsequent editions.

A valuable compendium of the fulfilment of prophecy, worthy the attention of students who may not be able to procure larger or more expensive works on this subject.

11. Lectures on Scripture Prophecy. By William Bengo COLLYER, D.D. London, 1811. Svo.

12. A Manual of Prophecy ; or, a Short Comparative View of Prophecies contained in the Holy Scriptures, and the Events by which they were fulfilled. In which are introduced several new Observations on several of them, and particularly on difficult Passages in Isaiah and Daniel. By the Rev. Peter ROBERTS, A.M. London, 1818.

13. A Dissertation on the Prophecies that have been fulfilled, are now fulfilling, or will hereafter be fulfilled, relative to the great Period of 1260 Years ; the Papal and Mohammedan Apostacies ; the Reign of Antichrist ; and the Restoration of the Jews. By George Stanley FABER, B.D. Fifth Edition. London, 1814-18. 3 vols. Svo.

14. Les Caractères du Messie vérifiés en Jesus de Nazareth [Par M. CLEMENCE]. Rouen, 1776. 2 tomes Svo.

“ The author determines the characteristical marks of the Messiah with precision and accuracy ; points out in consequence of these characters (which are drawn from the clearest predictions) the prophecies that, taken in a literal sense, regard the Messiah ; and, by a comparison of these prophecies with the events, sets the divine mission of Christ in the most striking light. There is a great deal of good erudition and sound judgment in this work,” (Monthly Review, O.S. vol. lvi. p. 218.) which is now both scarce and dear.

15. Prophéties concernant Jesus Christ et l'Eglise, éparses dans les Livres Saints, avec des Explications et Notes. [Par M. le Président AGIER.] Paris, 1819. Svo.

A valuable little manual of Scripture Prophecies relative to Jesus Christ.

Warburtonian Lectures on Prophecy.

*** These Lectures were founded by Dr. William Warburton, Bishop of Gloucester, (each course consisting of twelve Sermons, to be preached in Lincoln's Inn chapel,) for the purpose of proving "the truth of Revealed Religion in general, and of the Christian in particular, from the completion of the Prophecies of the Old and New Testament, which relate to the Christian Church, and especially to the apostacy of Papal Rome." The following portions of these Lectures are all that have been published.

Besides illustrating the completion of the prophecies, in conformity with the founder's design, most of the lecturers have treated, in a greater or less degree, upon the Symbolical Language of Scripture Prophecy.

1. An Introduction to the Study of the Prophecies concerning the Christian Church, and in particular concerning the Church of Papal Rome. By Richard HURD, D.D. [afterwards Bishop of Worcester.] London, 1772. 8vo.

This elegantly written and learned volume has long been known and duly appreciated by the public. The subject of Prophecy is here opened in the most masterly and instructive manner by Bishop Hurd; who "discussed, in the first place, the true idea of prophecy, and the general argument deducible from it; then specified some prophecies of primary importance, and more particularly those which relate to the rise of Antichrist. In relation to this subject, he combated the prejudices most generally entertained against the doctrine; he considered and explained the prophetic style; and after opening the style and method of the Apocalypse, and the prophetic characters of Antichrist, he concluded by pointing out distinctly the uses of the whole inquiry." (British Critic, O.S. vol. xxvii. pp. 652, 653.)

2. Twelve Sermons on the Prophecies concerning the Christian Church; and, in particular, concerning the Church of Papal Rome. By Samuel HALLIFAX, D.D. [afterwards Bishop of Gloucester.] London, 1776. 8vo.

"Bishop Hallifax paid his primary attention to the Prophecies of Daniel, and next to those of Saint Paul concerning the man of sin; and he concluded by establishing the canon and authority of the Apocalypse, and by giving a clear and able view of its visions. His two concluding discourses contain a history of the corruptions of Popery, and a just and luminous vindication of the Reformation." (British Critic, O.S. vol. xxvii. p. 653.)

3. Twelve Discourses on the Prophecies, concerning the first Establishment and subsequent History of Christianity. By Lewis BAGOT, LL.D. [afterwards Bishop of Norwich.] London, 1780. 8vo.

"Bishop Bagot opened his Lectures by preliminary observations on the nature and value of the evidence drawn from prophecies; including some pointed remarks on Lord Monboddo and Mr. Gibbon. The subjects of his subsequent discourses were, the promise of a second dispensation under the first; the progressive nature of the kingdom of God; the distinctive characters of the Messiah, and the nature of his kingdom; the time limited by the prophets, and the proofs of its fulfilment; the conformity of the life of Christ and of his kingdom to the predictions; the prophecies concerning the latter times; and the general recapitulation of the whole subject." (British Critic, vol. xxvii. p. 653.)

4. Discourses on Prophecy. By East APTHORP, D.D. London, 1786, 2 vols. 8vo.

"Dr. Apthorp began by giving the history of Prophecy. He then carefully laid down the canons of interpretation: after which he proceeded to the prophecies relating to the birth, time, and theological characters of the Messiah. The prophecies of the death of Christ are next distinctly handled, and those which relate to his earthly kingdom. Finally, he traces the characters of Antichrist, gives a view of the mystic Tyre, and concludes by the prophecies which he considers as announcing the Reformation. Though some of this author's applications will to most readers appear harsh, and some question-

able, yet his books display altogether much knowledge of the subject, much learning, and no small share of ingenuity." (*British Critic*, O.S. vol. xxvii. p. 653.)

5. *A Connected and Chronological View of the Prophecies relating to the Christian Church.* By Robert NARES, A.M. Archdeacon of Stafford. London, 1805. 8vo.

These Lectures are divided into two parts, viz. I. The Prophecies which relate to our Saviour as the Author and perpetual Head of the Christian Church; and II. Those which foretell the fate of his disciples, whether adverse or prosperous, from the time of his departure from them to that of his last most solemn advent.

6. *Twelve Lectures on the subject of the Prophecies relating to the Christian Church.* By Edward PEARSON, D.D. London, 1811. 8vo.

The design of Prophecy,—the progress of Christianity as predicted in the Scriptures,—the state of the Christian Church as supposed to be predicted in the apostolic epistles,—the corruptions of the Christian faith as predicted by Daniel, and the various fortunes of the Christian Church, from her first foundation to the end of the world as foretold in the Apocalypse,—are the subjects discussed in these lectures: a copious analysis of which is given in the *British Critic*, O. S. vol. xl. pp. 238–248. 467–479.

7. *Twelve Lectures on the Prophecies relating to the Christian Church, and especially to the Apostasy of Papal Rome.* By Philip ALLWOOD, B.D. London, 1815. 2 vols. 8vo.

The first six of these Lectures discuss the predictions relative to Jesus Christ; and the remaining Lectures are devoted to an exposition of the Apocalypse, particularly with reference to the apostasy of the Romish Church. See an analysis of them in the *British Critic*, N. S. vol. ix. pp. 44–65.

8. *Discourses on Prophecy, in which are considered its Structure, Use, and Inspiration: being the Substance of Twelve Sermons preached* by John DAVISON, B.D. London, 1824. 8vo.

The first of these Discourses is employed in treating of the Christian Evidences in general, and the connexion of Prophecy with the rest; and the second, in considering the contents of the prophetic volume as distinguished from its predictions. The four next discuss the structure of prophecy and the cause of its dispensation: and in the six last, its inspiration and divine prescience are examined. "The subject of the work is one of very general importance, and which will excite an interest with every reader of Scripture. More especially must value attach to every part of the inquiry, from the admirable practical tendency, which is every where given to it; so that, while the student is carried forward by the interest of critical research, and his understanding enlightened by the wide and clear views opened to him, his piety will not fail to be warmed, his faith strengthened, and his best affections exalted and improved." (*British Critic*, N.S. vol. xxii. p. 389.)

Besides the preceding valuable Lectures, the subject of Prophecy is discussed at considerable length in the great Collection of the Boyle Lectures, published in 1739, in 3 vols. folio.

ii. *Jewish Writers and Commentators, and Illustrations of the Scriptures derived from Jewish Sources.*

(1.) *Jewish Writers and Commentators.*

1. PHILONIS JUDÆI, quæ reperiri potuerunt, omnia. Textum cum MSS. contulit; quamplurima e codd. Vaticano, Mediceo, et Bodleiano, scriptoribus item vetustis, necnon catenis Græcis ineditis, adjecit; interpretationemque emendavit; universa notis et observationibus illustravit Thomas MANGEY, S.T.P. Canonicus Dunelmensis. Londini, 1742. 2 tomis folio.

This is a noble edition, equally creditable to the editor, the Rev. Dr. Mangey, and to the printer, the late celebrated William Bowyer. Dr. M. revised the works of Philo, which he collated with thirteen manuscripts, and corrected the Latin version of them, which had been made by Sigismund Gesenius, Morelli, and others. The different treatises

uses are arranged in a much better order than that which appears in preceding editions, and many obscure and difficult passages are excellently corrected and illustrated.

2. PHILONIS JUDÆI Opera omnia, Græcè et Latinè, ad editionem Th. Mangey, collatis aliquot MSS. Edenda curavit Aug. Frider. PFEIFFER. 8vo. Vols. I–V. Erlangæ, 1785–1792.

The text of Dr. Mangey is adopted in this valuable edition, which has never been completed, in consequence of the death of the learned editor. Pfeiffer collated three Bavarian manuscripts, and retained only such of Mangey's notes as contain either some new information, or some emendation of the text; to which he added observations of his own, chiefly settling the various lections.

3. Flavii JOSEPHI Opera, quæ reperiri potuerunt, omnia. Ad codices fere omnes, cum impressos tum manuscriptos, diligenter recensuit, nova versione donavit, et notis illustravit Johannes Hudsonus. Oxonii, e Theatro Sheldoniano, 1720, 2 vols. folio.

Those distinguished bibliographers, Fabricius, Harwood, Harles, and Oberthür, are unanimous in their commendations of this elegant and most valuable edition. The learned editor, Dr. Hudson, died the year before its publication, but, fortunately, not till he had acquired almost every thing requisite for a perfect edition of his author. "He seems to have consulted every known manuscript and edition. The correctness of the Greek text, the judgment displayed in the annotations, the utility of the indexes, and the consummate knowledge which is evinced of the history and antiquities of the time, render this work deserving of every thing said in commendation of it. Copies on large paper are very rare and dear, as well as magnificent." Dibdin on the Classics, vol. ii. p. 11.

4. Flavii JOSEPHI, quæ reperiri potuerunt, Opera omnia, Græcè et Latinè, ex nova versione, et cum notis Joannis Hudsoni. Accedunt Notæ Edwardi Bernardi, Jacobi Gronovii, Fr. Combefisii, Ezechielis Spanhemii, Adriani Relandi, et aliorum, tam editæ quam ineditæ. Post recensionem Joannis Hudsonii denuo recognita, et notis ac indicibus illustrata, studio et labore Sigeberti Havercampi. Amstelodami, 1726, 2 vols. folio.

This is usually considered the *editio optima*, because it contains much more than Dr. Hudson's edition. The Greek text is very carelessly printed, especially that of Josephus's seven books on the wars of the Jews with the Romans. Havercamp collated two manuscripts in the library of the university at Leyden; and besides the annotations mentioned in the title, he added some observations by Vossius and Cocceius, which he found in the margin of the *editio princeps*, printed at Basil, in 1644, folio. The typographical execution of Havercamp's edition is very beautiful.

5. Flavii JOSEPHI Opera, Græcè et Latinè, excusa ad editionem Lugduno-Batavam Sigeberti Havercampi cum Oxoniensi Joannis Hudsoni collatam. Curavit Franciscus Oberthür. Lipsiæ, 1782–1785. Vols. I. –III. 8vo.

This very valuable edition, which has never been completed, comprises only the Greek text of Josephus. The succeeding volumes were to contain the critical and philological observations of the editor, who has prefixed to the first volume an excellent critical notice of all the preceding editions of Josephus. "The venerable Oberthür is allowed to have taken more pains in ascertaining the correct text of his author, in collating every known MS., in examining every previous edition, and in availing himself of the labours of his predecessors, than have yet been shewn by any editor of Josephus." It is therefore deeply to be regretted that such a valuable edition as the present should have been discontinued by an editor so fully competent to finish the arduous task which he has begun. (Dibdin on the Classics, vol. ii. p. 13. 3d edition.)

6. Flavii JOSEPHI Judæi Opera omnia [Græcè]. Textum edidit Carol. Ernest. RICHTER. Lipsiæ, 1826. 6 tomis 12mo.

A very recently printed edition: it forms the first portion of a Bibliotheca Patrum, which is to be edited by M. Richter.

Several English translations of Josephus have been published by Court, L'Estrange, and others; but the best is that of Mr. Whiston, folio, London, 1737, after Havercamp's edition; to which are prefixed a good map of Palestine, and seven dissertations by the translator, who has also added many valuable notes, correcting and illustrating the Jewish historian. Whiston's translation has been repeatedly printed in various sizes.

7. *Mischna: sive Totius Hebræorum Juris, Rituum, Antiquitatum ac Legum Oralium, Systema: cum clarissimorum Rabbiorum Maimonidis et Bartenoræ Commentariis integris Hebraice et Latine.* Notis illustravit Gul. SURENHUSIUS. Amstelodami, 1698. 6 tomis folio.

"This is a very beautiful and correct work, necessary to the library of every biblical critic and divine. He who has it, need be solicitous for nothing more on this subject." (Dr. A. Clarke's *Succession of Sacred Literature*, p. 56.)

8. *Talmud Babylonicum Integrum Hebraice.* Berolini et Francofurti, 1715. 12 tomis folio.

9. *Talmud Hierosolymitanum, Hebraice.* Amstelodami, 1710. folio.

A few only of the Jewish Rabbins have illustrated every individual book of the Old Testament: those only are specified which are held in the highest estimation by the Jews.¹

10. RABBI SOLOMON JARCHI, Ben Isaac, usually cited as RASCHI from the contraction of his names, was a native of Troyes in Champagne: he wrote commentaries on the entire Bible, as well as the chief part of the Talmud, and from his extensive learning is accounted one of the most learned Jewish expositors. His style, however, is so exceedingly obscure as to require an ample comment to make it intelligible. He died A.D. 1180. Many of his commentaries have been printed in Hebrew, and some have been translated into Latin by Christians; as that on Esther by Philip Daquin, that on Joel by Genebrard, and those on Obadiah, Jonah, and Zephaniah, by Pontac.

11. Rabbi ABRAHAM ABEN EZRA was a native of Spain, and flourished in the twelfth century; his Commentaries on the Scriptures, written in an elegant style, are much esteemed both by Jews and Christians.

12. Rabbi DAVID KIMCHI was also a native of Spain, and flourished towards the close of the twelfth century; he wrote Commentaries on the Old Testament, which are highly valued, particularly that on the prophet Isaiah.

13. Rabbi LEVI BEN GERSHOM, a Spanish Jew, was contemporary with Kimchi: his Commentaries on the Scripture, especially on the Pentateuch, are much esteemed. He accounted for the miracles from natural causes.

14. Rabbi AARON BEN ELIHU was an eminent Jewish teacher, who flourished in the fourteenth century. He left a commentary on the Pentateuch.

15. Rabbi ISAAC ABARBANEL, or ABRAVANEL, (as he is sometimes called) a Portuguese Jew, flourished in the fifteenth century, and wrote Commentaries on the Pentateuch, the whole of the Prophets, and some other books of Scripture: notwithstanding his inveterate enmity against Christianity, his writings are much valued by Christians, and are highly extolled by the Jews.

16. Rabbi SOLOMON ABENMELECH, a native of Spain, flourished in the sixteenth century, and wrote Scholia on the whole of the Old Testa-

¹ In this account of the Jewish Expositors, we have chiefly followed Carpzov, in his *Introductio ad Libros Canonicos Veteris Testamenti*, p. 35. et seq. and De Rossi's scarce work, intitled *Bibliotheca Judaica Antichristiana, quæ editi et inediti Judæorum Libri recensentur.* Royal 8vo. Parma, 1800. Wolfius has also treated on the Jewish Commentators in his *Bibliotheca Hebræa*, tom. ii. p. 368. et passim. For an account of the Chaldee Paraphrases, see Part I. Chap. II. Sect. I. pp. 33-38. of this Volume.

ment, in which he has interspersed the best of Kimchi's Grammatical Observations.

The Commentaries of these Rabbins are inserted in the *Biblia Rabbinica*, published by Bomberg at Venice, in 4 vols. folio, 1518, and again in 1525 and 1526, and in Buxtorf's edition, printed at Basle, 1618, in 4 vols. folio.

17. Rabbi MOSES BEN MAIMON, usually called Maimonides, though not a Commentator on the whole of the Old Testament, ought not to be omitted, on account of his *Morch Nevochim*, or Teacher of the Perplexed, a valuable work that explains difficult phrases, passages, parables, and allegories. The best edition of this work is that of Basil, 1629, 4to. An English Translation of this Treatise was published in 1827 by the Rev. Dr. Townley, intitled "The Reasons of the Laws of Moses." Dr. T. has enriched his translation with a life of Maimonides, and with numerous valuable notes and dissertations. The *Porta Mosis* of Maimonides was edited by Pococke (in Arabic and Latin) at Oxford, 1645, 4to. and his treatises, *De Jure Pauperis*, &c. (Heb. and Lat.) by Prideaux, Oxford, 1679; and *De Sacrificiis*, 4to. London, 1683.

Several parts of the works of the above-mentioned Rabbins have been printed in a separate form; viz.

1. AARON the Karaite. — Libri Coronæ Legis, id est, Commentarii Karaitici inediti, ab Aaron ben Elihu seculo decimo quarto conscripti, Particulam ex duobus codicibus manuscriptis, altero Jenensi, altero Lugdunensi, edidit, in Latinum transtulit, atque illustravit J. G. L. Kosegarten. Jenæ, 1823. 4to.

2. AARBANEL. — Commentarius in Pentateuchum, curâ Henrici Van Bashauijen. Hanoveræ, 1710. folio.

Ejusdem, Commentarius in Prophetas priores, curâ Augusti Pfeiffer. Lipsiæ, 1686. folio.

Ejusdem, Commentarius in Hoseam, Latine, cum notis Fr. ab Husen. Lugd. Bat. 1686.

Ejusdem, Commentarius in Nahum, curâ J. D. Sprecheri. Helmstadt, 1703. 4to.

3. ABENMELECH. — Ex Michlal Jophi seu Commentario R. Salom. Abenmelech in Veteris Testamenti Libros, una cum spicilegio R. Jac. Abendanæ, Particula, complectens prophetiam Jonæ. Heb. et Lat. edente Ernest. Christ. Fabricio. Gottingen, 1792. 8vo.

4. JARCHI. — R. Sal. Jarchii Commentarius in omnes Veteris Testamenti Libros, versus et illustratus a Jo. Frid. Breithaupto, 3 vols. 4to. Gothæ, 1713.

5. KIMCHI. — R. D. Kimchii Commentarius in Jesaïam, Latine versus a Cæsare Malamineo. Florence, 1774. 4to.

6. MALACHIAS, cum Commentariis Aben Ezræ, Jarchii et Kimchii disputationibus. Curâ Sam. Bohl. Rostock, 1637. 4to.

7. HOSEAS, illustratus Chaldaica Versione et philologicis celebrium Rabbiorum Raschi, Aben Ezræ, et Kimchii Commentariis. Helmstadt, 1702. 4to. Reprinted at Gottingen, 1780.

8. JOEL et OBADIAH, cum Paraphrasi Chaldaica, Masora, et Commentariis trium Rabbiorum. Heb. et Lat. curâ Jo. LEUSDEN. Utrecht, 1657. 4to.

9. JOHANNIS MERCERI Commentarii in Vates quinque priores, quibus adjuncti sunt R. Sal. Jarchi, Aben Ezra, et Dav. Kimchii Commentarii,

ab ipso Latinitate donati. Editio altera, curâ G. C. Bürklini. Gissæ, 1695.

10. J. B. CARPZOVII Collegium Rabbinico-Biblicum in libellum Ruth. Heb. et Lat. Lipsiæ, 1703. 4to.

This work contains the Hebrew text of the book of Ruth, the Targum, the great and little Masora, and four Rabbinical Commentaries, together with Latin versions, and copious notes by the editor, J. B. Carpzov. Calmet states, that this book will be found of great service to those who are learning Hebrew, and will also serve as an introduction to the reading of the rabbinical writers.

(2.) *Illustrations of the Holy Scriptures, derived from Jewish Sources.*

1. Christ. Theophili KUINÖEL Observationes ad Novum Testamentum ex Libris Apocryphis Veteris Testamenti. Lipsiæ, 1794. 8vo.

2. Joh. Benedicti CARPZOVII Exercitationes in S. Pauli Epistolam ad Hebræos ex Philone Alexandrino. Præfixa sunt Philoniana Prolegomena, in quibus de non adeo contemnenda Philonis eruditione Hebraica, de convenientia stili Philonis cum illo D. Pauli in Epistola ad Hebræos, et de aliis nonnullis varii argumenti exponitur. Helmstadii, 1750. 8vo.

3. J. B. CARPZOVII Stricturæ Theologicæ in Epistolam Pauli ad Romanos. Adpersi subinde sunt flores Philoniani. Helmstadii, 1758. 8vo.

This is the second and best edition of Carpzov's Observations on St. Paul's Epistle to the Romans; they originally appeared in detached portions, at Helmstadt, in quarto, between the years 1752 and 1756.

4. Christophori Frederici LOESNERI Observationes ad Novum Testamentum e Philone Alexandrino. 8vo. Lipsiæ, 1777.

This work was preceded by a quarto tract of Loesner's, intitled *Lectio Philoniarum Specimen*, published at Leipsic, in 1758. The force and meaning of words are particularly illustrated, together with points of antiquity and the readings of Philo's text. The light thrown upon the New Testament, by the writings of Philo, is admirably elucidated by Loesner; to complete whose work there should be added *Adami Frid. KUHNII Spicilegium Loesneri Observationum ad N. T. e. Philone Alexandrino.* Sorau, 1783, 4to; 2d ed. Pfortæ, 1785, 8vo. The second is the best edition.

5. Jo. Baptistæ OTTII Spicilegium, sive Excerpta è Flavio Josepho ad Novi Testamenti Illustrationem. Curâ Sigeberti Havercampi. Lug. Bat. 1741. 8vo.

6. Jo. Tobiaë KREBSII Observationes in Novum Testamentum e Flavio Josepho. Lipsiæ, 1755. 8vo.

Both these works are necessary to the Biblical Student, as Krebs has illustrated a great number of passages in the New Testament, from Josephus, which are not noticed in Ott's Spicilegium. In pp. 527-612 of the latter publication, there is a curious collection of *sixty-eight* articles, omitted by Josephus, of which he could not have been ignorant; and to this is annexed an interesting dissertation of C. Bos, on the genuineness of the celebrated passage concerning Jesus Christ.

7. Mellificium Hebraicum, sive Observationes ex Hebræorum Antiquiorum monumentis desumptæ, unde plurima cum Veteris, tum Novi Testamenti, loca explicantur vel illustrantur. Autore Christophoro CARTWRIGHTO. In the eighth volume of the *Critici Sacri*, pp. 1271-1426.

To our learned countryman Cartwright belongs the honour of being the first who applied the more ancient writings of the Jews to the illustration of the Bible. He was followed in the same path of literature by Drusius, whose *Præterita sive Annotationes in Totum Jesu Christi Testamentum* (4to. Franqueræ, 1612) contain many valuable illustrations of the New Testament. Some additions were subsequently made to his work by Balthasar Scheidius, whose *Præterita Præteritorum* are included in the publication of Meuschen, noticed in No. 10, in the next page.

8. The Works of the Rev. John LIGHTFOOT, D.D. Master of Catharine Hall, Cambridge. Edited by the Rev. J. R. Pitman, A.M. London 1822-1825, 13 vols. 8vo.

The writings of Dr. Lightfoot are an invaluable treasure to the Biblical Student. By his deep researches into the Rabbinical writings, he has done more to illustrate the phraseology of the Holy Scriptures, and to explain the various customs, &c. therein alluded to, particularly in the New Testament, than any other author before or since. Two editions of this learned Divine's works were published previously to that now under consideration, viz. 1. The English edition of Dr. G. Bright, in two folio volumes, London, 1684, and, 2. A Latin Edition, published at Rotterdam in 2 vols. folio, 1686, intitled *Joannis Lightfooti Opera Omnia*, and again at Franeker in three folio volumes, which were superintended by the celebrated critic, Leusden. These foreign editions are taken from the English one, the English parts being translated into Latin: the third volume in Leusden's edition is composed chiefly of several pieces, which Lightfoot had left unfinished, but which were too valuable to be altogether omitted. They were communicated by Mr. Strype, who in 1700 published "*Some genuine Remains of the late pious and learned John Lightfoot, D.D.*" in 8vo. In preparing his edition, Mr. Pitman has adopted for his basis the London edition of 1684, and Strype's supplemental volume, incorporating the additional matter in Leusden's edition: and, by indefatigable researches, he has succeeded in recovering some pieces of Lightfoot's which were never before published. New Indexes and other facilities of reference are given in the concluding volume of this edition. It is but justice to add that they are neatly and correctly printed, and from their reasonable price, demand a place in every biblical library. In order to complete Dr. Lightfoot's *Horæ Hebraicæ et Talmudicæ*, or *Hebrew and Talmudical Exercitations on the New Testament*, which proceed no further than the first Epistle to the Corinthians, Christian SCHOETGENIUS published

9. *Horæ Hebraicæ et Talmudicæ in Universum Novum Testamentum*, quibus *Horæ Jo. Lightfooti in libris historicis supplentur, epistolæ et apocalypsis eodem modo illustrantur*. Dresdæ, 1733. in 2 volumes, 4to.

In this elaborate work, Schoetgenius passes over the same books on which Dr. Lightfoot has treated, as a supplement, without touching the topics already produced in the English work; and then continues the latter to the end of the New Testament. Copies, in good condition, generally sell from two to three guineas.

10. *Novum Testamentum ex Talmude et Antiquitatibus Hebræorum illustratum*, a Johanne Gerhardo MEUSCHENIO. Lipsiæ, 1736, 4to.

In this work are inserted various treatises by Danzius, Rhenferd, Scheidius, and others who have applied themselves to the illustration of the New Testament from the Jewish writings.

iii. *Christian Commentators, Interpreters, and Paraphrasts on the Scriptures.*

(1.) *Commentaries by the Fathers, and other Divines of the Christian Church, previously to the Reformation.*

The following are the principal commentators on the sacred writings, who are to be found among the PRIMITIVE FATHERS OF THE CHRISTIAN CHURCH: but, in consulting their writings, the best editions only should be referred to, especially those by Protestants; as the editions superintended by divines of the Romish Church are not only frequently corrupted, but spurious writings are also often ascribed to the fathers, in order to support the anti-scriptural dogmas of that church.¹

[i.] GREEK FATHERS.

1. ORIGENIS in Scripturas Sacras Commentaria, quæcunque Græce reperiri potuerunt. Edidit, partim Latinè vertit, et universa notis et ob-

¹ See numerous proofs of this remark in James's Treatise of the Corruption of Scripture Councils and Fathers by the prelates, &c. of the church of Rome, for maintenance of popery, pp. 1-271. London, 1688. 8vo.

servationibus illustravit Petrus Daniel Huetius. Rothomagi, 1668. 2 tomis folio.

ORIGEN flourished in the latter part of the second and through the first half of the third century: he was a native of Alexandria, where he chiefly resided, and was distinguished not more by his learning than by his piety and eloquence. He wrote *Commentaries* on the Old and New Testaments, the greater part of which is now lost: the best separate edition of what has been preserved is this of Huet. He also wrote *Scholia* or short notes explanatory of difficult passages of Scripture, in which he chiefly attended to the literal sense. Of these *Scholia* some extracts only are preserved in the collection made by Gregory Nazianzen and Basil the Great, entitled *Philocalia*, and published at Paris, in 1618, 4to. His *Homilies*, in which he addressed himself to the capacities of the people, as well as his numerous other works, both practical and controversial, our limits permit us not to detail; and his critical labours on the sacred writings are noticed in another part of this work.¹ In the *Commentaries* above mentioned, Origen gave full scope to his learning and imagination, in what appeared to him to be the historical, literal, mystical, and moral sense of the Bible.² Origen's grand fault is that of allegorising the Scriptures too much; and this method of interpretation he adopted from the Alexandrian philosophers, in the hope of establishing an union between Heathen philosophy and Christian doctrine. His fundamental canon of criticism was, that, wherever the literal sense of Scripture was not obvious, or not clearly consistent with his peculiar tenets, the words were to be understood in a spiritual and mystical sense; a rule by which he could easily incorporate any fancies, whether original or borrowed, with the Christian creed. Mosheim has justly characterised this father as one of the most eminent of the writers of the third century, who distinguished themselves by their learned and pious productions; and as "a man of vast and uncommon abilities, the greatest luminary of the Christian world that this age exhibited to view. Had the justness of his judgment been equal to the immensity of his genius, the fervour of his piety, his indefatigable patience, his extensive erudition, and his other eminent and superior talents, all encomiums must have fallen short of his merit. Yet, such as he was, his virtues and his labours deserve the admiration of all ages; and his name will be transmitted with honour through the annals of time, as long as learning and genius shall be esteemed among men."³—The expository writings of Origen are to be found in the collective editions of his works; the most complete is the edition published by M. de la Rue, in 4 vols. folio: Paris, 1733–59; reprinted by M. Oberthür at Würzburg, in 15 vols. 8vo. 1780, and following years.

2. S. JOANNIS CHRYSOSTOMI Sermones tres in Genesim;—Quatuor Homiliæ in Psalmos;—Expositio perpetua in Novum Jesu Christi Testamentum; folio. In the various editions of his collective works.

JOHN CHRYSOSTOM, who flourished in the fourth century, was a pupil of Diodorus of Tarsus, who had himself been a disciple of Origen's. He wrote homilies on the greater part of the Old Testament, and on the whole of the New Testament, with the exception of the Catholic epistles. His homilies on the New Testament are every way preferable to those on the Old. Ernesti is of opinion, that none of the productions of the fathers are equal to those of Chrysostom on St. Paul's Epistles; and that all subsequent Greek commentators on them have exclusively followed him. On the historical books, his commentary on St. Matthew is incomparably the best and most copious, and is particularly worthy of being perused. Chrysostom's manner of expounding is this: he first takes a verse of Scripture, which he explains: and then investigates and elucidates the meaning of particular words, pointing out the scope of the sacred author, whose style and genius he examines, and rendering all Hebraisms by equivalent intelligible Greek expressions. He throughout adheres to the literal sense, which he maintained to be the true one. The homilies are found in the beautiful Editio Princeps of his works published by Sir Henry Savile, in 8 vols. folio, Eton, 1612; and Montfaucon's edition, which is the best, published at Paris in 13 vols. folio, 1718–1733. An admirable French translation of a selection from Chrysostom's Homilies, and other works, was printed by Auger, at Paris, 1785, in

¹ See Part I. Chap. II. Sect. II. of this Volume.

² Jahn's *Enchiridion Hermeneuticæ Generalis*, pp. 163, 164. A further account of Origen's expository labours may be seen in Ernesti's *Institutio Interpretis Novi Testamenti*, pp. 286, 287., and in Morus's *Acroases super Hermeneutica Novi Fœderis*, tom. ii. pp. 230–236.; in Rosenmüller's *Historia Interpretationis Librorum Sacrorum*, tom. iii. pp. 17–156., and Simon's *Hist. Crit. du Vieux Test.* liv. iii. ch. ix. pp. 439–442.

³ Mosheim's *Eccl. Hist.* vol. i. p. 270. edit. 1806. On the merits of Origen as an interpreter of Holy Writ, see Conybeare's *Bampton Lectures* for 1824, pp. 131–143.

4 vols. 8vo. In 1807, Matthæi published 52 of his homilies at Moscow, in 8vo. with various readings, a commentary and index.¹

3. THEODORETI, Episcopi Cyrensis, *Explanationes in Pauli Epistolas omnes. Inter Opera, Parisiis, 1608, 2 tomis folio. Parisiis, 1642, 4 tomis folio. Halæ, 1769-74. 5 tomis 8vo.*

THEODORET, Bishop of Cyrus or Cyropolis in Syria, wrote in the fifth century : though he chiefly follows Chrysostom in his commentary on St. Paul's Epistles, he has added many new and striking observations of his own, and has successfully vindicated many passages against the Arians, and other sectaries of his time. The critical merits of Theodoret as an expositor of Scripture were investigated by M. Richter in a treatise intitled *De Theodoro Epistolarum Paulinarum Interprete, Commentatio Historico-Exegetica. Lipsiæ, 1822. 8vo.*

[ii.] LATIN FATHERS.

1. HIERONYMI *Quæstiones Hebraicæ in Genesim; — Ejusdem Commentarii in Ecclesiasten; duæ in Canticum Canticorum Homiliæ, ex Græco Origenis; — Commentarii in Iesaiam; — Homiliæ novem in Visiones Isaïæ, ex Græco Origenis; — Commentarius in Jeremiam; — Commentarii in Ezechielem Libri XIV.; — Commentarius in Daniele. Homiliæ Origenis XXVIII., Explanationes in Jeremiam et Ezechielem continentes; — Commentarii in XII Prophetas Minores; — Commentarii in Matthæum Libri IV.; — Commentarii in Pauli Epistolas ad Galatas, Ephesios, Titum, et Philemonem, folio. In the different editions of his works.*

JEROME, of all the Latin fathers, has rendered the most important services to the Christian world, by his elaborate Commentary on the Scriptures, and his prefaces to the different books. His commentary on the Prophets is reckoned the best part of his works; his valuable Latin version of the Scriptures has been noticed in a former part of this Volume. The principal editions of this eminently learned father's works are those of Paris, 1693-1706, in five vols. folio, and of Verona, 1734-1742, in eleven vols. folio.

2. HILARI *Commentarius in Psalmos et in Evangelium Matthæi, folio, in the various editions of his works.*

HILARY, Bishop of Poitiers, in the fourth century, wrote Commentaries on the Psalms, and on the Gospel of St. Matthew, which consist more of what he borrowed from Origen than of the results of his own studies; and on this account Morus is of opinion, that little assistance can be derived from consulting them. This author must not be confounded with Hilary, surnamed the Deacon, from the office which he filled in the church of Rome in the middle of the fourth century: and who wrote a Commentary on St. Paul's Epistles, which is printed in the second volume of the Benedictine edition of Ambrose's works (Paris, 1686-1690, 2 vols. folio), to whom they are erroneously ascribed.

3. D. Aurelii AUGUSTINI *Commentarii tam in Vetus quam in Novum Testamentum, ex omnibus ejusdem lucubrationibus collecti. Studio et labore Joannis Gastii. Venetiis, 1543, 2 vols. 4to.*

AUGUSTINE, the celebrated Bishop of Hippo in Africa, in the fourth century, wrote several Treatises on the Scriptures, and particularly Commentaries on the Psalms, neither of which are now held in much estimation, notwithstanding the high rank he holds in ecclesiastical history. His piety, indefatigable application, sublime genius, unwearied pursuit of truth, and the acuteness of his wit, are universally allowed. "It is however certain," says Mosheim, "that the accuracy and solidity of his judgment were by no means proportionable to the eminent talents now mentioned; and that upon many occasions, he was more guided by the violent impulse of a warm imagination, than by the cool dictates of reason and prudence. Hence that ambiguity which appears in his writings, and which has sometimes rendered the most attentive readers uncertain with respect to his

¹ Several editions of Chrysostom's Homilies are enumerated by Harles, in his *Brevier Notitiæ Literaturæ Græcæ*, pp. 739-741.; to which work, as well as to those of Ernesti and Morus, above referred to, we are chiefly indebted for the following notices of the Greek fathers.

real sentiments; and hence also the just complaints which many have made of the contradictions that are so frequent in his works, and of the levity and precipitation with which he set himself to write upon a variety of subjects, before he had examined them with a sufficient degree of attention and diligence."¹ Jahn has remarked that the genius of Augustine resembled that of Origen rather than that of Jerome, to both of whom he was greatly inferior in learning, being totally ignorant of Hebrew, and but moderately versed in Greek.² His Treatises on the Scriptures form the third, and his Commentaries on the Psalms the fourth volume of the Benedictine edition of his works. He accommodates the Scriptures more frequently to his own ideas than he accommodates these to the former, and is perpetually *hunting out* mysteries, especially in numbers.³ Such was the authority in which the writings of Augustine were held, that his expositions continued to be followed by all Latin interpreters from his time until the Reformation; who have selected expositions not only from his professedly biblical labours, but also from his other practical and controversial writings. Among the principal compilations of this kind is the *Gloss*, or short interpretation of Strabo, which is mentioned in page 196.

[iii.] LATER DIVINES OF THE GREEK AND LATIN CHURCHES.

Of the Doctors, or Divines of the Greek and Latin Churches, who flourished between the sixth and fourteenth centuries, the following are reputed to be the most judicious commentators.

Greek Writers.

1. THEOPHYLACTI Archiepiscopi Bulgariae Enarrationes, sive Commentarii in IV. Evangelia, Græce, Romæ, 1542, folio; Græce et Latine, Parisiis, 1631. folio. — Ejusdem Explicationes in Acta Apostolorum, Græce et Latine, Coloniae, 1567. folio. — Ejusdem Commentarii in D. Pauli Epistolas, Græce et Latine, Londini, 1636. folio. — Ejusdem Commentarii in Epistolas et in aliquot Prophetas Minores, Latine, Parisiis, 1542. folio.

THEOPHYLACT, metropolitan of Bulgaria, flourished in the 11th century: his Scholia on the principal books of Scripture are chiefly abridged from Chrysostom. Those on the Gospels, Acts, and St Paul's Epistles, are particularly valuable. The best edition of his works is that published at Venice, 1754-1763, in 4 vols. folio.

2. ŒCUMENII Commentaria in Acta Apostolorum, in omnes Pauli Epistolas, et in Epistolas Catholicas omnes. Accesserunt Arethæ, Cappadociæ Episcopi, Explanationes in Apocalypsin. Græce et Latine, cura Fred. Morelli. Parisiis, 1631. 2 tomis folio.

ŒCUMENIUS, Bishop of Tricca in Thessaly, towards the close of the tenth century, wrote Commentaries on the Acts of the Apostles, and the whole of the Epistles. His work is a judicious compilation from Origen, Chrysostom, Eusebius, and others. It is worthy of observation, that the controverted clause in St. John's First Epistle (1 John v. 7.) was not known to this writer. The best edition is that of Paris, 1631, in 2 vols. folio.

3. Very similar to the works of Theophylact and Œcumenius above noticed, are the CATENÆ, or Commentaries on the Scriptures, consisting of separate passages or interpretations of the fathers, reduced to the order of chapters and verses of the books; they are denominated Catenæ, because as a chain is composed of several links connected together, so these compilations consist of numerous different passages, or the sentences and expositions of different writers, so connected together as to form one continued work.

The earliest compiler of a Catena was Procopius of Gaza, whose entire work on the Scriptures has never been printed; though particular portions have been published, as his

¹ Mosheim's Ecclesiastical History, vol. i. p. 363.

² Jahn, Enchiridion Hermeneuticæ Generalis, p. 167.

³ Rambachii Instit. Herm. p. 679.

Catena on the Octateuch, or eight first books, in Latin, Tiguri (Zurich), 1555, folio; on the two books of Kings and Chronicles, Gr. Lat. 4to. Lug. Bat. 1620; a specimen of his Catena on the Heptateuch, or seven first books, and on the Song of Solomon, edited by Ernesti, Leipsic, 1785, 4to.; on Isaiah, edited by Courtier, folio, Paris, 1580. Procopius was followed by Olympiodorus, who is supposed to have flourished in the seventh century; his Catena on the book of Job was published at Venice in 1587, 4to. A Catena on Job, Psalms, Matthew, and John, was printed by Plantin at Antwerp, in Greek and Latin, in seven vols. folio, 1630, and following years. One of the most valuable works of this kind is the Catena of Nicephorus on the Octateuch, the two books of Samuel, and the two books of Kings; it is a compilation from fifty-one writers, and was published in Greek, in two vols. folio, at Leipsic, 1792. Possin and Corderius published a Catena in Greek and Latin, on the four Evangelists, in 1628, 1630, 1646, and 1647, at Antwerp and Thoulouse, in four large folio volumes; and a Greek Catena of Victor, a presbyter of Antioch, and other fathers, on the Gospel of St. Mark, was edited by Matthæi, at Moscow, 1775, in 2 vols. 8vo.¹

4. EUTHYMIÏ Zigabeni Monachi Commentarii in Psalmos, Græce et Latine; apud Theophylacti Operum, Tom. IV. Venetiis, 1763. folio.

Euthymii Zigabeni Commentarius in quatuor Evangelia, Græce et Latine. Textum Græcum nunquam antea editum ad fidem duorum Codicum Membranaceorum Bibliothecarum S. S. Synodi Mosquensis auctoris ætate scriptorum, diligenter recensuit, et repetita Versione Latinâ Joannis Hentenii suisque adjectis animadversionibus edidit Christianus Frider. Matthæi. Lipsiæ, 1792. 3 tomis 8vo.

EUTHYMIUS ZIGABENUS, a monk of Constantinople, in the early part of the twelfth century, wrote commentaries on different parts of the Bible, the whole of which have not been printed. His principal work is a commentary on the four Gospels, published by Matthæi at Leipsic, in 1792, in 3 vols. 8vo. The hitherto inedited Greek text is diligently revised from two MSS. in the library of the Holy Synod at Moscow, written in the time of the author. Vol. I. contains the prefaces and Gospel of St. Matthew; Vol. II. the Gospels of St. Mark and St. Luke; Vol. III. the Gospel of St. John, with Hentenius's Latin Version of the whole of Euthymius's Commentary, his Critical Remarks, and those of the learned editor. Euthymius's Commentary on the Psalms was published with the works of Theophylact.

Latin Writers.

1. Biblia Sacra cum Glossa Ordinaria a Walafrido STRABO; et Postilla Nicolai LYRANI, necnon additionibus Pauli Burgensis Episcopi, et Matthiæ Doringi replicis. Duaii, 1617. 6 tomis folio.

WALAFRIDUS STRABO or STRABUS, who flourished in the ninth century, composed a work on the whole Bible, which was called *Glossa Ordinaria* or *marginalis*; because the entire margin, at the top and bottom, as well as on each side of the page, was filled with annotations. His work is, in fact, a catena or collection of comments from all the Latin fathers who preceded him, and particularly from Augustine and Rabanus Maurus, whose pupil Strabo was, and who wrote a voluminous *catena* on the Gospel of St. Matthew, and St. Paul's Epistles, besides an entire comment on the Bible, which is still in manuscript. Strabo endeavours to show the literal, historical, and moral sense of the Scriptures, but not always with success. For many years the labours of Strabo continued to be received as the sole authorised interpretation of the Bible. The best edition of his work is that of Antwerp, 1634, folio.²

NICHOLAS DE LYRA or LYRANUS, so called from the place of his nativity, Lire, a small town in Normandy, is reputed to have been a Jew by descent, but having embraced Christianity, he entered into the religious society of Friars Minors at Verneuil. He flourished towards

¹ Morus (tom. ii. p. 253.) has enumerated several catenæ on particular parts of the New Testament. The best account of these compilations is to be found in Ittigius's *Tractatus de Catenis Patrum*, Leipsic, 1707, 8vo.; and in Noesselt's *Observationes de Catenis Patrum Græcorum in Novum Testamentum*. Halæ, 1762, 4to. See also Walchii *Bibliotheca Theologica*, vol. iv. pp. 388–391.

² Much curious information relative to the *Biblia Glossata*, or Glosses on the Scriptures, is contained in Masch's edition of Le Long's *Bibliotheca Sacra*, part ii. vol. iii. cap. ii. sect. iii. p. 353. et seq.

the beginning of the fourteenth century ; and deservedly holds a distinguished rank among commentators, his explanations of the Scriptures being far superior to the manner and spirit of the age in which he flourished. His compendious expositions of the Bible were called *postills*, from his manner of placing them, viz. first exhibiting the sacred text, and *post illa* (after the words of the text) offering his own explication. They were repeatedly printed in the latter part of the fifteenth century and in the early part of the sixteenth century ; and (as in the edition above noticed) were sometimes printed in conjunction with the gloss of Strabo. In his postills, Lyra shews a greater acquaintance with the literal sense of Scripture than any preceding commentator, and has availed himself of his intimate knowledge of Hebrew to select the best comments of the most learned Rabbins, particularly Jarchi. Being, however, less intimately acquainted with Greek than with Hebrew, he is less happy in his expositions of the New Testament than in those of the Old. His notes are allowed to be very judicious, and he principally attends to the literal sense, with which, however, he occasionally intermingles the subtleties of the schoolmen. "It is no inconsiderable praise that, by the general soundness and justness of his expositions, he attracted the admiration, and contributed probably in some measure to the instruction of Luther and of his great coadjutors in the work of reformation." The best edition of Lyra's commentary is that of Antwerp, 1634, in 6 vols. folio : it is also found in the *Biblia Maxima*, edited by Father de la Haye, in 19 vols. folio. Lyra was also the author of *Moralia*, or Moral Commentaries upon the Scriptures. ¹

2. THOMÆ AQUINATIS, Doctoris Angelici, Commentaria in quosdam libros Veteris et Novi Testamenti ; scilicet, in Job ; Prima Quinquagena Davidis ; Canticum Canticorum ; Esaïam : Jeremiam, et Lamentationes ; in Evangelia secundum Matthæum et Joannem ; Catena Aurea in quatuor Evangelia, ex dictis Patrum connexa ; Commentaria in omnes D. Pauli Apostoli Epistolas ; folio, inter operum Tomos XIII-XVI. Venetiis, 1593-4, besides numerous editions of detached portions in various sizes.

THOMAS AQUINAS, a celebrated scholastic doctor of the thirteenth century, compiled a Catena on the four Gospels, from upwards of eighty Greek and Latin fathers, whose words he chiefly gives, rather than their meaning, and quotes the Greek fathers from *Latin versions* of their works. His comment long held a distinguished place in the Western church.

There were however a few, though but few, interpreters of better note, who flourished during the period now under consideration, and who followed a better mode of interpretation. We shall briefly enumerate them.

3. BEDÆ Expositio in Libros Historicos Veteris Testamenti, in librum Tobiaë, Jobum, Parabolas Salomonis, et Cantica Canticorum ; Expositio in Novum Testamentum, Retractationes et Quæstiones in Acta Apostolorum, folio. In his works.

The venerable BEDÆ, who lived in the eighth century, composed a Catena on nearly the whole of the New Testament, from the writings of the fathers, in which he interspersed but few remarks of his own. Deeply versed in Greek literature, he has the peculiar praise of drawing from original sources.

4. ALCUIN, the countryman and contemporary of Bede, compiled a commentary on some parts of the Scriptures, in which he made selections from Jerome, Chrysostom, Augustine, Bede, and other writers ; not always with the best judgment. His biblical labours are contained in the first volume of Froben's edition of his works.

(2.) *Scholia on the entire Bible, or the greater part thereof.*

1. JOANNIS MARIANÆ Scholia in Vetus et Novum Testamentum. Paris, 1620. folio.

¹ Masch's edition of Le Long's *Bibliotheca Sacra*, part ii. vol. iii. p. 357-362. Conybeare's Bampton Lectures for 1824, pp. 210-215. Lyra's commentaries were attacked by Paul, bishop of Burgos (Paulus Burgensis), a converted Jew, and were defended by Matthias Doring. *Ibid.* pp. 363, 364. Walchii *Bibliotheca Theologica*, vol. iv. pp. 396, 397.

2. HUGONIS GROTIJ Annotationes ad Vetus et Novum Testamentum.

The Scholia on the Old Testament were first published at Paris, in 1644: and those on the New Testament at the same place, in three volumes, in 1641, 1646, and 1650. They are also to be found in the fourth volume of his *Opera Theologica* (Basil, 1732, folio), as well as in the *Critica Sacri*, and in Calovius's *Biblia Illustrata*. They were republished in 4to., with numerous corrections by Vogel, vol. i. Halæ, 1775; vol. ii. and vol. iii. were published in 1776 by Doederlein, who, in 1779, published an *Auctarium*, also in 4to., which was separately sold under the title of *Scholia in Libros Poeticos Veteris Testamenti*. An edition of them was published by Mr. Moody, in two vols. 4to., London, 1727; and his Scholia on the New Testament were reprinted at Erlang in 1755, and following years, in 4to. We have been thus minute in stating the editions of Grotius's Scholia, on account of their intrinsic value. Father Calmet has criticised many parts of them with great severity, particularly his preface to and explanation of the Canticles. "Grotius," says Dr. Doddridge, "has done more to illustrate the Scriptures, by what is generally called profane learning, than perhaps almost all the other commentators put together; nevertheless, he too often gives up prophecies which, in their original sense, relate to the Messiah. His notes on some texts are large and learned dissertations, which might have profitably been published by themselves." "His learning," says an eminent biblical critic of the present day, "was very extensive; his erudition profound; and his moderation on subjects of controversy highly praiseworthy. No man possessed a more extensive and accurate knowledge of the Greek and Latin writers; and no man has more successfully applied them to the illustration of the sacred writings. He is, perhaps justly, suspected of Socinian sentiments; and is, in general, so intent upon the *literal* meaning of the Scriptures, as to lose sight of the spiritual." (Dr. A. Clarke.¹) On the New Testament, Grotius is particularly valuable for understanding the history and Hebraisms. The character of Grotius as a commentator is both fairly and ably estimated by Mr. Conybeare in his *Bampton Lectures* for 1824. pp. 259-263.

3. DIODATI (John) Annotations on the Bible, translated from the Italian. London, 1664. folio.

Diodati was an eminent Italian divine and reformer in the early part of the 17th century; his annotations are properly *Scholia*, rather practical than critical, but containing many useful hints; a considerable portion of them was introduced into the "Assembly's Annotations," noticed in pp. 204, 205.

4. JO. CHRIST. FRID. SCHULZII et GEO. LAUR. BAUERI Scholia in Vetus Testamentum. Norimbergæ, 1783-1797. 10 vols. 8vo.

The three first volumes only of these learned Scholia were *ostensibly* written by Professor Schulz, who states in his preface, that, in imitation of Rosenmüller's Scholia on the New Testament, he undertook similar short notes on the Old Testament. For this purpose, he has made extracts from the best philological and critical Scholia, chiefly from German works which are not readily accessible or intelligible by foreigners; this is no small advantage; and, independently of it, Schulze has added numerous critical notes of his own, beside the contributions of his learned friends. (Maty's Review, vol. v. pp. 406-412.) On the death of Schulze, Professor Bauer continued the work, and published the remaining seven volumes on the same plan.

5. ERNEST. FRID. CAR. ROSENMÜLLERI Scholia in Vetus Testamentum. Lipsiæ, 1795-1826. 18 vols. 8vo.

¹ The references above, as well as in the following pages, to Drs. Doddridge and Adam Clarke, are, to the "Lectures on Preaching" of the *former*, inserted in the fifth volume of his detached Works, printed at Leeds, 1804, p. 471. et seq., and to the "General Preface" of the *latter*, prefixed to vol. i. of his Commentary on the Bible, which is noticed in a subsequent page.

² Jahn affirms that they were not written by Schulze himself, but by *Schöder* under his name; and he further adds, that, in general, on difficult passages, an antient and a modern interpretation is given, and the decision between them is left to the reader's judgment. (Jahn, *Enchiridion Hermeneuticæ Generalis*, p. 173.) Whether Schöder or Schulze wrote the first three volumes, is not material now to know: useful as the work unquestionably is, the reader should be informed that the author has adopted the *fashionable* hypothesis of many German divines, that Moses was a clever *mythologue*, who compiled his history from certain mythi or traditional narratives! This hypothesis is also adopted by Rosenmüller, and by Dathe; and it was embraced by the late Dr. Geddes in his version of the Bible. See it examined, and (we trust satisfactorily) refuted, *infra*, Vol. IV. Part I. Chap. I. Sect. II.

6. J. G. ROSENMÜLLER'S *Scholia in Novum Testamentum*. Edit. Nova, Norimbergæ, 1801–1808. 5 vols. 8vo.

These *Scholia* have long had a very extensive circulation in Germany, but are now beginning to be known in this country, though their high price renders them accessible to comparatively few students. The *Scholia* on the Old Testament are written by Rosenmüller the son; and those on the New Testament by Rosenmüller the father. The latter is upon the whole a much safer and sounder critic than his son, whose *Scholia* in many passages are made conformable to the lax and (miscalled) rational system of interpretation which for many years has been but too prevalent among the German Biblical Critics. In the improved editions above noticed of their very valuable *Scholia*, the two Rosenmüllers have diligently availed themselves of every possible aid which their own researches, or those of their friends, could procure for them. The author of the present work is indebted to these eminent critics for many valuable observations on the Analysis, &c. of the Sacred writings. In 1823, appeared at Leipsic a second edition of the younger Rosenmüller's *Scholia* on the Psalms; in 1824, a new edition of the *Scholia* on the Pentateuch. In the *Christian Examiner*, or *Church of Ireland Magazine* for May 1827 (p. 388), this new edition of Rosenmüller's *Scholia* on the Pentateuch is announced; and it is stated, that "the learned author has not only expunged those dangerous and infidel criticisms which were designed to shake the very foundations of revealed religion, but has substituted in their place others of a very different tendency." In 1824 appeared a new edition of the *Scholia* on Job, on Ezekiel in 1825, on Jeremiah in 1826, and in 1827 on Obadiah, Amos, and Jonah.

7. REEVES.—The Holy Bible, containing the Old Testament and the New, translated out of the original tongues, and with the former translations diligently compared and revised. London, printed for John REEVES, Esq., one of the Patentees of the office of King's Printer. 9 vols. royal 4to. 9 vols. royal 8vo. 9 or 10 vols. crown 8vo.

Although the beautiful editions of the Bible here noticed do not profess to be commentaries, yet as they are accompanied by short explanatory and philological *Scholia*, it would be injustice towards Mr. Reeves's splendid and public-spirited efforts to render the Scriptures attractive to the higher classes, were we to pass them in silence. On this account Mr. Reeves's editions may justly claim a place in the present list of *Scholia* on the Bible. His notes are selected with great judgment from the labours of Bishop Patrick, Lowth, Whitby, and others; and his mode of printing the text is admirable. The historical parts, which are in prose, are printed in continuous paragraphs; and the poetical parts are divided into verses. Each book is divided into sections, conformable to the natural divisions of the several subjects; and, to facilitate reference, the chapters and verses are distinctly pointed out in the margin. There is a learned preface to all the editions. In our analysis of the different books of Scripture, particularly of the Old Testament, we have frequently adopted Mr. Reeves's sectional divisions, which are for the most part very judiciously made. It may be proper to add that the printing of Mr. Reeves's editions was executed by Messrs. Bulmer & Co., and by Mr. Bensley, and may safely challenge competition with the most beautiful specimens of British typography. There are some copies extant in four volumes, 8vo., without the *Scholia*.

(3.) *The Principal Commentators on the Scriptures generally since the Reformation.*

[i.] FOREIGN COMMENTATORS ON THE WHOLE BIBLE.

1. The illustrious reformer, MARTIN LUTHER, wrote Commentaries on most of the books of Scripture. A collection of them was published at Wittenberg, in four volumes folio, 1549. All the writings of this great man are deservedly held in the highest estimation in Germany, especially his Commentaries on Genesis, and on St. Paul's Epistles to the Romans and Galatians. His Commentary on the Galatians is best known in this country by a translation, which was first printed in 1580 in 4to. and subsequently in folio, octavo, and in two vols. 12mo. In 1821, was published, in 8vo. a translation of Luther's *Commentary on the Psalms*, called *Psalms of Degrees*; in which among many other valuable Discourses on Individual, Household, and Civil Affairs, the Scriptural Doctrine respect-

ing the divinely instituted and honourable Estate of Matrimony is explained and defended against the Popish Perversion of enforced Celibacy, Monastic Vows, Orders, &c. &c. To which is prefixed, An Historical Account of the Monastic Life, particularly of the Monasteries of England.

2. The biblical writings of JOHN CALVIN, another illustrious reformer, consist of Commentaries, Homilies, and Lectures on almost the whole of the Scriptures: they are to be found in the folio edition of his works, printed at Amsterdam, in 1671, in nine volumes. His Harmony of the four last Books of the Pentateuch has been much and deservedly admired for its ingenuity. The history contained in them forms a distinct part. The rest is comprised under the following divisions:—1. Those passages which assert the excellence of the LAW, by way of *preface*;—2. The *Ten Commandments*, under each of which are comprehended all those parts of the law which relate to the same subject, and this forms the great body of the harmony;—3. The *sum of the Law*, containing those passages which enjoin love to God, and love to our neighbour;—4. The *Use of the Law*; and lastly, its *Sanctions* of promises and threats. The Commentaries and other expository writings of this great man have always been deservedly celebrated and admired: though it has been the fashion with some modern divines to depreciate them, on account of those peculiar dogmas which Calvin deduced from the Sacred Writings. “Calvin’s Commentaries,” says the learned Matthew Poole, in the preface to the ‘*Synopsis Criticorum Sacrorum*,’ noticed below, “abound in solid discussions of theological subjects, and in practical improvements of them. Subsequent writers have borrowed most of their materials from Calvin; and his interpretations adorn the books even of those who repay their obligation by reproaching their master.” The great critic Scaliger said that no commentator had better hit the sense of the prophets than Calvin; and another eminent critic of our own time (Rosenmüller) has remarked, that although Calvin was not deeply versed in Hebrew, yet as he possessed an acute and subtle genius, his interpretations of Isaiah in particular, contain many things which are exceedingly useful for understanding the prophet’s meaning. Nothing, indeed, can more satisfactorily evince the high estimation to which the commentaries of Calvin are still entitled from the biblical student, than the following eulogium of one of the most learned prelates that ever adorned the Anglican Church—Bishop HORSLEY. “I hold,” says he, “the memory of Calvin in high veneration; his works have a place in my library; and in the study of the Holy Scriptures, he is one of the Commentators whom I most frequently consult.” To this testimony may be added that of another accomplished scholar lately deceased, the Rev. J. J. CONYBEARE. The commentaries of Calvin, he says, “though in the exercise of our Christian liberty we may freely question and dissent from many points, both of doctrine and discipline, maintained by their illustrious author, are yet never to be perused without admiration or instruction.”¹ The writer of these pages has not often had occasion to refer to the writings of Calvin in the prosecution of this work; yet he has never consulted them but with advantage and with pleasure.

3. VICTORINUS STRIGELIUS was nearly contemporary with Luther and Calvin, and wrote arguments and notes to the whole of the Bible, which were published at different times between the years 1565 and 1586, and in various sizes.² They are much admired for their exactness, particu-

¹ Conybeare’s Bampton Lectures for 1824, p. 237.

² Masch has given the titles and dates of their respective publications; vol. iii. pp. 424–427.

larly his *ὑπόμνηματα* on the New Testament, which are noticed in a subsequent page.

4. LUDOVICI DE DIEU *Critica Sacra, sive Animadversiones in Loca quædam difficiliora Veteris et Novi Testamenti.* Amstelodami, 1693, folio.

A work of acknowledged character: "Perhaps no man ever possessed a more consummate knowledge of the Oriental languages than de Dieu, nor employed his knowledge to more useful purposes." (*Bibliog. Dict.* vol. iii. p. 123.)

5. SEBASTIANI SCHMIDII *Commentarii in Genesin, Josuam, Ruth, Reges, Samuelem, Jobum, Psalmos, Ecclesiasten, Iesaiam, Jeremiam, Hoseam, Evangelium Johannis, et Epistolas Pauli ad Romanos, Galatas, et Hebræos.* Argentorati, 1687, et annis sequentibus. 4to.

Sebastian Schmidt was at least the most laborious and voluminous commentator of his age (the seventeenth century). Mosheim's *Eccl. Hist.* vol. v. p. 296.

6. CRITICI SACRI: sive Annotata doctissimorum Virorum in Vetus ac Novum Testamentum; quibus accedunt Tractatus varii, Theologico-Philologici, 9 tomis in 12 voluminibus, Amstelodami, 1698, folio.

This great work, first published at London in 1660, in 9 vols. folio, under the direction of Bishop Pearson, John Pearson, Anthony Scattergood, and Francis Gouldman, is considerably augmented in the above second and best edition. The notes of Grotius, Vatablus, and Drusus, Munster, Castalio, Clarius, Junius, and Tremellius, are to be found in this collection, besides a multitude of commentators on particular books, and numerous valuable disquisitions on particular subjects, which are enumerated by Dr. A. Clarke in the general preface to his Commentary, vol. i. p. xiii. To complete this great work, there were published at Amsterdam, in 1701, *Thesaurus Theologico-Philologicus*, in 2 vols. folio, and in 1732, in two folio volumes also, *Thesaurus Novus Theologico-Philologicus*, — two valuable collections of critical and philological dissertations by the most eminent biblical critics of that day. These are necessary to complete the *Critici Sacri*; of which great work an admirable abridgment has been published under the title of,

7. MATTHEI POLI *Synopsis Criticorum aliorumque SS. Interpretum.* London, 1669–1674, 5 vols. folio. Utrecht, 5 vols. folio, 1684; also Frankfort, 1712, 5 vols. folio, and 1694, 5 vols. large 4to.

On this most elaborate work the learned author spent *ten* years; it consolidates with great skill and conciseness all the *Critici Sacri* of the London edition into one continued comment, besides many valuable additions from other authors of note, Hammond, &c. and his own corrections and decisions in several places. It has many advantages over the *Critici Sacri*, not only in point of size, but also in its admirable arrangement and concentration of evidence, and in the author's remarks; and it furnishes a most complete material index to the *Critici Sacri*. (Dr. Hales's *Analysis of Chronology*, vol. ii. preface, p. xviii.) Of the various editions above noticed, that edited at Utrecht by Professor Leusden, is by far the best and most correct. The folio Frankfort edition is not worth purchasing, on account of its incorrectness. The 4to. edition, which is somewhat better, is nevertheless very inaccurate: it is badly printed, and sells at a very low price.

8. *Biblia Sacra Vulgatæ Editionis, Sixti V. et Clementis VIII. Pont. Max. auctoritate recognita, unâ cum selectis Annotationibus ex optimis quibusque Interpretibus excerptis, Prolegomenis, novis Tabulis Chronologicis, Historicis, et Geographicis illustrata, Indiceque Epistolarum et Evangeliorum aucta.* Auctore J. B. DU HAMEL. Parisiis, 1706. 2 tomis folio.

The Prolegomena treat briefly on the canon and inspiration of the Holy Scriptures, and in their transmission to our times, in corrupt; on the authority and various editions of the Hebrew text and antient Versions; and on the exposition of the Bible, including its style, figurative language, and spiritual sense. A short Chronological and Geographical Appendix is subjoined, in which the weights, measures, and money of the Hebrews are discussed.

9. LA SAINTE BIBLE, expliquée par DAVID MARTIN. Amsterdam, 1707. 2 vols. folio.

M. Martin revised the Geneva version of the French Bible, and corrected it so materially,

that it is frequently considered as a new translation. The short notes, which he has annexed, contain much good sense, learning, and piety.

10. JOANNIS CLERICI *Translatio Librorum Veteris Testamenti, cum ejusdem Paraphrasi perpetuâ, Commentario Philologico, Dissertationibus Criticis, Tabulisque Chronologicis et Geographicis*, folio, 4 vols. Amstelodami, 1708, 1710, 1713.—Ejusdem, *Translatio ex Anglica Linguâ Henrici Hammondi Paraphrasis et Adnotationum in Novum Testamentum, Animadversionibus suis illustrata*. Francofurti, 1714. 2 vols. folio.

Le Clerc's Translation and Commentary are highly commended by Bishop Watson: of Dr. Hammond's Paraphrase and Notes on the New Testament, some account is given below. Many of le Clerc's observations throw great light on the Scriptures; in others he has indulged his own fancy, and, what is most to be regretted, has completely frittered away the meaning of the Prophecies concerning our Saviour. He considers miracles as effects of nature. His commentaries on the Prophets and on the Haglographa are greatly inferior to those on the Pentateuch. John Justus von Einem published a volume of *Animadversiones ad Joannis Clerici Commentarios*, at Magdeburg, 1735. 8vo.

11. OSTERVALD (Jean-Frédéric) *La Sainte Bible, avec les Argumens et Reflexions*, Neufchâtel, 1772. folio.

M. Ostervald was an eminent divine of the French Protestant church. The French text of the Bible is that of the Geneva Version, revised and corrected by himself; whence it is often considered as a new version. Ostervald's arguments and reflections are very valuable, and have been liberally consulted by later commentators. A detached translation of them, in three vols. 8vo., was published by Mr. Chamberlayne in the early part of the eighteenth century, at the request and under the patronage of the Society for promoting Christian Knowledge: the later editions of this translation are in two volumes 8vo.

12. JOANNIS COCCEII *Commentarii in Sacras Scripturas, in ejus Operibus*. Amstelodami, 10 vols. folio.

The commentaries of Cocceius are also extant in quarto and folio, under different dates as they were published. It is the fault of this learned man, that he has in the Old Testament *spiritualised* every thing to the utmost; his commentaries, however, particularly on the New Testament, abound with valuable illustrations, and will amply repay the trouble of perusal. He is "a commentator from whom a judicious expositor may derive much assistance. Often fanciful, and even fanatical, he is learned, pious, and far more discerning in the true scope of prophecy than many who succeeded him." (Dr. Apthorpe's *Disc. on Prophecy*, vol. i. p. 106.)

13. CALMET.—*Commentaire Littéral sur tous les Livres de l'Ancien et du Nouveau Testament*, par Augustin CALMET. Paris, 1719–1726, 8 tomes in 9 vols. folio.

It contains the Latin text of the Vulgate, and a French version in collateral columns, with the notes at the bottom of each page. It has a vast apparatus of prefaces and dissertations, in which immense learning, good sense, sound judgment, and deep piety are invariably displayed. This is without exception the best comment on the Sacred Writings ever published, either by Catholics or Protestants." (Dr. A. Clarke.) Walehius (*Bibl. Theol.* vol. iv. p. 433.) has pronounced an equally strong but well-deserved eulogium on this valuable work, to which we have been largely indebted in the course of these volumes.

14. *La Sainte Bible, en Latin et en François, avec des Notes, des Préfaces, et des Dissertations tirées de Dom Calmet, de l'Abbé de Vence, et d'autres Auteurs*, Paris, 1820 et années suivantes, 25 tomes 8vo. Avec Atlas.

This is a reprint of the Bible published in Latin and French by L. E. RONDET, first in 1748 in fourteen volumes quarto, and, a second time, between the years 1767 and 1774. The French translation, with the exception of a few corrections, is that of father Carrières. Besides the Latin Vulgate and French version, this work contains prefaces to the several books, notes, and dissertations, chiefly taken from Calmet, but abridged in some places, and in others altered or enlarged: most of the alterations are pointed out. There are also notes, and several dissertations from the abbé de Vence, and the fathers Houbigant and Carrières, with many additions by Rondet; though these last are not very distinctly specified. The critical and historical dissertations, which are one hundred and seventy in number,

treat on various passages of Scripture and biblical subjects. There are seven large indexes relative to Scripture-chronology and geography, to the Hebrew, Chaldee, Syriac, and Greek names, and in general to the contents of the text, prefaces, dissertations, notes, &c. The Atlas contains thirty-eight maps and engravings. There is an edition of this Bible printed at Nismes in seventeen volumes 8vo. (Peignot, *Manuel du Bibliophile*, tom. ii. p. 134. Month. Rev. O. S. vol. lii. p. 344.) This Bible and Commentary are much esteemed in France, but little known in this country, where we have so many superior and more portable helps to the study of the Scriptures extant in our own language.

15. CHAIS. — *La Sainte Bible, avec un Commentaire Littéral, et des Notes choisies, tirées de divers Auteurs Anglois, &c., par Charles CHAIS.* Hague, 1743–1790. 7 vols. 4to.

Besides a French translation, which in general is judicious, this learned and elaborate work contains a valuable comment on the Old Testament as far as the end of the historical books. The seventh volume was posthumous, and was edited by the late Rev. Dr. Mac-laine. "It is much to be regretted that the learned and pious author did not complete the whole. What he has published, however, at long intervals, is excellent. His notes are chiefly taken, as he professes, from the best English Commentators, to whom he gives a decided preference above the foreign, Houbigant, Calmet, &c.; all of whom he appears to have carefully studied. It may therefore be justly considered as a considerable and valuable improvement upon his predecessors, of every description, as far as it goes." (Dr. Hales.)

16. HOUBIGANT. — *Caroli Francisci HOUBIGANTII Notæ Criticæ in Universos Veteris Testamenti Libros, cum Hebraice, tum Græcæ scriptos. Cum integris ejusdem Prolegomenis.* Francofurti ad Mœnum, 1777. 2 tomis 4to.

A neat reprint of the Prolegomena and notes annexed by Houbigant to his Critical Edition and Version of the Old Testament, which has already been noticed in p. 6. of this Appendix.

17. JO. AUG. DATHII *Libri Veteris Testamenti, ex Recensione Textûs Hebræi et Versionum Antiquarum, Latine versi, notis philologicis et criticis illustrati.* Halæ, 1773–1789. 6 vols. 8vo.

This work is in high repute on the continent: see a notice of Dathe's Latin version in p. 56. of this Appendix. The difficult and obscure passages are illustrated by notes placed at the bottom of the page. After M. Dathe's decease, Rosenmüller edited a collection of his *Opuscula ad Crisin et Interpretationem Veteris Testamenti spectantia*, 8vo. Lipsiæ, 1795. These should be added to the above work, as they contain critical disquisitions on some antient versions, &c.

18. *Interpretatio Sacræ Scripturæ per omnes Veteris et Novi Testamenti Libros, ab Joanne Nep. ALBER, Clerico Regulari e Scholis Pijis, S. Theologiæ Doctore, Linguarum Orientalium et Sacræ Scripturæ in Archiepiscopali Lyceo Professore.* Pesthini [Pesth, in Hungary] 1801–1804. 16 large vols. 8vo.

Though published more than twenty years since, this exposition was unknown in England until the year 1827, when a few copies were imported. Professor Alber dedicated it to the clergy of the Romish church in Hungary, for whose use he undertook its compilation. There are three maps, and to each volume there is a list of numerous errata, besides a copious supplementary list in the last volume, all of which ought to be corrected before the work can be consulted. To the first volume are prefixed about fifty pages of preliminary observations on the various aids for the interpretation of Scripture, which are not characterized either by novelty or depth of information. The following is the method pursued by the author. At the beginning of each book are placed a short preface, treating on its author, and a synopsis of its contents. The text of the Latin Vulgate is then inserted: and where any passage occurs which appears to be either difficult or obscure, he endeavours to elucidate it,—more in the way of exposition than of concise critical annotations. Dr. Alber professes to have consulted the various exegetical labours, both of Protestants and Romanists; and that he has endeavoured to state the various points of difference between them without asperity and with Christian candour. In this endeavour, truth requires it to be stated, that the author has succeeded. Wherever an occasion presents itself, he fails not to impugn and to refute the notions of the antisupeaturalist divines of Germany, as well as of the enemies of divine revelation. The profoundest reverence to

the opinions of the fathers of the Christian Church, and to the doctrinal decisions and decrees of the Romish church, pervades this exposition.

19. *Libri Sacri Antiqui Fœderis ex Sermone Hebræo in Latinum translati; notatione brevi præcipuæ Lectionum et Interpretationum diversitatis addita.* Auctoribus D. Henrico Augusto SCHOTT et Julio Friederico WINZER. Volumen primum. Altonæ et Lipsiæ, 1816. 8vo.

This volume comprises the Pentateuch only. With a few exceptions, the version is said to be close; and the annotations, which are very brief, are strictly confined to the indication of the principal various lections, and of the different interpretations proposed by eminent biblical critics. The three first books were translated by Dr. Schott, and the two last by M. Winzer. This work has not been continued.

[ii.] BRITISH COMMENTATORS ON THE WHOLE BIBLE.

1. *THE REFORMER'S BIBLE.*—The Holy Bible, containing the Old and New Testaments, according to the Authorized Version; with short Notes by several learned and pious Reformers, as printed by Royal Authority at the time of the Reformation, with additional Notes and Dissertations. London, 1810. 4to.

The notes on the Old Testament in this edition are reprinted from those appended to the English version of the Bible, published at Geneva by Coverdale, Sampson, and other reformers, who fled to that city during the reign of Queen Mary: whence their translation is generally known by the appellation of the Geneva Bible. An account of it is given in p. 66 of this Appendix. The annotations on the New Testament are translated from the Latin of Theodore Beza. Although in this edition the orthography is modernised, and the style has in some few instances been improved, the editor (the Rev. Thomas WEBSTER, M.A.) states that the utmost caution has been observed, that no alteration should be made in the *sentiments* of the reformers, whose “notes and illustrations” the late eminent Bishop Horsley (no mean judge of biblical literature) has pronounced to be “*very edifying*, except that in many points they savour too much of Calvinism.” The notes on the Apocalypse are selected by the editor from various commentators: he has also occasionally supplied arguments to the different books of the Old and New Testaments: his dissertations on which, though concise, are sufficiently comprehensive for those readers who have not leisure to consult more expensive commentaries. A few useful maps and tables accompany the work, which is further ornamented with some neatly-executed vignette engravings.

2. *HALL (Bishop).*—Contemplations on the Old and New Testaments. London, 1808. 2 vols. 8vo.

These have been reprinted at various times and in different forms; the edition now noticed was published by the Rev. Josiah Pratt, B.D. and is very correctly printed. Bishop Hall's Contemplations “are incomparably valuable for language, criticism, and devotion.” (Dr. Doddridge.) The Bishop also wrote a “Paraphrastic Exposition of hard Texts,” which forms the 3d and 4th vols. of Mr. Pratt's edition of his whole works. These expository notes Dr. D. pronounces to be “very valuable, especially for showing the spirit and force of many expressions that occur.” They do not, however, contain much learned criticism. Most of them, if not all, are inserted in the valuable Commentary of Bp. Mant and Dr. D'Oyly, noticed below.

3. *MAYER.*—A Commentary upon the Bible: wherein the Divers Translations and Expositions, Literall and Mystically, of the most famous Commentators, both antient and modern, are propounded and examined, by John MAYER, London, 1653. 5 vols. folio.

4. Annotations upon all the Books of the Old and New Testament: this third, above the first and second editions, so enlarged, as they make an entire Commentary on the Sacred Scripture; the like never before published in English. Wherein the text is explained, doubts resolved, Scriptures paralleled, and various readings observed; by the labour of certain learned divines thereunto appointed, and therein employed, as is expressed in the preface. London, 1657. 2 vols. folio.

This valuable work, (for valuable and learned it is, considering the time when it was composed) is usually called the "ASSEMBLY'S Annotations;" from the circumstance of its having been composed by members of the Assembly of Divines who sat at Westminster during the great rebellion. The reader will find an account of its authors in Dr. Calamy's *Life of Mr. Baxter*, p. 86. et seq.

5. POOLE.—Annotations upon the Holy Bible, wherein the sacred text is inserted, and various readings annexed; together with the parallel Scriptures. The more difficult terms are explained; seeming contradictions reconciled; doubts resolved, and the whole text opened. By the Rev. Matthew POOLE. London, 1683. 2 vols. folio. Edinburgh, 1803. 4 vols. 4to.

The Annotations are mingled with the text, and are allowed to be very judicious; the author (who was an eminent non-conformist divine) wrote them only as far as the 58th chapter of Isaiah; the remainder of the notes was compiled after the same manner, by several eminent dissenting ministers. It is no mean praise of this valuable work, that it is in the list of books recommended to clergymen by Bishop Tomline.

6. CLARKE.—The Old and New Testament, with Annotations and parallel Scriptures. By Samuel CLARKE, A.M. London, 1690. folio.

The selection of parallel texts is admirable; and the notes, though very brief, are written with great judgment. The work was commended in very high terms by Drs. Owen and Bates, as well as by Mr. Baxter and Mr. Howe. "It has been an excellent fund for some modern commentators, who have republished a great part of it with very little alteration." (Chalmers's Biog. Dict. vol. ix. p. 403.) This work, notwithstanding the learned author was a non-conformist, is inserted in the list of books recommended by Bishop Cleaver to the attention of the younger clergy. It is unfortunately very scarce and dear. The purchaser must be careful that he be not misled by another Bible published also in one vol. folio, in 1811, in the name of S. Clarke, in numbers; and which is a very *indifferent* compilation by some anonymous editor from various commentators, all of whom lived long after the time of Mr. Clarke.

7. The Rev. Dr. Edward WELLS published a Help for the Right Understanding of the Scripture, in various parts, between the years 1709 and 1728. As this useful work is not often to be met with *complete*, the following bibliographical notice of it is copied from the Rev. Dr. Cotton's List of Editions of the Bible and of parts thereof. (Appendix, pp. 163-165.)

Wells's Paraphrase of the Old Testament.

Part I. The Title, "An Help for the more easy and clear understanding of the Holy Scriptures: being the book of Genesis explained after the following method: viz. The common English Translation rendered more agreeable to the original. A paraphrase. Annotations." Oxford, printed at the Theatre, 1724. "A preface to the reader," 5 pages. "The general preface," xv pages. "A discourse of the year, &c. in use among the Jews," p. 1-91. "A Chronological Account," &c. 25 pages, not numbered. Additional notes, 6 pages, not numbered. The text, p. 1-277. A synopsis to the Pentateuch, 2 pages.

Part II. Title, "An Help," &c. as before: containing Exodus, Leviticus, Numbers, and Deuteronomy, printed 1725. "A preface to the reader," p. i-xi. Errata, 1 leaf, not numbered. Exodus, p. 1-149. Leviticus, p. 1-86. Numbers and Deuteronomy, p. 1-236.

Part III. Title, "An Help," &c. containing Joshua, Judges, and Ruth: printed 1725. A preface to the reader, 11 pages. Joshua, p. 1-84. Synopsis, 1 leaf, not numbered. Judges and Ruth, p. 1-102.

Part IV. "An Help," &c. containing two books of Samuel, and two of Kings: printed 1726. Preface, p. i-vi. Samuel to 1 Kings, chapter i. p. 1-182. Errata, 1 leaf, not numbered. 1 Kings, chapter ii. &c. p. 1-148.

Part V. "An Help," &c. containing Chronicles, Ezra, Nehemiah, and Esther: printed 1727. Preface to the reader, p. i-v. Chronicles, p. 1-156. Ezra, Nehemiah, and Esther, p. 1-80. a continuation of Jewish history, p. 81-109. Chronological tables, 2 pages.

Part VI. "An Help," &c. containing Psalms, Proverbs, Ecclesiastes, and Canticles: printed 1727. Preface to the reader, 2 pages. Job to Psalm lx. p. 1-160.

Psalms lxi-cl. p. 1-115. Preface to Proverbs, &c. 4 pages, unnumbered. Proverbs, &c. p. 1-116.

Part VII. "An Help," &c. containing Isaiah, Jeremiah, and Lamentations: printed 1728. A general discourse, p. i-xvi. Isaiah, p. 1-162. Jeremiah and Lamentations, p. 1-168.

Part VIII. "An Help," &c. containing Ezechiel: printed 1728. The text of Ezechiel, p. 1-178.

Part IX. "An Help," &c. containing Daniel: printed 1716. Dedication, 4 pages, not numbered. General preface, with a table, p. 1-10. Discourse, with four tables, p. 11-44. Daniel, p. 1-154. Synopsis, 1 leaf. Various readings, p. 157-170. N. B. This edition of Daniel was published with the New Testament: a second was printed 1728.

Part X. "An Help," &c. containing the twelve Minor Prophets: printed 1723. General preface, p. i-v. Preface to Hosea, p. i-vi. Hosea to Obadiah, p. 1-121. Jonah to Zephaniah, p. 1-88. Haggai to the end, p. 1-77. N. B. A second edition was published in 1729, containing a preface, 2 pages. Text, p. 1-244.

Paraphrase of the New Testament.

Part I. "An Help," &c. containing the Gospels and Acts. Oxford, at the Theatre, 1718. General preface, p. i-iv. Two discourses, p. v-xx. Chronological tables, p. xxi-xxxv. The contents of St. Matthew and St. Mark, 5 pages, not numbered. Then follows a second title, "An Help," &c. containing the Gospels of St. Matthew and St. Mark, dated 1717. The text, p. 3-411.

Part II. "An Help," &c. containing St. Luke and the Acts: dated 1719. Advertisement, &c. 6 pages. St. Luke, p. 1-225. Acts, p. 1-209.

Part III. "An Help," &c. containing St. John's Gospel: dated 1719. Advertisement, &c. 4 pages. Text, p. 1-195.

Part IV. A treatise on the harmony of the four Gospels, with a table. Preface, 2 pages. The treatise, p. 1-83.

Part V. "The second part of an Help," &c. containing the Epistle to the Romans: dated 1711. Preface, 2 pages. Proœmial discourse, p. 1-24. Text, p. 1-125. A second edition was published in 1715, with a title professing the part to contain all St. Paul's Epistles. General preface, synopsis, and lists of books written by Dr. E. Wells, 6 pages, not numbered. Advertisement, &c. 2 pages. Proœmial discourse, p. 1-20. Text, p. 21-145.

Part VI. "An Help," &c. containing the Epistles to the Corinthians: printed 1714. Errata, 1 leaf. Text, p. 1-171.

Part VII. "An Help," &c. containing the Epistles to the Ephesians, Philippians, Colossians, Timothy, Titus, and Philemon: printed 1715. The text, p. 1-173.

Part VIII. "A specimen of an Help," &c. being the Epistles to the Thessalonians and Galatians: printed 1709. Dedication, 2 pages. Preface, 5 pages. Text, p. 1-76. N. B. In 1716 was published a second edition; the contents and pages the same.

Part IX. "An Help," &c. containing the Epistle to the Hebrews: printed 1713. Preface, 2 pages. Text, p. 1-95.

Part X. "An Help," &c. being the Catholic Epistles: printed 1715. Advertisement, &c. 2 pages. Text, p. 1-149.

Part XI. "An Help," &c. being the Revelation of St. John: printed 1717. Dedication, 2 pages. Preface, 5 pages. Table and Explanation. Text, p. 1-184.

8. PATRICK, LOWTH, WHITBY, and ARNALD'S Commentary on the Bible. London, 1727-1760. 7 vols. folio. London, 1809. 8 vols. 4to. 1821. 7 vols. 4to.

Bishop PATRICK wrote the commentary on the historical and poetical books of the Old Testament, in 2 vols.; Mr. W. LOWTH (father of Bishop Lowth) that on the Prophets, in one vol.; Dr. WHITBY that on the New Testament, in 2 vols.; and Mr. ARNALD the commentary on the Apocryphal books. The four volumes of Patrick, Lowth, and Arnald, are justly valued, as containing one of the best commentaries on the Old Testament and Apocrypha which we have in the English language. As Dr. Whitby's work on the New Testament is very frequently found separate from the above commentators, the reader will find some account of it, *infra*, in the list of commentators on the New Testament.

9. HENRY. — An Exposition of the Old and New Testament, by the

Rev. Matthew HENRY, folio. 5 vols. 4to. 6 vols. various Editions ; also in 6 vols. 4to. London, 1827.

More than a century has elapsed since this Exposition was first published. It is chiefly practical ; yet, without any parade of learning, it frequently contains good explanations of difficult passages. The numerous editions through which it has passed sufficiently attest the great estimation in which it has been held. It is perhaps the only commentary, “ so large, that deserves to be entirely and attentively read through. The remarkable passages should be marked : there is much to be learned in this work in a speculative, and still more in a practical way.” (Dr. Doddridge.) The London quarto edition of 1811 was superintended by the Rev. Messrs. Burder and Hughes, and is very correct. The text of this impression has been followed in the edition of 1827, which is enriched with an Introductory Essay by the Rev. Edward Bickersteth ; and to reasonableness of price it adds the advantage of being beautifully printed.

10. GILL. — An Exposition of the Old and New Testaments, in which the sense of the sacred text is given ; doctrinal and practical truths are set in a plain and easy light ; difficult passages explained ; seeming contradictions reconciled ; and whatever is material in the various readings, and the several Oriental versions, is observed. The whole illustrated by notes from the most antient Jewish writings. By John GILL, D.D. London, 1748–1763. 9 vols. folio. London, 1809. 9 vols. 4to.

In rabbinical literature Dr. Gill had no equal, and he has hence been enabled to illustrate many important passages of Scripture. But he has often spiritualised his text to absurdity. “ The massy volumes of Dr. Gill might almost form a class of their own, as they comprehend every method of interpretation ; and sometimes, by giving to the same passage too great a variety of meanings, they leave the weak reader to doubt whether that book can have any certain meaning, which an ingenious expositor can interpret, or rather torture, in so many different ways.” An occasional reference to this learned work is all perhaps that can be recommended.

11. PURVER. — A New and Literal Translation of all the Books of the Old and New Testaments, with Notes critical and explanatory. By Antony PURVER. London, 1764. 2 vols. folio.

The author of this translation was one of the Society of Friends or Quakers ; who, under very considerable disadvantages, acquired a competent knowledge of the Hebrew and other Oriental languages, and also of the Greek. His work was published at the expense of Dr. J. Fothergill. Although it contains many improved renderings and useful notes, it “ has never been highly valued, and is much less literal and much less simple than the habits of the man, and those of the religious community to which he belonged, might authorise one to expect.” (Dr. A. Clarke.) See a further account in the *Monthly Review*, (O.S.) vol. xxxii. pp. 194–205.

12. WESLEY. — Notes on the Old and New Testaments, by the Rev. J. WESLEY, M.A. Bristol, 1764. 4 vols. 4to.

In consequence of the author being obliged to retrench his notes, in order to comprise the work within the prescribed limits of four volumes, “ the notes on the Old Testament are allowed on all hands to be meagre and unsatisfactory. The notes on the New Testament, which have gone through several editions, are of a widely different description ; though short, they are always judicious, accurate, spiritual, terse, and impressive, and possess the happy and rare quality of leading the reader immediately to God and his own heart.” (Dr. A. Clarke.) The Rev. Dr. Hales pronounces these notes to be “ commendable for their conciseness, and acutely pointed to the hearts and consciences of his readers ;” and he mentions the notes on the Apocalypse, which are chiefly abridged from the critical and expository writings of Bengel, as being the most valuable part of Mr. Wesley’s work. (*Analysis of Chronology*, vol. ii. pp. 1287, 1288.) The text is inserted in continuous paragraphs, the verses being thrown into the margin, and it contains several happy corrections of the received version, which are frequently cited by Mr. Granville Sharp and Dr. Hales.

13. The Holy Bible, containing the Old and New Testaments, according to the present authorised English Version, with Notes, critical, explanatory, and practical ; all the marginal readings of the most approved printed copies of the Scriptures, with such others as appear to be countenanced by the Hebrew and Greek originals ; a copious collection of

references to parallel texts; summaries of the contents of each book and chapter, and the date of every transaction and event recorded in the Sacred Oracles, agreeably to the calculation of the most correct chronologers. By the Rev. Joseph BENSON. London, 1811-1818. 5 vols. 4to.

An elaborate and very useful commentary on the Sacred Scriptures, which (independently of its practical tendency) possesses the merit of compressing into a comparatively small compass the substance of what the piety and learning of former ages have advanced, in order to facilitate the study of the Bible. Its late learned author was particularly distinguished for his critical and exact acquaintance with the Greek Testament.

14. BUTLEY.—The Holy Bible illustrated and explained: or, a complete Treasure for every Christian. Containing, the Sacred Text of the Old and New Testaments at large. With an Exposition and Paraphrase of all the difficult passages, by way of Notes at the bottom of each page. Together with the Books of Apocrypha, printed and commented on in the same manner. By the Rev. John BUTLEY, B.A. London, 1761. 2 vols. 4to. 2d edition.

15. CRUDEN.—The Complete Family Bible: or a Spiritual Exposition of the Old and New Testament; wherein each chapter is summed up in its context, and the sacred text inserted at large, with Notes, spiritual, practical, and explanatory. By the Rev. Mr. CRUDEN. London, 1770. 2 vols. folio.

The compiler of this indifferently-executed commentary is not to be confounded with Mr. Alexander Cruden, author of the well-known Concordance to the Holy Scriptures. It appears to have been originally published in numbers, which circumstance may account for the paucity of copies now to be met with.

16. DODD —A Commentary on the Books of the Old and New Testaments, in which are inserted the Notes and Collections of John Locke, Esq., Daniel Waterland, D.D., and the Right Hon. Edward Earl of Clarendon, and other learned persons, with practical improvements. By W. DODD, LL.D. London, 1770. 3 vols. folio.

In the compilation of this work, Dr. Dodd availed himself liberally of the labours of Calmet, Chais, and Houbigant, besides the most eminent commentators of our own country, and the manuscript collections mentioned above. The purchaser should see that vol. i. contains a Dissertation on the Pentateuch, and vol. iii. another on the Inspiration of the New Testament; which are not unfrequently wanting, especially the first, probably from the work being originally published in numbers. Dr. Dodd's Commentary was reprinted a few years since by the late Dr. Coke, with several retrenchments and some unimportant additions, in six handsome volumes quarto.

17. GOADBY.—An Illustration of the Holy Scriptures by Notes and Explications on the Old and New Testaments, 3 vols. folio.

The publication of this work commenced in the year 1759, and it has been frequently reprinted. It was edited by Mr. GOADBY of Sherborne; "it contains many judicious notes:" but, "while it *seems* to be orthodox, is written entirely on the *Arian* hypothesis." (Dr. A. Clarke.) The false and erroneous interpretations contained in this work were forcibly and ably exposed by the Rev. Walter Sellon, in his "Remarks upon certain passages in a work entitled an Illustration of the Holy Scriptures." London, 1765. 12mo.

18. HAWEIS.—The Evangelical Expositor; or a Commentary on the Holy Bible, wherein the Sacred Text is inserted at large, the sense explained, and different passages elucidated, with practical observations, &c. By T. HAWEIS, LL.B. M.D. London, 1765. 2 vols. folio.

19. WILSON (Bishop).—The Holy Bible; containing the Books of the Old and New Testaments, carefully printed from the first edition (compared with others) of the present translation; with notes by Thomas WILSON, D.D. Bishop of Sodor and Man, and various renderings, collected from other translations, by the Rev. Clement Crutwell, editor, London, 1785. 3 vols. 4to.

This edition contains a translation of the apocryphal third book of Maccabees, which has not appeared in any English Bibles since Becke's edition of 1551. The text and marginal references are printed with equal beauty and correctness. "The editor has greatly increased the value of this edition by inserting in the margin different renderings of the same passage, from all the translations he could procure. He also prefixed a particular account of the several English translations of the Bible, and of their authors. The bishop's notes are only to be considered as brief hints either for the explanation or the practical improvement of particular passages. As illustrations of the text, their value is inconsiderable; especially as the author frequently decides and pronounces without proof, and falls into mistakes through inadvertency." (*Monthly Review*, O. S. vol. lxxiv. p. 297.)

20. YONGE.—A Practical and Explanatory Commentary on the Holy Bible, taking the whole in one point of view, from the Creation to the End of the World. By I. YONGE. London, 1787. 4to.

"The point of view in which the Scriptures are here considered, is their reference to the redemption of the world by Jesus Christ; which great event is traced through the historical and prophetic writings of the Old Testament, and the narrative and epistolary records of the New, to show that the whole has one leading object and design. This work is rather intended as a practical help to the meditations of the pious Christian, than as a critical elucidation of the sacred writings." (*Monthly Review*, O. S. vol. lxxviii. p. 173.)

21. SCOTT.—The Holy Bible, containing the Old and New Testaments; with original notes, practical observations, and copious marginal references. By Thomas SCOTT, Rector of Aston Sandford. London, 1822, 6 vols. 4to. Fifth and best edition, with the author's last corrections.

The first edition of this work (the constant and increasing sale of which proves the high estimation in which it is deservedly held), begun in 1788, and published in numbers, consisted of five thousand copies; the second, in 1805, of two thousand; the third, in 1810, of two thousand; the fourth, in 1812, of three thousand; and the fifth and latest edition, completed and published in 1822, is *stereotyped*,—the largest work ever submitted to that process. Besides these, eight other editions, consisting all together of twenty-five thousand two hundred and fifty copies, were printed in the United States of America from 1808 to 1819; where the local and temporary prejudices, from which the writer could not escape in his own country, having less force, its value seems to have been at once acknowledged.—On the last edition of this Commentary its late learned author was engaged at the time of his death, and bestowed the utmost pains upon its revision, so as to render it as accurate as possible. More particularly, 1. As sundry small variations have, during the lapse of two centuries, crept into our common Bibles, considerable pains have been taken, by the collation of different editions, to exhibit an accurate copy of the sacred text according to the authorised version. — 2. Not only have the marginal references throughout been revised with the utmost care, but it will be found that the Author has inserted, in the notes, and practical observations, frequent references to other parts of his Commentary. To this improvement he attached considerable importance: and its value will, no doubt, be felt by those readers who may bestow sufficient pains upon the subject to enter into his design. The student may be advantageously referred to the book of Proverbs for a specimen of this addition to the work.—3. But the most important improvement which it has received, consists in the copious critical remarks which have been introduced. Many of these occur in the Old Testament, in all which the original words in Hebrew characters, pointed, have been substituted for the English letters, by which they had been before expressed, wherever any thing of the kind occurred. In the New Testament these remarks are numerous. Here also new authorities are adduced in support of the criticisms which had been previously made, particularly from Schleusner, to whose valuable *Lexicon of the Greek Testament* the author was indebted for much assistance. The critical remarks, it is also to be observed, are now uniformly carried to the end of the note, instead of being interspersed in the body of it. — 4. Mr. Scott had finished the actual revision of this great work nearly to the end of the Second Epistle to Timothy. The last passage to which he put his hand, was that striking declaration of St. Paul (2 Tim. iii. 1, 2.) so applicable to the present times. Although several alterations (and some of them of considerable importance) have been made in the fifth edition, subsequent to the verse just named; yet these have not been introduced without authority, but are taken, according to the author's directions, from a copy of the fourth edition, which he read over soon after its publication, making such corrections as occurred. The critical remarks also, contained in the former edition, have been, to the close, arranged, as nearly as possible, according to the plan adopted in the preceding parts of the work.

"The capital excellency of this valuable and immense undertaking, perhaps, consists in the following, more closely than any other, the fair and adequate meaning of every

part of Scripture, without regard to the niceties of human systems: it is, in every sense of the expression, a scriptural comment. It has likewise a further and a strong recommendation in its originality. Every part of it is thought out by the author for himself, not borrowed from others. The later editions indeed are enriched with brief and valuable quotations from several writers of credit—but the substance of the work is entirely his own. It is not a compilation, it is an original production, in which you have the deliberate judgment of a masculine and independent mind on all the parts of Holy Scripture. Every student will understand the value of such a work. Further, it is the comment of our age, presenting many of the last lights which history casts on the interpretation of prophecy, giving several of the remarks which sound criticism has accumulated from the different branches of sacred literature, obviating the chief objections which modern annotators have advanced against some of the distinguishing doctrines of the Gospel, and adapting the instructions of Scripture to the peculiar circumstances of the times in which we live. I may observe also that the faults of method and style which considerably detract from the merit of some of his other writings, are less apparent here, where he had only to follow the order of thought in the sacred book itself; whilst all his powers and attainments have their full scope. It was the very undertaking which required, less than any other, the qualifications which he did not possess, and demanded, more than any other, those in which he excelled. It required matured knowledge of Scripture, skill as a textuary, sterling honesty, a firm grasp of truth, unfeigned submission of mind to every part of the inspired records, a holy temper of heart, unparalleled diligence, and perseverance: and these were the very characteristics of the man. When to these particulars it is added that he lived to superintend four editions, each enriched with much new and important matter, and had been engaged above three years in a new one, in which for the fifth time he had nearly completed a most laborious revision of the whole work, we must at least allow the extent and importance of the author's exertions. Accordingly, the success of the work has been rapidly and steadily increasing from the first, not only in our own country, but wherever the English language is known. It will soon be in the hands of most careful students of the holy volume, whether in the first instance, they agree with the author's chief sentiments or not. Nor is the time distant, when, the passing controversies of the day having been forgotten, this prodigious work will generally be confessed in the Protestant churches, to be one of the most sound and instructive commentaries produced in our own or any other age."—(Rev. Daniel Wilson's Sermons occasioned by the death of the Rev. Thomas Scott, pp. 33–35. 98. 3d edition.) To the preceding just character of this elaborate commentary, the writer of these pages (who does not view all topics precisely in the same point of view with its late learned author) deems it an act of bare justice to state that he has never consulted it in vain on difficult passages of the Scriptures. While occupied in considering the various objections of modern infidels, he for his own satisfaction *thought out* every answer (if he may be allowed the expression) for himself; referring only to commentaries in questions of more than ordinary difficulty. And in every instance,—especially on the Pentateuch—he found, in Mr. Scott's commentary, *brief but solid refutations of alleged contradictions, which he could find in no other similar work extant in the English language.*

22. MACRAE.—A revised Translation and Interpretation of the Sacred Scriptures, after the Eastern manner, from concurrent authorities of critics, interpreters, and commentators, copies, and versions; shewing that the inspired writings contain the seeds of the valuable sciences, being the source whence the antient philosophers derived them, also the most antient histories and greatest antiquities, and are the most entertaining as well as instructing to both the curious and serious. [By David MACRAE.] Glasgow, 1799. 8vo. Second Edition, 1815. 4to.; also in 3 vols. 8vo.

We have transcribed the long title of this work, in which the author has certainly succeeded in introducing very many approved renderings; but in which he has also marred exceedingly that venerable simplicity and dignity which are so eminently conspicuous in the authorised version. His explanations of different passages are included in short paraphrases, comprehended between parentheses. No sober student or critic, however, can approve of the manner in which the author has attempted to elucidate "Solomon's Allegoric Song," (as he terms it) "on the mutual love of Christ and his church, written *twenty years* after his Egyptian nuptials." As this work is very little known, we transcribe the first seven verses of the twelfth chapter of Ecclesiastes, containing Solomon's admirable portraiture of old age, by way of specimen:—

"1. Remember thy Creator in the days of youth, before the days of affliction come, and the years of old age approach, when thou shalt say, I have no pleasure in them.
2. Before the sun, and the light, and the moon, and the stars, become dark to thee,

and the clouds return after rain, or one trouble come upon another. 3. When (the arms) the keepers of the (corporeal) house shall shake, and the strong ones (the limbs) be feeble, and (the teeth) the grinders shall cease, as being few (and unfit for use); and they that look out at the windows (the optic nerves of the eyes) become dim; 4. And the doors be shut in the streets (the lips fall in, the teeth being gone), and the sounding of the grinding (in eating) be low; and they shall rise up at the sound of the bird (sleep being diminished, and easily broken); and all the daughters of music (the accents of the voice, and acuteness of the ear) fail. 5. They shall also be afraid of (ascending) the place which is high (being weak and breathless); and fears (of stumbling) shall be in the way; and (gray hairs like) the almond tree's leaves shall flourish; and the grasshopper shall be a burden (small matters being troublesome, as being crooked and fretful); and the desire of enjoyment shall fail; for man goeth to his long home, and the mourners go about the streets. 6. Before the silver cord (the marrow of the back bone, with its root and branches) be contracted; or the golden vial (the brain's membranes) be cracked, or the pitcher be broken at the fountain (the cavities and conveyers of the blood from the heart), or the wheel be broken at the cistern (the returners of it from the lungs, liver, head, hands, and feet); the double, yea, quadruple, circulation, (galal and ruts) being repeated, be interrupted and cease. 7. Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it."

23. BULKLEY. — Notes on the Bible, by the late Rev. Charles BULKLEY, published from the author's manuscript by Joshua TOULMIN, D.D. London, 1802. 3 vols. 8vo.

"These notes are not so much of a philological as of an explanatory nature. They are filled with what the author considers parallel passages in the Greek and Roman classics, in which the same moral precepts and sentiments occur. Sometimes the coincidence appears to be striking; at other times, the correspondence is far from marked. There is a great mass of quotation, which would seem to answer no valuable purpose, unless to produce the belief, that a book nearly as good as the Bible might be compiled from the writings of the poets and philosophers of Greece and Rome." (Orme's *Bibliotheca Biblica*, p. 64.)

24. PRIESTLEY (Dr.) — Notes on all the Books of Scripture, for the use of the Pulpit and of Private Families, by Joseph PRIESTLEY, LL.D. F.R.S. 8vo. 4 vols. Northumberland, (N. Am.) 1803.

These notes are well worthy of being consulted by the advanced biblical student; for, though the author "keeps his own creed [Unitarianism] continually in view, especially when considering those texts which other religious people adduce in favour of theirs, yet his work contains many invaluable notes and observations, particularly on the philosophy, natural history, geography, and chronology of the Scriptures: and to these subjects few men in Europe were better qualified to do justice." (Dr. A. Clarke, *Commentary on the Bible*, vol. i. p. xi.)

25. TRIMMER (Mrs.) — A Help to the unlearned in the Study of the Holy Scriptures; being an attempt to explain the Bible in a familiar way adapted to common apprehensions, and according to the opinions of approved Commentators. By Mrs. TRIMMER. London, 1805. 8vo.

The late amiable and benevolent authoress of this work was well known by her unwearied assiduity in promoting the welfare of the rising generation. Novelty of information she did not pretend to offer; but without approving of every sentiment asserted in her work, it is but just to say, that it is a most useful help to the unlearned, and that the object announced in her preface has been fully accomplished; viz. — To render "the study of the Bible easy and profitable to those who have but little leisure, or who may not be able to understand expositions of Scripture, in which more learning is displayed. The endeavour of the compiler has been, to explain what is difficult, as far as is necessary for Christians in general to understand it; and to direct the attention of the Bible student to such passages and texts as require particular consideration, in order to produce a rational faith, and a right practice, founded immediately upon the word of God."

26. BURDER. — The Scripture Expositor; a new Commentary, Critical and Practical, on the Holy Bible. By the Rev. Samuel BURDER, A.M. London, 1809. 2 vols. in 4 parts, 4to.

One prominent object of this work, which is both critical and practical, is, to illustrate the Scriptures by the assistance of Eastern customs. The author is advantageously known by his *Oriental Customs* and *Oriental Literature*, which publications are noticed in the subsequent part of this Appendix.

27. **FAWCETT.**—The Devotional Family Bible; containing the Old and New Testaments, with copious notes and illustrations, partly original, and partly selected from the most approved Commentators, both antient and modern. With a devotional exercise or aspiration at the close of every chapter, by way of improvement. By John FAWCETT, D.D. London, 1811. 2 vols. royal 4to.

This work is wholly designed for family use, to which it is excellently adapted; but the marginal renderings and parallel texts have been entirely omitted. The absence of these is inexcusable in any edition of the Bible above the size of a duodecimo volume.

28. **HEWLETT.**—The Holy Bible, containing the Old and New Testament, with the Apocrypha, with critical, philological, and explanatory Notes. By the Rev. John HEWLETT, B.D. London, 1812. 3 vols. 4to.

The typographical execution of this *variorum* edition of the Scriptures is singularly correct and beautiful; the parallel texts and marginal renderings are put at the foot of the text, and above the notes, which are selected with uncommon industry. To the first volume are prefixed very copious prolegomena, containing every requisite information relative to the authenticity and inspiration of the Scriptures; the formation of the sacred Canon, MSS. and editions of the Bible, sects, &c. with a variety of useful tables; and to the third volume is prefixed a compendious history of the Jews, from their restoration to Judæa, to the destruction of Jerusalem by the Romans; the whole forming a connection between the history of the Old and New Testament; and the work is terminated by three useful indexes. On many occasions we have consulted this commentary with equal pleasure and advantage; there are, however, some discrepancies in the notes, which we have observed with regret. Many of these are stated and animadverted upon in an ably conducted critical journal. (See *British Critic*, New Series, vol. ii. pp. 339. *et seq.*) Several of Mr. Hewlett's notes are elaborate critical disquisitions on important topics. Copies of this work may be purchased with maps, and numerous well-executed engravings, after pictures by the most celebrated painters. In 1816, an edition of the notes, &c. was published *without* the text, entitled "Commentaries and Disquisitions on the Holy Scriptures," in 5 vols. 8vo.

29. **D'O'LY and MANT.**—The Holy Bible according to the Authorised Version, with Notes explanatory and practical; taken principally from the most eminent writers of the United Church of England and Ireland; together with appropriate introductions, tables, indexes, maps, and plans, prepared and arranged by the Rev. G. D'O'LY, B.D. (now D.D.), and the Rev. Richard MANT, D.D. (now Bishop of Down and Connor). Oxford and London, 1817. 3 vols. 4to. New York, 1818–20. 2 vols. 4to.

This work, which is published under the sanction of the venerable Society for promoting Christian Knowledge, professes to communicate only the results of the critical inquiries of learned men, without giving a detailed exposition of the inquiries themselves. These *results*, however, are selected with great judgment, so that the reader who may consult them on difficult passages will rarely be disappointed; and the sale of more than thirty thousand copies proves the estimation in which this laborious work is held. Of the labour attending this publication some idea may be formed, when it is stated that the works of upwards of one hundred and sixty authors have been consulted for it, amounting to several hundred volumes. On the fundamental articles of Christian verity, — the Deity and atonement of Jesus Christ, and the personality and offices of the Holy Spirit, — this work may be pronounced to be a library of divinity. The maps and engravings, though only outlines, are executed with much spirit. An index of matters is subjoined. The small paper copies are unquestionably the cheapest of all the commentaries extant. There is a useful concordance in 4to. edited by the Rev. T. W. Bellamy, M.A. which is usually bound up with this commentary: and in the year 1818, the Rev. Dr. Wilson published another index, which is much more complete than that annexed to the work; and the student, who can meet with it, will do well to purchase it. The reprint at New York, which is very neatly executed in two large quarto volumes, was edited by the Rt. Rev. John Henry Hobart, D.D. Bishop of the Protestant Episcopal Church in the State of New York; who has greatly enhanced the value of this work by numerous additional notes, selected from the writings of upwards of thirty of the most eminent divines (not noticed by Drs. Mant and D'O'ly), whose names are a sufficient pledge for the orthodoxy of the annotations taken from their writings. Among the authors thus consulted are Bishops Brown, Law, Leng, Mant, Middleton, and Van Mildert, of the Anglican

Church; Bp. Gleig, of the Scottish Episcopal Church; and Bps. Seabury and White, of the Protestant Episcopal Church in the United States of America; Archdeacons Pott and Daubeny, Rev. Drs. Nott, Rennell, Wm. Sherlock, Spry, Wordsworth, A. Clarke, Scott, Allestree and Bisse, &c. &c. Many other notes are likewise selected from several of the authors cited by Bp. Mant and Dr. D'Oyly. Bp. Hobart's additional notes are twofold; 1. Critical and Explanatory; and, 2. Practical. The latter are most numerous, and are calculated greatly to increase the value of this Commentary as a FAMILY BIBLE.

30. CLARKE (Dr. A.) — The Holy Bible, containing the Old and New Testaments: the text carefully printed from the most correct copies of the present authorised translation, including the marginal readings and parallel texts; with a Commentary, and Critical Notes, designed as a help to a better understanding of the Sacred Writings. By Adam CLARKE, LL.D. F.A.S. London, 1810–1826. 8 vols. 4to.

The commentary on the New Testament fills three volumes of this elaborate work: the remainder is devoted to the elucidation of the Old Testament. In this commentary, Dr. Clarke states, that the whole of the text has been collated with the Hebrew and Greek originals, and all the antient versions; “the most difficult words are analysed and explained; the most important readings in the collections of Kennicott and De Rossi on the Old Testament, and in those of Mill, Wetstein, and Griesbach, on the New, are noticed; the date of every transaction, as far as it has been ascertained by the best chronologers, is marked; the peculiar customs of the Jews, and neighbouring nations, so frequently alluded to by the prophets, evangelists, and apostles, are explained from the best Asiatic authorities; the great doctrines of the Law and Gospel of God are defined, illustrated, and defended; and the whole is applied to the important purposes of practical Christianity.” The work concludes with a copious index, and a selection of important various Readings of the New Testament, from *ten* antient MSS. The literary world in general, and biblical students in particular, are greatly indebted to Dr. Clarke for the light he has thrown on many very difficult passages.

31. THOMSON. — The Old Covenant, commonly called the Old Testament, translated from the Septuagint. — The New Covenant, commonly called the New Testament, translated from the Greek. By Charles THOMSON, late Secretary to the Congress of the United States. Philadelphia, 1808. 4 vols. 8vo.

This translation is, upon the whole, faithfully executed, though that of the Old Testament, being a *version of a version*, can hardly afford much assistance to the biblical student. The translation of the New Testament is much improved in the punctuation, and also in the arrangement of the objections and replies that occasion such frequent transitions in St. Paul's Epistles. The notes which accompany this work are very brief, but satisfactory as far as they go.

32. BELLAMY. — The Holy Bible, newly translated from the original Hebrew, with Notes critical and explanatory. By John BELLAMY. London, 1818–21. 4to.

Three parts only of this *new* translation have been published. The arrogant claims of the author and his extravagancies of interpretation have been exposed in the Quarterly Review, vols. xix. pp. 250–280. and xxiii. pp. 290–325.; in the Eclectic Review, vol. x. N.S. pp. 1–20. 130–150. 280–299.; in the Antijacobin Review, vol. liv. pp. 97–103. 193–207. 305–316.; in Mr. Whittaker's Historical and Critical Inquiry into the Interpretation of the Hebrew Scriptures, and Supplement to it, 8vo., Cambridge, 1819, 1820; in Professor Lee's Letter to Mr. Bellamy, Cambridge, 1821; and last, though not least in value, in Mr. Hyman Hurwitz's “*Vindiciæ Hebraicæ*, London, 1821.” 8vo.

33. BOOTHROYD. — A new Family Bible, and improved Version, from corrected Texts of the Originals, with Notes critical and explanatory; and short Practical Reflections on each chapter. By the Rev. B. BOOTHROYD, D.D. Pontefract and London, 1818. 1821. 1823. 3 vols. 4to.

The Rev. Dr. Boothroyd has long been advantageously known as the editor of the critical edition of the Hebrew Bible with philological notes, of which we have given an

account in page 9 of this Appendix. His improved English Version of the Bible will be found a valuable help to the critical understanding of the Sacred Scriptures. Where any reading, in the original, is supported by the authority of antient MSS. and Versions, Dr. B. has availed himself of it, and has inserted it in the text; always apprising his readers of such changes, which (as we have had occasion to remark in our chapter on various readings) are not unfrequently real improvements. The Historical Books are printed in continuous paragraphs, the Poetical Books being printed in single lines. The two first volumes contain the Old Testament; the third, the New Testament. The numbers of the different verses are judiciously thrown into the margin; and the notes, which are placed at the foot of each page, possess the rare merit of condensing much important critical and explanatory matter in comparatively a small compass. To the whole, Dr. B. has prefixed a well-executed abridgment of Michaelis's Commentaries on the Law of Moses.

34. WILLIAMS. — The Cottage Bible and Family Expositor; containing the Authorised Translation of the Old and New Testaments, with Practical Reflections and short Explanatory Notes, calculated to elucidate difficult and obscure Passages. By Thomas WILLIAMS. London, 1825-27. 3 vols. 8vo.

This unassuming but cheap and useful commentary on the Holy Scriptures, though professedly designed for persons and families in the humbler walks of life, is not unworthy the attention of students of a higher class, who may not be able to purchase more bulky or more expensive commentaries; and on this account it is here noticed. The work is dedicated by permission to the learned and venerable Bishop of Salisbury. The first volume contains the whole of the Historical Books, and also the Book of Job: the second volume comprises the rest of the Old Testament. The New Testament forms the third volume. The following is the plan of publication. The authorised Version is neatly and clearly printed. Long chapters are broken into paragraphs of a suitable length, regulated by the subject-matter of them; and the Genealogies, Enumerations of the Tribes, and certain Ceremonial Laws of the Jews, which are not suitable for reading in families or schools, are printed in a *smaller* type, and are so distinguished that they may be omitted in reading, without difficulty or confusion. A few words, which are not in strict accordance with modern European ideas of propriety, are exchanged for others; and to each chapter is given a concise practical exposition, compiled from various sources, together with brief critical notes (in which are interwoven the principal marginal renderings and references) on difficult and obscure passages, especially such as have been alleged to be contradictory. The editor has carefully indicated the sources whence he has drawn his annotations; — a practice which, it were to be wished, had been followed by the anonymous compilers of some commentaries now circulating in numbers, as also in volumes, who have contrived to comprehend the most valuable remarks of others without any acknowledgment of the authors to whose labours they are indebted. Mr. Williams has also paid a laudable attention to those passages against which objections have been taken by modern sceptics; for which portion of his work he is well qualified by his former very useful publications in reply to the cavils and objections of Paine and other infidels of the last century. A concise Introduction is prefixed, vindicating the divine authority of the Holy Scriptures, and the learning and fidelity of the translators of our authorised English Version, and also pointing out the sources of Scripture difficulties, together with the means of their removal. The fine paper copies are handsome library books.

35. Devotional Comments: being a Series of Scriptural Expositions, with a Prayer annexed to each subject. By Mrs. STEVENS. Vols. I.—XI. [comprising Genesis to Chronicles]. Knaresborough, 1823-28. 8vo.

36. The Comprehensive Bible; containing the Old and New Testaments, according to the authorised Version, with the various readings and marginal notes usually printed therewith: a general introduction, containing disquisitions on the genuineness, authenticity, and inspiration of the Holy Scriptures, — various divisions and marks of distinction in the sacred writings, — ancient versions, — coins, weights, and measures, — various sects among the Jews: introductions and concluding remarks to each book: the parallel passages contained in the Rev. J. Scott's Commentary, Canne's Bible, Rev. J. Brown's self-interpreting Bible, Dr. A. Clarke's Commentary, and the English Version of the Polyglott Bible, [noticed in p. 31 of this Appendix] systematically

arranged: philological and explanatory notes. With chronological and other indexes. London, 1827. crown 4to., demy 4to., and royal 4to.

(4.) *Principal Commentators on the Old Testament, and on detached Books thereof.*

[i.] *Commentators on the Old Testament.*

1. RICHARDSON (Bishop). — Choice Observations and Explanations upon the Old Testament, containing in them many remarkable matters, either not taken notice of, or mistaken by most: which are additional to the large annotations made by some of the Assembly of Divines: to which are added some further and larger Observations upon the whole book of Genesis. By John RICHARDSON, Bishop of Ardagh. London, 1655. folio.

Bishop Richardson has been characterised by his contemporaries as a man of profound learning, well versed in the Scriptures, and of exact knowledge in sacred chronology. His Harmony of the Four Gospels, in which he led the way to a more exact arrangement of the narratives of the four evangelists, is printed in Archbishop Usher's Annals. Bishop Richardson's Annotations were published after his death: as they sell at a low price, they are not unworthy of the student's attention.

2. PYLE. — A Paraphrase with short and Useful Notes on the Books of the Old Testament. By the Rev. Thomas PYLE, M.A. London, 1717-1725. 4 vols. 8vo.

These volumes extend to all the historical books of the Old Testament. Dr. Doddridge calls it "an elegant and judicious contraction" of Bishop Patrick's work, noticed in p. 206, *supra*; and adds, that it is "vastly to be preferred to his Paraphrase on the Epistles," which is mentioned in p. 249, *infra*.

3. MARCHANT. — An Exposition of the Books of the Old Testament, extracted from the Writings of the best Authors, antient and modern. By John MARCHANT. London, 1745. folio.

4. ORTON. — A short and plain Exposition of the Old Testament, with devotional and practical Reflections, for the use of families, subjoined to each chapter, somewhat in the manner of Dr. Doddridge's Family Expositor. By the late Rev. Job ORTON. 6 vols. 8vo. 1788-1791; second edition. London, 1822.

The work was published after the author's death by Mr. Gentleman of Kidderminster; it contains notes chiefly collected from modern expositors, of which "it cannot be said that they are eminently critical; but they often convey valuable instruction, and the reflections are admirably adapted to promote the purposes of serious religion." (*Biographia Britannica*, 2d edit. vol. v. p. 311. See also *Month. Rev.* O.S. vol. lxxix. p. 329.) To form a complete comment on the Scriptures, Mr. Orton's paraphrase may be joined with the late Mr. Palmer's abridgment of Dr. Doddridge, noticed in page 246, *infra*.

5. GEDDES. — The Holy Bible, or the Books *accounted sacred*, otherwise called the Books of the Old and New Covenants, faithfully translated from the corrected Texts of the Originals, with various readings, explanatory notes, and critical remarks. By Alexander GEDDES, LL.D. 4to. London, vol. i. 1792, vol. ii. 1797. Critical Remarks on the Hebrew Scriptures, 4to. London, 1800, vol. i. on the Pentateuch.

The two volumes of Dr. Geddes's version include the historical books from Genesis to Chronicles, and the book of Ruth. Of the doctor's heterodox commentaries and version, the reader may see an ample examination and refutation in the 4th, 14th, 19th, and 20th

volumes of the *British Critic*, old series. The learned doctor's work is here noticed, lest the author should be charged with designedly omitting it.

[ii.] *Commentators on Detached Books of the Old Testament.*

ON THE PENTATEUCH.

1. *Horæ Mosaicæ; or a Dissertation on the Credibility and Theology of the Pentateuch.* By George Stanley FABER, B.D. Second Edition. London, 1818. 2 vols. 8vo.

This elaborate Treatise contains the substance of the eight Bampton Lectures delivered by Mr. Faber before the University of Oxford, and published in 1801. "Those who have not the means or leisure to consult the very valuable works of Mr. Bryant, Mr. Maurice, and Sir W. Jones in this line, will find in these volumes many of the most striking facts brought together, and so arranged as jointly to corroborate and confirm the events recorded in the Pentateuch. The references to other authors are numerous, nor are these confined solely to the antients. Additional notes and illustrations are to be found at the end of each volume." (*Brit. Crit.* vol. xix. O.S. pp. 382. 388.) The second edition, published in 1818, is very materially enlarged and greatly improved by its learned author.

2. *The Character of Moses established for Veracity as an Historian, recording Events from the Creation to the Deluge.* By the Rev. Joseph TOWNSEND, M.A. Vol. I. London, 1813: vol. II. Bath, 1815, 4to.

For an analysis of this work, see the *Quarterly Review*, vol. xiv. pp. 96-112. and the *Eclectic Review*, O.S. vol. x. pp. 32-49.

3. *Annotations upon the Five Books of Moses, the Book of Psalms, and the Song of Songs or Canticles.* By Henry AINSWORTH. London, 1639. folio.

This work "is a good book, full of very valuable Jewish learning; and his translation is in many places to be preferred to our own, especially on the Psalms." (*Dr. Doddridge.*) It was translated into Dutch in 1690, and is highly esteemed on the continent.

4. *A Commentary on the Five Books of Moses, with a Dissertation concerning the Author or Writer of the said Books, and a general argument to each of them.* By Richard KIDDER, Bishop of Bath and Wells. London, 1694. 2 vols. 8vo.

5. *Johannis MARCKII in præcipuas quasdam partes Pentateuchi Commentarius: seu ultimorum Jacobi, reliquorum Bilhami, et novissimorum Mosis, quæ leguntur Genes. xlvii. 9. Numer. xxii-xxiv. et Deut. xxix-xxxiii. Analysis Exegetica.* Lugd. Bat. 1713. 4to.

6. *A Critical and Practical Exposition of the Pentateuch: with Notes, theological, moral, critical, philosophical, and historical. To which are subjoined two Dissertations:—1. On the Mosaic history of the creation, and 2. On the destruction of the seven nations of Canaan.* London, 1748. folio.

This Exposition is compiled with considerable industry from the labours of the best interpreters, antient and modern. It was originally published in numbers, and was designed to have been a complete commentary on the entire Bible: but not meeting with sufficient encouragement, the author (a Mr. JAMESON) proceeded no further than the Pentateuch. It is not of common occurrence.

7. *A New and Literal Translation, from the original Hebrew, of the Pentateuch of Moses, and of the Historical Books of the Old Testament to the end of the second book of Kings; with Notes critical and explanatory.* By the late Rev. Julius BATE. London, 1773. 4to.

"It is most certainly a new translation, and so very literal, as to be really unintelligible to a plain English reader." (*Monthly Rev.* O.S. vol. i. p. 106.)

8. The Pentateuch, or the Five Books of Moses illustrated; being an Explication of the Phraseology incorporated with the text, for the use of Families and Schools. By the Rev. S. CLAPHAM. London, 1818. 12mo.

“As a substitute for expensive commentaries on the Bible, and as the means of providing in many interesting respects for the instruction and edification of those persons who may not have leisure to procure more copious volumes, the present work will be acceptable. The plan of it is judicious, and the execution is on the whole respectable, and must have cost the editor no inconsiderable expense of labour.” (*Eclectic Review*, N. S. vol. xiii. p. 74.)

9. An Analytical Exposition of the whole first Book of Moses, called Genesis, and of xxiii. Chapters of his second Book called Exodus. Wherein the various readings are observed; the original text explained; doubts resolved; Scriptures paralleled; the Scripture Chronology from the Creation of the World to the giving of the Law at Mount Sinai cleared; and the whole illustrated by doctrines collected from the text. Delivered in a Morning Exercise on the Lord's Day. By George HUGHES, B. D. late minister of the Gospel in Plymouth. (Plymouth) 1672. folio.

A very elaborate and curious work; it is not of common occurrence.

10. The Hebrew Text of the Parallel Prophecies of Jacob and Moses, relating to the Twelve Tribes, with a translation and notes, and the various lections of near forty MSS. &c. &c. By D. DURELL, D. D. Principal of Hertford College. Oxford, 1764. 4to.

GENESIS.

11. Joannis MERCERI Commentarius in Genesin. Genevæ, 1598. folio.

12. Hexapla in Genesin: that is, a Sixfold Commentary upon Genesis, wherein six several Translations are compared, where they differ, with the Originall Hebrew, and Pagnine and Montanus' Interlinearie Interpretation. Together with a six-fold use of every chapter, shewing 1. The Method or Argument; 2. The Divers Readings; 3. The Explanation of Difficult Questions, and Doubtfull Places; 4. The Places of Doctrine; 5. Places of Confutation; 6. Morall Observations. By Andrew WILLET. London, 1608. folio.

13. A Few and New Observations upon the Book of Genesis; also a Handful of Gleanings out of the Book of Exodus. By John LIGHTFOOT, D. D. Works, vol. i. p. 698. Lond. 1684. folio.

14. A Specimen of an Universal View of all the Eminent Writers on the Holy Scriptures: being a Collection of the Dissertations, Explications, and Opinions of learned Men, in all ages, concerning the difficult Passages and obscure Texts of the Bible; and of whatever is to be met with in profane authors which may contribute to the better understanding of them. By the Rev. Jonathan SMEDLEY, Dean of Clogher. 1728. folio.

This Specimen contains only the first chapter of Genesis; the work which it announces never having been published. The author proposed, 1. To exhibit at length the words of the inspired authors; 2. To quote the chief commentators in Pool's Synopsis, on every subject, as they are ranged by him; 3. To set down the judgment of antient historians, philosophers, poets, &c.; and to reserve the last place for moderns, especially English and French Divines. A copy of this specimen is in the library of the British Museum.

15. A New English Translation, from the original Hebrew, of the Three First Chapters of Genesis, with marginal illustrations, and notes, critical and explanatory. By Abraham DAWSON, M. A. London, 1763. 4to.

16. A Fourth and Fifth Chapter of Genesis, translated from the original Hebrew. By Abraham DAWSON, M. A. London, 1772. 4to.

17. The Sixth and Eleven following Chapters of Genesis, translated from the original Hebrew, &c. &c. By Abraham DAWSON, M. A. London, 1786. 4to.

For an account of these publications, see the Monthly Review, Old Series, vol. xxix. pp. 293-299.; vol. xlvii. pp. 1-7.; and vol. lxxvii. pp. 140-147.

18. Annotations upon Genesis, with Observations doctrinal and practical. By the Rev. Thomas HARWOOD. London, 1789. 8vo.

This is a compilation from various authors, "which, if not a brilliant, may in some degree be considered as a useful performance." (Monthly Rev. New Series, vol. iv. p. 106.)

19. Sacred Literature, or Remarks on the Book of Genesis, collected and arranged to promote the knowledge and evince the excellency of the Scriptures. By James FRANKS, A. M. London, 1802. 8vo.

This work is nearly similar in design and execution to the preceding; it consists principally of extracts from other books. The author "has contented himself with forming the arrangement, which is clear and good, and inserting short passages to serve for connexion and elucidation. The volume begins with general remarks on the Scriptures, and then proceeds through the book of Genesis in the order of the chapters; containing in the whole three hundred and fifteen remarks upon that book, illustrative of the matter contained in it, and collected from the best authors of all descriptions." (Brit. Crit. O. S. vol. xxi. pp. 680, 681.)

20. Hermannii VENEMA Dissertationes Selectæ ad Sacram Scripturam Veteris et Novi Testamenti: quarum Tom. I. Pars I. continet Dissertationes quinque ad Librum Geneseos: Pars II. continet Commentarium ad Gen. xlix. 1-27. Leovardiæ, 1747-50. 4to.

21. Critical and Explanatory Notes on Genesis, Exodus, Isaiah, Jeremiah, Ezekiel, Daniel, and the Minor Prophets; together with some Dissertations on several difficult passages of Scripture, &c. &c. By the Rev. Henry DIMOCK. Gloucester, 1804. 4to.

22. A Dissertation on the Fall of Man; in which the Literal Sense of the Mosaic Account of that Event is asserted and vindicated. By the Rev. George HOLDEN, M. A. London, 1823. 8vo.

The Scripture History of the Fall of Man has met with many strenuous adversaries, who have endeavoured to explain it away in various ways; while it is utterly rejected by many of those who have rejected the doctrine of the atonement. In the fourth volume of this work (Chap. I. Sect. II.) the literal sense of the first three Chapters of Genesis is briefly vindicated; but it has been reserved for Mr. Holden to consider the subject *most fully and distinctly*. All the efforts of perverted criticism to reduce the Mosaic History of the Fall of Man to allegory, fable, or mythos, are here examined in detail; and the objections of its adversaries to the literal sense of that history are *minutely and satisfactorily refuted*.

23. Two Dissertations:—1. On the Tree of Life in Paradise, with some Observations on the Fall of Man. 2. On the Oblations of Cain and Abel. By Benjamin KENNICOTT, M. A. Oxford, 1747. 8vo.

24. An Essay towards a Vindication of the vulgar Exposition of the Mosaic History of the Fall of Man. By John WITTY, London, 1705. 8vo.

25. The Historical Sense of the Mosaic Account of the Fall, proved and vindicated. By William WORTHINGTON, London, 1751. 8vo.

26. The Defence of the Veracity of Moses, in his Records of the Creation and General Deluge; illustrated by Observations in the Caverns of the Peak of Derby. By Philobiblos [Thomas RODD.] London, 1820. 8vo.

27. STÄNDELIN (J. J.) Animadversiones quædam in Jacobi Vaticinium, Genes. cap. XLIX. Basileæ, 1827. 4to.

27.* *Brief Observations upon some of the first Chapters of the Book of Genesis.* London, 1827. 8vo.

Though not a commentary on the book of Genesis, "*The Mosaic History of the Creation of the World, illustrated by Discoveries and Experiments derived from the present State of Science, by Thomas Woon,*" (8vo. London, 1818) deserves a notice in this place as a very elaborate illustration of the first chapter of Genesis. Science is here rendered the handmaid of Revelation. To the work is prefixed a view of the cosmogony of the antients, which exhibits very considerable research. The religious improvements are both natural and scriptural: the doctrine of the Trinity is here scripturally defended, and its authorities are clearly adduced. A philosophical exposition of the first chapter of Genesis is attempted in "*The Antient Principles of the True and Sacred Philosophy, as lately explained by John Hutchinson, Esq.*" Originally published in Latin by A. S. Catcott. Translated, with Notes, and a Preliminary Dissertation on the Character and Writings of Moses. By Alexander MAXWELL." London, 1822. 8vo.

EXODUS.

28. *Hexapla in Exodum: that is, a six-fold Commentary upon the Book of Exodus, according to the Method propounded in Hexapla upon Genesis.* By Andrew WILLET. London, 1608. folio.

29. *Exodus; a corrected Translation, with notes, critical and explanatory.* By William HOPKINS, B.A. London, 1784. 4to.

The translator has, in general, executed his task with fidelity; and "where it could be done with propriety (or where the readings of the Samaritan copy would permit it) 'he has adopted,' he says, 'the English vulgar translation, in order to prevent any prejudices that might be infused into the minds of the common people by uncharitable bigots.' In the notes we meet with little that can gratify the taste of curious and critical readers; and his severe reflections on the articles and liturgy of the church of England might well have been spared in a work of this nature." (*Monthly Rev.* O. S. vol. lxxii. p. 412.)

JOSHUA AND THE OTHER HISTORICAL BOOKS.

30. *Josuae Imperatoris Historia, illustrata atque explicata ab Andrea MASIO.* Antwerp, 1574, folio; and also in the *Critici Sacri*.

A work of very considerable value, on account of its containing the readings of the Syriac Hexaplar version, the manuscript of which Masius possessed. This manuscript is said to have been written in the year 606, and is the only one that preserves the readings of Joshua, as given by Origen.

31. *Historia Ruth, ex Ebræo Latinè conversa et Commentario explicata. Ejusdem Historiæ Translatio Græca ad Exemplar Complutense, et Notæ in eandem. Opera ac Studio Joannis DRUSII.* Amsterdami, 1632. 4to.

32. John. Henr. MICHAELIS, Chr. Ben. MICHAELIS, et Joh. Jac. RAMBACHII, *Notæ uberioriores in Hagiographa.* Halæ, 1735-1751. 3 vols. 4to.

Of this work, the Elder Michaelis wrote the annotations on the first book of Chronicles, the Psalms, book of Job, and Song of Solomon; C. B. Michaelis was the author of those on Proverbs, the Lamentations of Jeremiah, and the Prophet Daniel; and the notes on the second book of Chronicles, Ruth, Esther, Nehemiah, and Ecclesiastes, were written by Rambach.

33. J. G. DAHLER, *de librorum Paralipomenorum auctoritate atque fide historica.* 8vo. Lipsiæ, 1819.

34. GREY (Richard) *The Last Words of David, divided according to the Metre, with Notes critical and explanatory.* London, 1749. 4to.

35. A. G. F. SCHIRMER, *Observationes Exegetico-Criticæ in Librum Esdræ.* Vratislaviæ, 1820. 4to.

ON THE POETICAL BOOKS GENERALLY.

36. The Annotations of MICHAELIS above noticed.

37. A Paraphrase on the Books of Job, Psalms, Proverbs, and Ecclesiastes, with notes, critical, historical, and practical. By Lawrence HOLDEN, 1764. 4 vols. 8vo.

“To what class of readers this performance will be useful or agreeable, we really know not; but this we verily believe, that persons of taste, learning, or judgment, will find very little in it to engage their attention.” (Monthly Review, O. S. vol. xxxi. p. 73.) The public opinion seems to have been in unison with that of the Monthly Reviewers; the book has never been popular, and it is to be purchased at a very low price; on which account, this notice is inserted as a caution to the student who may be inexperienced in the real value of books.

38. Critical Remarks on the Books of Job, Proverbs, Psalms, Ecclesiastes, and Canticles. By D. DURELL, D.D. London, 1772. 4to.

See an analysis of this work in the Monthly Review, O. S. vol. xlvii. pp. 119–129.

39. Joh. Chr. DOEDERLEIN Scholia in Libros Veteris Testamenti Poeticos. Halæ, 1779. 4to.

JOB.

40. A Translation of the Book of Job, with annotations, arguments, and dialogues on each chapter, is given in the second tome or part of the celebrated Hugh BROUGHTON's works, pp. 246–294.

41. An Exposition, with Practical Observations on the Book of Job. By Joseph CARYL. London, 1676. 2 vols. folio.

This work was originally published in six volumes 4to. at different times. I have never had an opportunity of examining it; but Walchius says, that it is one of the best commentaries extant on the Book of Job; and that the author has investigated and explained its meaning with great diligence, and that his practical observations are excellent. (Biblioth. Theol. vol. iv. p. 487.) A late learned divine of our own country has also characterised this as “a most elaborate, learned, judicious, and pious work, containing a rich fund of critical and practical divinity.” (Dr. Williams.) Its *bulk*, however, prevents it from being generally useful.

42. Francisci VAVASSORIS Jobus, brevi Commentario et Metaphrasi Poeticâ illustratus. Paris, 1679. 8vo.

The best edition of a learned and useful work.

43. Dissertationes in Librum Jobi. Autore Samuele WESLEY. Londini, 1736. folio.

This volume contains fifty three elaborate Dissertations, which embrace almost every critical question or difficulty that is to be found in the book of Job. The learned author collated all the copies which he could procure, both of the original Hebrew, and also of the Greek and other versions.

44. Liber Jobi, cum nova versione et commentario perpetuo. Edidit Albertus SCHULTENS. Lug. Bat. 1737. 2 vols. 4to.

Of this learned and elaborate work, an abridgment was printed at Halle, in 1773, by Prof. Vogel, entitled Alberti Schultensii Commentarius in Jobum, in compendium redactus, cum observationibus criticis et exegeticis. 2 vols. 8vo.

45. Observationes Miscellanæ in Librum Jobi. [Auctore D. R. BOULLIER.] Amstelodami, 1758. 8vo.

This work is an attack on the labours of Professor Schultens, whose system of explaining Hebrew words and idioms, chiefly by the aid of the Arabic, is here severely criticised.

46. Elihu, or an Inquiry into the principal Scope and Design of the Book of Job. By Walter HODGES, D.D. London, 1750. 4to.

This work is written on the Hutchinsonian system, and is designed to shew that Elihu was no other personage than the Son of God himself! See Monthly Rev. (O. S.) vol. ii. pp. 219-225. 347-352.

47. A Commentary on the Book of Job, in which are inserted the Hebrew text and English translation, &c. by Leonard CHAPPELOW, B.D. Arabic Professor in the University of Cambridge. 1752. 2 vols. 4to.

See an account of this work in the Monthly Review, (O. S.) vol. vii. pp. 197-205.

48. An Essay towards a New English Version of the Book of Job, from the original Hebrew, with a Commentary and some account of his Life. By Edward HEATH, Esq. London, 1756. 4to.

"It is but justice to this new Essay upon Job, to observe, that the translation is in many places very different from that in common use; and that, in the notes, there are many observations entirely new — all of them ingenious, and many of them true." (Month. Rev. O. S. vol. xiv. p. 156.)

49. A Critical Dissertation on the Book of Job. By Charles PETERS, A.M. London, 1757. 4to.

The first edition of this work appeared in 1751. (See Month. Rev. O. S. vol. iv. pp. 401-409.) In it, the author particularly considers Bishop Warburton's account of the Book of Job, vindicates its antiquity, and shews that the antient Jews *did* believe in a future state.

50. The Book of Job in English verse, translated from the original Hebrew; with remarks, historical, critical, and explanatory. By T. SCOTT. London, 1773. 8vo.

The first edition of this close and exact translation was published in 1773, in 4to.: and the commentary is particularly valuable, from the author's "great knowledge of the oriental languages, his diligent study of the original, and his complete acquaintance with the best critics." (Month. Rev. O. S. vol. lxvi. p. 376.)

51. An Improved Version attempted of the Book of Job, with a preliminary Dissertation and Notes, critical, historical, and explanatory. By Charles GARDEN, D.D. London, 1796. 8vo.

A book of great pretensions, but indifferent execution. See an analysis of it in the British Critic, O. S. vol. ix. pp. 168-175.

52. Jo. Jac. REISKE Conjecturæ in Jobum et Proverbia, cum ejusdem oratione de studio Arabicæ Linguæ. Lipsiæ, 1779. 8vo.

53. Jobi antiquissimi Carminis Hebraici Natura atque Virtutes. Scripsit Carolus David ILGEN. Lipsiæ, 1789. 8vo.

54. Animadversiones in Librum Job; scripsit Jac. Christ. Rud. ECKERMANN. Lubecæ, 1779. 8vo.

55. Joannis Henrici PAREAU Commentatio de Immortalitatis ac Vitæ Futuræ Notitiis ab antiquissimo Jobi scriptore in suos usus adhibitæ. Accedit Sermo Jobi de Sapientia mortuis magis cognita quam vivis; sive Jobeidis caput XXVIII. philologicè et critice illustratum. Daventriæ, 1807. 8vo.

56. The Book of Job, metrically arranged according to the Masora, and newly translated into English; with Notes critical and explanatory, accompanied, on the opposite page, by the authorised English version. By the Right Rev. Joseph Stock, Bishop of Killala. Bath, 1805. 4to.

"We have now finished our remarks on this translation of the Book of Job, and find in it much to praise, and some things to blame. In a vast variety of passages, there is a sense brought out, striking, yet perspicuous, considerably out of the track of the common versions; yet, in most instances, close to the letter of the Hebrew. — Of all the versions of the different books of Scripture which have fallen under our notice in different languages, this is the most remarkable for the novelty of the rendering; yet in general exact, having very little supplement, and keeping close in the track of the original." (Brit. Crit. O. S. vol. xxix. p. 507.)

57. *The Book of Job*, translated from the Hebrew, by the late Miss Elizabeth SMITH; with a preface and annotations, by the Rev. T. Randolph, D.D. London, 1810. 8vo.

This was a posthumous publication of an amiable and accomplished young lady. — “Considering the age of Miss Smith, and the circumstances under which she studied the Hebrew language, her translation of the Book of Job may certainly be deemed a very surprising work; and had it not been characterised in the extravagant terms of commendation with which Dr. Randolph has introduced it to the public, it might have borne generally a more favourable report than it will gain from that scrutiny which his eulogium seems to challenge. — It was evidently left in an unfinished state; and the editor felt himself bound in honour not to make the smallest correction. We have it, therefore, just as Miss Smith wrote it; and we receive it as a monument of her industry and genius, though we cannot regard it as having effected much towards the elucidation of the Book of Job.” (*Month. Rev. N. S.* vol. lxx. p. 152. See also a similar critique in the *Eclectic Review*, vol. vi. part ii. p. 780.)

58. *The Book of Job*, literally translated from the original Hebrew, and restored to its natural arrangement, with Notes critical and illustrative, and an introductory dissertation on its scene, scope, language, author, and object. By John Mason GOOD, M.D. F.R.S. &c. London, 1812. 8vo.

“On the whole, we regard this work as a valuable accession to our stock of sacred literature; and we can recommend it with confidence to the biblical student, as containing a great mass of useful information and valuable criticism.” (*Christian Observer*, vol. xii. p. 306.)

59. Henr. MIDDELDORFF *Curæ Hexaplares in Jobum, e Codice Syriaco-Hexaplati Ambrosiano Mediolanensi*. 4to. Vratislaviæ, 1817.

60. *Le Livre de Job*, nouvellement traduit d'après le texte original non ponctué et les anciennes versions, notamment l'Arabe et la Syriacque; par J. Louis BRIDEL, Professeur de Langues Orientales, et de l'interprétation des Livres Saints, dans l'Académie de Lausanne. Paris, 1818. 8vo.

61. *The Book of Job*, translated from the Hebrew by George HUNT. Bath, 1825. 8vo.

62. *A New Translation and Exposition of the very antient Book of Job*; with Notes, explanatory and philological. By the Rev. John FRY, B.A. London, 1827. 8vo.

63. *An Amended Version of the Book of Job*, with an Introduction, and Notes chiefly explanatory. By George R. NOYES. Cambridge [North America] 1827. 8vo.

PSALMS.

64. Marci MARINI, Brixiani, *Annotationes Literales in Psalmos, Novâ Versione ab ipsomet illustratos*. Editæ operâ et studio Joannis Aloysii Mingarelli. Bononiæ, 1748–50. 2 vols. 4to.

A learned and useful work, the author of which died in 1594. To his profound knowledge of Hebrew literature, the younger Buxtorf, Le Long, Turretini, and other eminent philologists of the seventeenth century, have borne ample testimony. These Annotations are strictly literal; and to them is prefixed the original Hebrew Text of the Psalms, together with the Vulgate Latin Version, and a new translation of them by Marco Marini.

65. *A Brief Explication of the Psalms*. By David DICKSON, Professor of Divinity in the College of Edinburgh. London, 1653–54. 3 vols. 8vo.

66. *Paraphrases and Annotations upon the Book of Psalms*. By Henry HAMMOND, D.D. London, 1659. folio.

Dr. Hammond's notes are exceedingly valuable, and contain many learned observations that had escaped preceding commentators on the Book of Psalms. They are also to be found in the fourth volume of his collected works, published at London in 1684, in folio.

67. David's Harp Strung and Tuned; or an Easie Analysis of the whole Book of Psalms, cast into such a method, that the Summe of every Psalm may be quickly collected and remembered. With a devout Meditation or Prayer at the end of every Psalm, framed for the most part out of the words of the Psalm, and fitted for several Occasions. By William [NICHOLSON], Bishop of Gloucester. London, 1662. folio.

In this work every verse of the Psalms is divided and subdivided with great minuteness; it is wholly practical and explanatory. In his explications, the Rt. Rev. Author steers between the two extremes of literal and spiritual interpretation. The prayers at the end of each Psalm are expressed nearly in the very words of the inspired authors. Though the quaint and scholastic mode which obtains in this work is somewhat repulsive, it may nevertheless be consulted with advantage by those who cannot command other and more critical commentaries; especially as the book may be occasionally met with at a low price. Dr. A. Clarke has inserted Bp. Nicholson's Analyses in his commentary on the Psalms, omitting his prayers.

68. Martini GEIERI Commentarius in Psalmos Davidis, fontium Ebræorum mentem, et vim vocum phrasiumque sacrarum sensumque adeo genuinum, adductis copiose locis parallelis, collatis etiam (ubi opus) versionibus interpretumque sententiis, et enodatis difficultatibus, cum curâ creuens. Lipsiæ, 1681; 1697; Amstelodami, 1685; Dresdæ, 1709. folio.

Geier was an eminently learned divine of the Lutheran church, and Professor of Hebrew at Leipsic, where the substance of his commentary on the Psalms was delivered in lectures to the students. It is very little known in this country; but on the continent it is very highly esteemed for its erudition and piety. (Walchius, vol. iv. p. 495.)

69. The Book of Psalms, with the argument of each psalm, and a preface giving some general rules for the interpretation of this sacred book. By a Divine of the Church of England. [Peter ALLIX, D.D.] London, 1701. 8vo.

70. An Essay towards a New English Version of the Book of Psalms, from the original Hebrew. By Z. MUDGE, London, 1744. 4to.

The learned author of this work, which is now of rare occurrence, professes to give a plain literal version, without offering to deviate into any affected ornaments. The transitions of persons and scenes, which are frequent in the Psalms, are carefully indicated; and the numerous, though brief notes are designed, partly to point out the critical meaning of each psalm, and partly to account to the reader for the changes made in the version. How highly Mr. Mudge was esteemed by Dr. Johnson, may be seen in the character of him drawn by the latter, in Boswell's Life of Dr. Johnson, vol. iv. pp. 82-84.

71. A new English Translation of the Psalms, from the original Hebrew, reduced to Metre by the late Bishop Hare; with Notes critical and explanatory; illustrations of many passages drawn from the classics; and a preliminary Dissertation, in which the truth and certainty of that learned prelate's happy discovery is stated and proved at large. By Thomas EDWARDS, A.M. London, 1755. 8vo.

The design of this learned work was "to make Bishop Hare's discovery of the Hebrew metre better known; to show its truth and certainty; and to prove that, by a judicious application of it, great light may be thrown upon the poetical parts of the Holy Scriptures." (Monthly Review, O. S. vol. xii. pp. 485-487.) Mr. Edwards was of opinion that Dr. Hare's hypothesis was rejected by many persons, partly from an overhasty determination, and partly from too scrupulous a veneration for the Hebrew text. Of Dr. Hare's system a short account is given.

72. The Psalter, in its original form; or the Book of Psalms reduced to lines, in an easy and familiar style, and a kind of blank verse of unequal measures, answering for the most part to the original lines, with arguments pointing out the general design of each Psalm, and notes, accounting for some passages in the translation; opening and explaining also, in some places, the prophetic views, &c. [By the Rev. George FENWICK, B.D.] London, 1759. 8vo.

The object of this publication is, to show that the Psalms were written in the spirit of prophecy, with a special and direct reference to Christ and his church, in the different ages and periods of the Christian dispensation.

73. Phil. Davidis BURKII Gnomon Psalmorum. Stutgardiaë, 1760. 2 vols. 4to.

This work "is written in a pure strain of piety, but rather too much in a technical form." (Dr. Clarke.)

74. A New Translation of the Psalms from the Hebrew Original, with Notes critical and explanatory; to which is added a Dissertation on the last prophetic words of Noah. By Wm. GREEN, M.A. 1762. 8vo.

This work contains "some judicious alterations in the version, and valuable criticisms in the notes; which throw considerable light on many obscure passages in the Psalms, and will cause those excellent compositions, which have been the admiration and delight of pious minds through so many ages, to be read with still more pleasure and advantage." But "the language of the translation, though correct, hath neither that force nor harmony which we find in the common version in our Bibles." (Monthly Review, O. S. vol. xxviii. p. 267.)

In 1781 Mr. Green published a thin quarto volume of "Poetical Parts of the Old Testament, newly translated from the Hebrew, with notes critical and explanatory."—An account is given of it in the same critical journal, vol. lxxviii. pp. 1-8.

75. Hermannii VENEMA Commentarius ad Psalmos: quo singulorum Argumentum, Tempus et Hypothesis explicandi studiose inquiruntur, eorumque Partes continuâ Paraphrasi et selectis Observationibus illustrantur. Leovardiaë, 1762-67. 6 tomis 4to.

"Through its great scarcity, the work is little known in Great Britain. What was said by David of Goliath's sword, may be justly said of Venema's Commentary on the Book of Psalms—There is none like it." (Dr. Clarke.) It is held in the highest esteem abroad, particularly in Holland.

76. Francisci VATABLI Annotationes in Psalmos, subjunctis Hugonis Grotii Notis, quibus Observationes suas adpersit G. J. L. Vogel. Halæ, 1767. 8vo.

77. Annotations on the Psalms. By James MERRICK, M.A. Reading, 1768. 4to.

This volume is adapted to Mr. Merrick's Poetical Version of the Psalms, published in 1765, in 4to. and justly considered as the best English poetical translation extant. In the compilation of these notes he was assisted by Bishop Lowth (then Bishop of Oxford) and Archbishop Secker. "A large part of them relate to the readings of the antient versions, and propose the conjectural emendations of various writers. Many of them abound with passages, principally from the Greek authors, which justify the modes of expression used by the Psalmist; and for this part of his design Mr. Merrick was admirably qualified, by his extensive and uncommon acquaintance with Grecian literature. Some of the notes, which are the most curious and entertaining, are those which treat upon the plants, trees, and animals, mentioned in the Psalms." (Monthly Review, O. S. vol. xl. p. 374.)

78. Mosis AMYRALDI Paraphrasis in Psalmos Davidis, una cum Annotationibus et Argumentis. Editio altera, emendatio et auctior, nova Præfatione Jac. Cremeri. Traj. ad Rhenum, 1762. 4to.

79. A Commentary on the Book of Psalms; in which the literal or historical sense, as they relate to King David and the People of Israel, is illustrated; and their application to the Messiah, to the church, and to individuals as members thereof, is pointed out. By George HORNE, D.D. [late Bishop of Norwich], 4to. 2 vols. Oxford, 1771; 8vo. 2 vols.; 12mo. 3 vols.; and 18mo. 2 vols. They also form vols. ii. and iii. of the collective edition of his works in 6 vols. 8vo.

The variety and number of the editions of this learned and pious work sufficiently attest the very high estimation in which it is most deservedly held: the critics of the day, however, when it first appeared, were of opinion that Bishop Horne applied too many of the Psalms to the Messiah. A judicious "Selection" from this work was published by

Mr. Lindley Murray, in 12mo. 1812, comprising the most striking, pathetic, and instructive parts of the commentary.

80. Davidis aliorumque Poetarum Hebræorum Carminum Libri quinque, e Codd. MSS. et Antiquis Versionibus recensuit et Commentariis illustravit Jo. Aug. STARK. 8vo. vol. i. pars 1 et 2. Regiomonti, 1776.

These two parts contain only an introduction to the Psalms; the work was never continued.

81. A new Literal Version of the Book of Psalms, with a Preface and Notes. By the Rev. Stephen STREET, M. A. London, 1790. 2 vols. 8vo.

The author's object in this work is to give a close literal translation of the Psalms. In several instances, the Monthly Reviewers state that this version "is an improvement of those which have preceded it; that in some the alterations are doubtful, and that in many others they are unnecessary, if not mistaken; yet that *all* are worthy of attention, and may open the way to further amendments. We consider this work as a useful addition to this branch of learning. The author may, perhaps, be too ready in advancing conjectures; but he always gives notice when he does it, and he never dogmatically affirms." (Monthly Review, N. S. vol. viii. p. 50.)

82. Notes on the Books of Psalms and Proverbs. By the Rev. H. DIMOCK. Gloucester, 1791. 4to.

83. J. F. STANGE Anticritica in Locos Psalmorum varios. Lipsiæ et Halæ, 1791-1795. 2 vols. 8vo.

84. A New and Liberal Version of the Psalms into Modern Language, according to the Liturgy Translation, with copious Notes and Illustrations, partly original and partly selected from the best Commentators, calculated to render the Book of Psalms intelligible to every capacity. By the Rev. W. WAKE. Bath, 1793. 2 vols. 8vo.

The alterations in this version are by no means such as to render it intelligible to every capacity. "This fault pervades the book, which in other respects is well executed. The arguments in general are well drawn up, and the notes appear to be judicious. The translation of the Psalms contained in the liturgy is by many considered to be the best, though the most antient. At all events, as it is used so much, it ought to be duly explained. This book will, we doubt not, be well received among persons of some education." (British Critic, O. S. vol. iv. p. 311.)

85. An Attempt to render the Daily Reading of the Psalms more intelligible to the Unlearned, with a Paraphrase selected from the best Commentators, and illustrated with occasional Notes. By F. T. TRAVELL, A. M. Oxford, 1794. 8vo.

The design of the work is "to make the daily reading of the Psalms more easy and pleasant to those serious and unlearned Christians, who make it a point of conscience to attend the public worship of God, and are desirous of joining in *his praises with understanding*." (Preface, p. xi.) "Mr. Travell appears to have studied carefully, and explained judiciously, the scope of the several psalms, and the sense of their distinct parts. A plain Christian, who takes up this book with the best of all purposes, that of being made better by it, can hardly fail of success." (British Critic, O. S. vol. vi. pp. 625. 627, 628.)

86. Psalmi, ex recensione Textus Hebræi et Versionum Antiquarum Latine versi, notisque criticis et philologicis illustrati [à N. M. BERLIN]. Upsaliæ, 1805, 8vo.

This is one of the most useful Latin versions of the Psalms that has appeared in modern times; it is faithfully executed, without being servilely literal. The notes, though brief, are sufficiently explicit, and are designed to explain obscure passages; to elucidate, by a short paraphrase, peculiar expressions that could not be rendered in the text by a single word; to point out the principal various readings worthy of note; to state briefly those arguments for the renderings of particular words, concerning which interpreters are by no means agreed, with references to philological works in which those arguments are more copiously discussed; and to suggest probable meanings to words of doubtful interpretation, which are submitted to the reader's judgment.

87. A New Translation of the Book of Psalms from the Original
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Hebrew, with various Readings and Notes. By the late Alexander GEDDES, LL.D. London, 1807. 8vo.

This is a posthumous publication of Dr. Geddes, edited by Dr. Disney and Charles Butler, Esq. The doctor's version extends only to the eleventh verse of Psalm cxviii.; the rest is added from an interleaved copy of Bishop Wilson's Bible, corrected by Dr. G., who professes to have confined himself to the direct and literal meaning of the inspired authors, leaving secondary applications to professed commentators. "Though many things have displeased us in the perusal of this work, we are not prepared to say that the learned editors should have altogether withheld this new version from the public. Dr. Geddes was undoubtedly a considerable scholar, and his lucubrations may be turned by other scholars to good account, though they cannot be implicitly adopted." (*British Critic*, O. S. vol. xxxiii. p. 358.)

88. *Psaumes nouvellement traduits sur l'Hébreu, et mis en leur ordre naturel, avec des Explications et Notes Critiques.* [Par le Président AGIER.] Paris, 1809, 2 tomes 8vo.

89. An entire New Version of the Book of Psalms; in which an attempt is made to accommodate them to the worship of the Christian Church, with original Prefaces, and Notes, critical and explanatory. By the Rev. Wm. GOODE, M. A. London 1811. 2 vols. 8vo.

A learned and valuable help to the critical as well as devotional understanding of the Psalms, which are here translated into English verse, and in various metres.

90. The Book of Psalms, translated from the Hebrew, with Notes explanatory and critical. By Samuel HORSLEY, LL.D. late Lord Bishop of St. Asaph. London, 1815. 2 vols. 8vo.

To this valuable and erudite publication of the eminent Bishop Horsley, we have been indebted for many important hints in the course of the present work. For a copious and well-written critique on his work, see the *British Review*, vol. xi. pp. 1-25.

91. *Lyra Davidis; or, a New Translation and Exposition of the Psalms; grounded on the Principles adopted in the posthumous Work of the late Bishop Horsley; viz. that these Sacred Oracles have for the most part an immediate reference to Christ, and to the Events of his first and second Advent.* By the Rev. John FRV, B. A. London, 1819, 8vo.

92. *Practical Reflections on the Psalms.* To which is added a Prayer adapted to each Psalm. By Mrs. SHERIFFE. London, 1821. 2 vols. 12mo.

93. The Book of Psalms in an English Metrical Version founded on the Basis of the English Bible Translation, and compared with the original Hebrew; with Notes critical and illustrative. By Richard MANT, D.D. Bishop of Down and Connor. London, 1824. 8vo.

94. A Key to the Book of Psalms, by the Rev. Thomas BOYS, M. A. London, 1825, 8vo.

An ingenious application of Bp. Jebb's System of Poetical Parallelisms to the Interpretation of the Book of Psalms. "If we have not felt ourselves at liberty to award to Mr. Boys's labours the full measure of value which he claims for them, still we cannot but consider them as well employed; and we may safely recommend the present work to the attention of every Biblical Student, as deserving of a careful examination, and as entitling the author to his thanks for the curious and interesting discussions which it comprises." (*Eclectic Review*, N. S. vol. xxvi. p. 25.)

95. A Literal Translation of the Psalms of David, solely upon the Authority of the Rev. J. PARKHURST, M. A. London, 1825. 8vo.

96. A Practical Illustration of the Book of Psalms. By the Author of the Family Commentary on the New Testament. York, 1826. 2 vols. 12mo.

97. Psalms according to the authorized Version; with Prefatory Titles, and Tabular Index of Scriptural References, from the Port Royal Au-

thors, marking the Circumstances and Chronologic Order of their Composition. To which is added an Essay upon the Psalms, and their Spiritual Application. By Mary Anne SCHIMMELPENNINCK. London, 1825. 12mo.

98. *Psalmi Quindecim Hammaäloth, philologicè et criticè illustrati*; a Theodoro Adriano CLARISSE, Theol. Doct. Lugduni Batavorum, 1819. 8vo.

An ingenious and useful commentary on Psalms cxx.—cxxxv. which are usually called Psalms of Degrees.

99. C. G. FRIEDRICHII *Symbolæ Philologico-criticæ, et Lectionis Varietatem continentes, ad interpretationem Psalmi Centesimi*. Lipsiæ, 1814. 4to.

100. *Commentatio in Psalmum Centesimum Decimum*. Auctore Johanne Theodoro BERGMAN. Lug. Bat. 1819. 4to.

THE WRITINGS OF SOLOMON COLLECTIVELY.

101. *Salomonis Regis et Sapientis, quæ supersunt ejusque esse perhibentur, Omnia ex Ebræo Latine vertit, Notasque, ubi opus esse visum est, adjecit Josephus Fridericus SCHELLING*. Stuttgartiæ, 1806. 8vo.

PROVERBS.

102. CARTWRIGHTI (Thomæ) *Commentarii succineti et dilucidi in Proverbia Salomonis*. Amstelodami, 1638. 4to.

103. *Proverbia Regum et sapientissimi Salomonis, cum curâ enucleata à Martino GEIERO*. Lipsiæ, 1669. 1725. 4to.

This work is executed on the same plan, and with the same ability, as Geier's Commentary on the Psalms, already noticed in p. 223.

104. *Proverbia Salomonis: Versionem integram, ad Hebræum fontem expressit, atque Commentarium adjecit, Albertus SCHULTENS, Lugd. Bat. 1748. large 8vo. (sometimes called 4to.)*

An abridgment of this elaborate work was printed at Halle in 8vo. 1769, by Professor Vogel, who added some critical remarks. The preface was written by Semler, and an *auctarium* was furnished by Teller.

105. *Observations on several Passages in the Book of Proverbs: with Two Sermons*. By Thomas HUNT, D.D. Regius Professor of Hebrew, &c. Oxford, 1775. 4to.

These observations are twenty-six in number. "They display in a very advantageous light the critical acumen of the author, and his extensive acquaintance with the eastern languages." (Monthly Review, O. S. vol. liii. p. 302., where the result of Dr. Hunt's elaborate criticisms is given, first in the words of the authorised translation, and then in the version proposed by him.) As the book is neither very scarce nor very dear, it will be worth the student's while to procure it.

106. Joannis Jacobi REISKE *Conjecturæ in Jobum et Proverbia Salomonis*. Lipsiæ, 1779. 8vo.

107. *The Proverbs of Solomon; translated from the Hebrew, with Notes*. By the Rev. Bern. HODGSON, LL.D. Principal of Hertford College. Oxford, 1788. 4to.

"The notes are not numerous, and, we must say, not very important. They are intended chiefly to explain, or to justify, the version, where it departs from the usual mode of translating. On the whole, though we do not think that Dr. H. has been singularly happy as a translator, yet we cannot frequently charge him with wanton deviations from the common version: he has not often changed, merely for the sake of changing." (Monthly Review, N. S. vol. v. p. 294.)

103. *Observationes in Proverbiorum Salomonis Versionem Alexandrinam*, scripsit Jo. Gottlieb JAEGER. Meldorpi et Lipsiæ, 1788. 8vo.

109. *Commentarii Novi Critici in Versiones Veteres Proverbiorum Salomonis*, a J. F. SCHLEUSNERO. Goettingæ, 1794. 8vo.

110. *An Attempt towards an improved Translation of the Proverbs of Solomon, from the original Hebrew; with Notes, critical and explanatory, and a Preliminary Dissertation.* By the Rev. George HOLDEN, M. A. London, 1819. 8vo.

As this is the latest, so it is the most valuable help to the critical understanding of the Book of Proverbs, extant in our language. The translation is, in substance, the same as that in general use, with such alterations only as appear to be warranted by a critical interpretation of the original Hebrew, and to be demanded by evident necessity. In those passages where the author has deemed it right to desert the authorised translation, he has laudably endeavoured to assimilate his version to its style and manner of expression. The notes accompanying Mr. Holden's version, and which are, in no case, unnecessarily prolix, are partly critical and partly explanatory. The former are designed to ascertain the full meaning of the sacred text, by a philological inquiry into the signification of words and phrases. In the latter, the author has explained the allusions to ancient facts and customs; has introduced such observations as may serve to illustrate the original; and has occasionally presented, in a short paraphrase, an exposition of the meaning intended by the inspired author of the Book of Proverbs. The notes on the *eighth* chapter will be read with peculiar interest by the Christian student. Mr. Holden expounds the attributes there given to Heavenly Wisdom, of the second Person in the Holy Trinity: and he has supported this exposition by proofs and arguments not easily to be refuted, which he has drawn from Scripture, and from the fathers of the church during the first three centuries, as well as from the antient Jewish writers.

111. *A Commentary on the Proverbs of Solomon.* By R. J. CASE. London, 1822. 12mo.

ECCLESIASTES.

112. *Martini GEIERI Commentarius in Salomonis Ecclesiasten.* Lipsiæ, 1711, best edition, 8vo.

113. *A Philosophical and Critical Essay on Ecclesiastes*, wherein the author's design is stated; his doctrine vindicated; his method explained in an analytical Paraphrase annexed to a new version of the Text from the Hebrew; and the differences between that new translation and the received version accounted for, in philological Observations. By A. V. DESVŒUX. London, 1762. 4to.

In this work "the author has shewn very considerable abilities as a critic, and appears in the character of a candid and judicious writer. He has taken infinite pains to render his work as perfect as possible; and those who are acquainted with the Hebrew language will find in his philological observations many new, and some pertinent remarks." (*Monthly Review*, O. S. vol. xxvii. p. 485.) Mr. Desvœux's elaborate essay was translated into German, and published at Halle, in 1764. 4to.

114. *Ecclesiastes translated, with a Paraphrase and Notes.* By Stephen GREENAWAY, A. B. Leicester, 1781. 8vo.

This singularly-executed volume consists of three parts, the two former of which (originally sold for one penny and three-pence) are rarely to be met with. Besides Ecclesiastes, it contains translations of 2 Samuel xxiii. ver. 1. to 7. Isaiah vii. 20, 21, 22. and ix. 1. to 5.; also Psal. xxvii. in prose and verse. (*Dr. Cotton's List of Editions of the Bible*, p. 46.)

115. *Ecclesiastes: a New Translation from the original Hebrew*, by Bernard HODGSON, LL. D. Principal of Hertford College, Oxford. London, 1791. 4to.

The same remarks which have been offered on this author's version of the Book of Proverbs, are nearly applicable to his translation of Ecclesiastes. See *Monthly Review*, N. S. vol. ix. p. 59.

116. An Exposition of the Book of Ecclesiastes. By Edward REYNOLDS, D. D. Bishop of Norwich. Revised and corrected by the Rev. Daniel Washbourne. London, 1811. 8vo.

This work originally formed part of the collection of notes on the Bible, usually called the Assembly's Annotations, noticed in p. 201. *supra*. The editor of this impression states that the whole of the commentary has been carefully transcribed; and that the author's ideas are strictly and fully retained; he has however "deemed it necessary to alter the construction of most of the sentences, frequently to exchange obsolete words for those now in use; and in a few instances to omit redundant paragraphs." Bishop Reynolds's work concludes with important practical reflections.

117. An Attempt to illustrate the Book of Ecclesiastes. By the Rev. George HOLDEN, M.A. London, 1822. 8vo.

Of the various publications, which have been issued from the press, relative to this, in many respects, difficult book, this "Attempt" (as its author modestly terms it) is the best that has fallen under the notice of the writer of the present work. It is a kind of Paraphrase (similar to that in Dr. Doddridge's Family Expositor); in which the expressions of the Hebrew author are interwoven with a commentary. Mr. Holden has taken the authorised version as his basis, from which he has departed only where a departure appeared to him absolutely necessary, and supported upon the soundest principles of criticism. The reasons of these deviations are stated in distinct notes. The work is further accompanied by useful notes, establishing the scope and design of the Book of Ecclesiastes, and embodying such observations as seem proper to enforce and elucidate the whole. We are indebted to Mr. Holden's labours for the excellent view of the Scope and Synopsis of the Book of Ecclesiastes, given in the fourth volume of this work.

SONG OF SOLOMON.

118. Caroli Maria DE VEIL Explicatio Litteralis Cantici Canticorum, ex ipsis Scripturarum fontibus, Ebræorum ritibus et idiomatis, veterum et recentiorum monumentis eruta. London, 1679. 8vo.

A rare and valuable work: the author confines himself to the explication of the literal sense.

119. Joannis MARCKII in Canticum Schelomonis Commentarius, sive Analysis Exegetica. Amsterdam, 1703. 4to.

120. Cantici Salomonis Paraphrasis Gemina, Notis Criticis et Philologicis illustrata. Auctore Joanne KER. Edinburgh, 1727. 12mo.

This illustration of Solomon's Song is not of common occurrence. Mr. Orme says that it "is a very beautiful little work. It is dedicated, in a poetical epistle, to the marquis of Bowmont, son of the duke of Roxburgh, the head of the family of Ker. There is then a long preface, giving some account of the opinions entertained of the Song, of the attempts which had been made to translate and explain it, and of the origin of Mr. Ker's translation. Then follow the two versions: the first, a kind of irregular verse; the second, in sapphic numbers. The notes, which are partly philological and partly explanatory, are inserted at the foot of the page of both versions. The poem is dramatically divided and arranged." (Orme's Biblioth. Biblica, pp. 271, 272.)

121. An Exposition of the Book of Solomon's Song, commonly called Canticles; wherein the divine authority of it is established; several versions compared with the original Text; the different senses both of Jewish and Christian interpreters considered; and the whole opened and explained. By John GILL, D.D. 1728, 1751, folio, 4to.; and again in 1767. In 2 vols. 8vo. 1805.

This work is frequently mistaken for an extract from Dr. Gill's commentary on the Bible, noticed in p. 207. *supra*, whereas it preceded the latter by more than twenty years. It is highly allegorical in its interpretation.

122. A Dissertation concerning the Song of Solomon; with the original Text divided according to the metæ, and a Poetical Version. [By Mr. GIFFORD.] London, 1751. 8vo.

123. The Song of Solomon, newly translated from the original Hebrew; (p) 3

with a Commentary and Annotations. [By the late Thomas PERCY, D.D. Bishop of Dromore.] London, 1764. 12mo.

The elegance of this version, and of its accompanying criticisms, has caused it to be held in the highest esteem; and all subsequent commentators have diligently availed themselves of it. It is now exceedingly scarce, and extravagantly dear.

124. Outlines of a new Commentary on Solomon's Song, drawn by the Help of Instructions from the East: containing, 1. Remarks on its general nature; 2. Observations on detached places of it; 3. Queries concerning the rest of the Poem. By the Author of Observations on divers Passages of Scripture. London, 1768; second edition, 1775. 8vo.

For this valuable work, Bible students are indebted to the Rev. Thomas HARMER, whose Observations on divers Passages of Scripture we have already noticed; in it very many difficult passages of Solomon's Song are happily elucidated, and hints are offered, of which subsequent commentators have not failed to avail themselves. It bears a high price.

125. A Poetical Translation of the Song of Solomon from the Original Hebrew; with a Preliminary Discourse, and Notes, historical, critical, and explanatory. By Anne FRANCIS. London, 1781. 4to.

The translatress has chiefly followed the plan and illustrations of Mr. Harmer. Her version is elegantly executed.

126. Solomon's Song, translated from the Hebrew. By the Rev. Bernard HODGSON, LL. D. Oxford, 1785. 4to.

In this work the *literal meaning* only of Solomon's Song is illustrated, there being not the slightest allusion to its *mystical meaning*. An account of it, with extracts, may be seen in the Monthly Review, (O. S.) vol. lxxvi. pp. 26-29.

127. The Song of Songs, which is Solomon's. A new Translation, with a Commentary and Notes. By Thomas WILLIAMS. London, 1801. 8vo.

This version is as literal as our language will admit, and is rendered in conformity with the authorised translation, whenever it was practicable. The notes are for the most part judiciously selected from the labours of all preceding commentators, and give a *sober* but *practic.* and evangelical exposition of the allegory. Two dissertations are prefixed, 1. On the origin of language, particularly figurative and allegorical language, and on Hebrew poetry and music; and, 2. On the nature, design, and authority of Solomon's Song. In pp. 100-109. is given an interesting account of nearly 40 expositors and commentators on this book. See a further account of this work in the Monthly Review, (N. S.) vol. xlvii. pp. 302-310. A new edition of this valuable work, corrected and enlarged, was announced while this sheet was passing through the press.

128. Song of Songs, or Sacred Idyls. Translated from the original Hebrew, with Notes critical and explanatory. By John Mason GOOD. London, 1803. 8vo.

"The present work offers two versions of the original; the one in prose, marked with the divisions of the Bible version; the other in couplet verses, of no inferior construction. Each idyl is illustrated with notes, in which very various learning is displayed, with much taste in the selection of beautiful parallelisms from a great variety of authors. — So much elegant learning and successful illustration we have seldom seen within so small a compass as the present volume." (British Critic, O. S. vol. xxvi. pp. 454, 455.) See also Monthly Review, N. S. vol. xlvii. pp. 302-312.

129. Canticles, or Song of Solomon: a new Translation, with Notes, and an attempt to interpret the Sacred Allegories contained in that book. To which is added an Essay on the name and character of the Redeemer. By the Rev. John FRY, A.B. London, 1811. 8vo. 2d edit. 1825. 8vo.

In this publication the author's plan is, first to give an accurate translation of the Song of Solomon, and to shew the nature and design of the book. He has availed himself of the labours of previous translators, especially Bishop Percy and Dr. J. M. Good; after the latter of whom he considers the Song of Solomon as a collection of idyls or little poems, which are designed for an instruction and edification in the mysteries of our holy religion. Though the translator has taken much pains in consulting other writers, his work bears ample testimony that he has not servilely followed them, but has evidently thought for himself.

130. *Canticum Canticorum illustratum ex Hierographia Orientalium*, a J. H. KISTEMAKER. Münster, 1818. 8vo.

131. *A Brief Outline of an Examination of the Song of Solomon; in which many beautiful Prophecies contained in that inspired book of Holy Scripture, are considered and explained, with Remarks critical and expository.* By William DAVIDSON. London, 1817. 8vo.

The author of this work considers the Canticles as an inspired song wholly referring to the spiritual Solomon, or Christ and his true spiritual church, and particularly to their espousals; and as giving a general prophetic outline of her history from the preaching of John the Baptist, the baptism of our Lord, to the conversion of the Jews, and that of the wild Arabians, and their union with the Christian church. And while her particular, often invisible, progressive state here on earth is mentioned, and her duties are pointed out, her outward state, trials, and persecutions do not pass unnoticed. Mr. Davidson has diligently availed himself of the previous labours of most of the commentators on this poem; and at the end of his volume he has divided it into hemistichs according to Dr. Kennicott's mode of printing the poetical parts of the Old Testament.

132. *Canticum Canticorum. Præfatione, Versione Latina, et Commentario exegetico-critico, instruxit M. F. UILEMANN.* Lipsiæ, 1821. 8vo.

ON THE PROPHETS, GENERALLY.

133. *A Summary View and Explanation of the Writings of the Prophets.* By John SMITH, D.D. Edinburgh and London, 1787. 12mo.

This work is a judicious abstract of all that is valuable in the writings of Bishop Lowth, Archbishop Newcome, Bishop Newton, and Drs. Kennicott and Blayney: it was originally compiled to accompany a Gaelic version of the Prophets, and was subsequently translated into English by the author himself. The writer of this account was informed many years since by one of the original London publishers¹ (and he records it with peculiar satisfaction), that the late Archbishop (Moore) of Canterbury held this little work in great estimation, and was in the habit of purchasing copies for gratuitous distribution among students and others who could not afford to buy many books.

134. *Les Prophètes, nouvellement traduits sur l'Hébreu, avec des Explications et Notes Critiques.* [Par le Président AGIER]. viz.

Isaïe. Paris, 1820. 2 tomes 8vo.

Jérémie, avec une Appendice. Paris, 1821. 2 parties 8vo.

The appendix to this Version of the Predictions of Jeremiah contains the Lamentations, and the Apocryphal book of Baruch.

Ezéchiël. Paris, 1821. 2 tomes 8vo.

Daniel. Paris, 1822. 2 tomes 8vo.

Petits Prophètes. Paris, 1822. 2 tomes 8vo.

135. *A Commentary on the Prophecies and the New Testament; with an Epitome of Ancient History, Sacred and Profane, by way of Prelude.* Printed with the Text. By John Webb COLE. London, 1826. 2 vols. 8vo.

ISAIAH.

136. *A Commentary on the Prophet Isaiah, wherein the Literal Sense of his Prophecies is briefly explained.* By Samuel WHITE. London, 1709. 4to.

137. *Campegii VITRINGÆ Commentarius in Librum Prophetiarum Jesaiæ.* Leovardiæ, 1714, and 1720. 2 vols. folio.

In this most elaborate commentary on the "Evangelical Prophet," to which all subsequent expositors have been deeply indebted, the literal sense is carefully investigated; the different interpretations of the prophetic visions are examined; and the interpretation which Vitringa has deduced from them is confirmed and illustrated by historical docu-

¹ The late Mr. Kay, of the firm of Elliot and Kay.

ments. Copious prolegomena are prefixed, treating of the prophet's personal history, the argument of his prophecy, his style, time of writing, and canonical authority. The value of the work is further augmented by the geographical and historical notices interspersed throughout, concerning the Babylonians, Philistines, Moabites, Syrians of Damascus, Egyptians, Tyrians, and other Gentile nations; by which not only Isaiah, but also very many other passages of Scripture, are admirably elucidated.

138. *Isaiah: a New Translation with a preliminary Dissertation, and Notes critical, philological, and explanatory.* By Robert Lowth, D.D. Bishop of London. 4to. London, 1778. 2 vols. 8vo.

Of this sublime and admirably-executed version, a German translation was published by M. Koppe, at Gottingen, 1779-1781, in 4 vols. 8vo. The preliminary dissertation is invaluable for the light it throws on the genius and structure of prophetic poesy. The merits of this work are ably appreciated in the *British Critic*, O.S. vol. xxix. pp. 144-146., and the integrity of the Hebrew text was asserted against some of the bishop's corrections in a tract that is now of rare occurrence, by Koecher in his *Judicium Sacri Textus Hebraei Esaiæ adversus Lowthii Criticam*, 8vo. Bern, 1786, reprinted at Tubingen in 1790. The rarity of Koecher's book, however, is no great loss to the student; for the late eminent learned orientalist, the professor Henry Albert Schultens (of Leyden) speaking of his book, says:—"It violates the bounds of moderation and decency by the assertion that the text of Isaiah would not gain anything by Dr. Lowth's conjectures. I am of a very different opinion. When in Oxford and London, I was intimately acquainted with Bishop Lowth, and had an opportunity of knowing his excellent disposition; and am therefore much vexed that Koecherus, from his fiery zeal against innovations, should have been induced to treat him with severity, as if the Bishop had been a rash and petulant critic." Letter of Professor Schultens to the late Dr. Finlay of Glasgow, cited in the *Monthly Review*, N.S. vol. xv. p. 504. Bishop Lowth's version was attacked by the late Mr. Dodson, in his *supplementary* notes to his "*New Translation of Isaiah*," (8vo. London, 1790) with considerable asperity. The bishop was ably vindicated by the Rev. Dr. Sturges, in "*Short Remarks on a New Translation of Isaiah*" (8vo. London, 1790): to these Mr. Dodson replied in 1791, in a "*Letter to the Rev. Dr. Sturges*," in which he justifies the freedom with which he had censured Bishop Lowth's mistakes and defects. Mr. D.'s version and notes were framed in support of Unitarian tenets, and were published by the (Unitarian) "*Society for promoting the Knowledge of the Scriptures*."

139. *Isaias ex Recensione Textus Hebraei, ad fidem quorundam Codd. MSS. et Verss. Latine, vertit, Notasque variis argumenti subjecit, J. C. DOEDERLEIN.* Norinberge, 1789, 3d edition, 8vo.

The first edition was published at Altdorf, in 8vo., 1780; the critical notes are excellent.

140. *The Book of the Prophet Isaiah, in Hebrew and English. The Hebrew Text metrically arranged; the Translation altered from that of Bishop Lowth.* By the Right Rev. Joseph Stock, D.D. Bishop of Killala. 1804. 4to.

"The right reverend translator had conceived a wish to see the original language of Isaiah reduced to a metrical arrangement, and to have this accompanied with the version of Bishop Lowth, reserving to himself the liberty of adding such corrections as later critics, or his own investigations, might supply. These corrections multiplied to such a degree as to assume almost the form of a new version. There is also a variety of notes critical and explanatory, supplied partly by the translator and partly by others. Many of these are very valuable for their uncommon depth and acuteness, and tend to elucidate, in a high degree, the subject matter of these prophecies." (*British Critic*, vol. xxviii. O.S. p. 466.) "Bishop Stock's version is by no means to be considered as an attempt to rival or to supersede that of Dr. Lowth. Both versions exhibit a close, nervous, and manly style. That of Dr. Lowth may by every class of readers be perused with profit. Superadded to this, Dr. Stock invites the Hebrew scholar to investigate and to compare, by the Hebrew and the English meeting the eye in the same page; and may tempt even the careless to know something of that language, in which the oracles of God were originally conveyed." (*British Critic*, O.S. vol. xxix. p. 146. See also the *Monthly Review*, N.S. vol. xlix. pp. 253-265.)

141. *Caroli Ludovici HOHEISELII Observationes Philologico-Exegeticae: quibus nonnulla δυσσητα Esaiæ loca, ex indole linguae sanctæ, ex accentuatione Ebraeorum, et antiquitatibus, illustrantur et exponuntur,*

aliorumque versiones et interpretationes modeste examinantur. Gedani 1729. 8vo.

142. Critical Disquisitions on the Eighteenth Chapter of Isaiah, in a Letter to Edward King, Esq. F.R.S. A.S. By Samuel [HORSLEY], Lord Bishop of Rochester, F.R.S. A.S. London, 1801. 4to.

143. N. G. SCHROEDER Commentarius Philologico-Criticus de Vestitu Mulierum Hebræarum, ad Jesai. III. v. 16-24., quo vocabulorum abstrusiorum tenebras, ad faciem dialectorum, discutere conatus est. Lug. Bat. 1745, 4to.

144. Everhardi SCHEIDII Dissertatio Philologico-Exegetica ad Canticum Hiskiae, Jes. xxxvii. 9-20. Lug. Bat. 1769. 8vo.

JEREMIAH, AND LAMENTATIONS.

145. A Translation of the Lamentations of Jeremiah, accompanied by short notes, is given in the second tome or part of the works of Mr. Hugh BROUGHTON, pp. 317-323. folio.

146. Hermann VENEMA Commentarius ad Librum Prophetiarum Jeremiæ. Quo Conciones rite distinguuntur; Scopus, Nexus, et Series Sermonis accurate investigatur; perpetua Paraphrasi exponitur; et selectis Observatis Voces ac Phrases illustrantur, ac Implementi demonstratione, ubi opus fuerit, confirmantur. Leovardiæ, 1765, 2 parts 4to.

147. Jeremiah, and Lamentations: a new translation, with Notes critical, philological, and explanatory. By Benjamin BLAYNEY, D.D. Oxford, 1784. 4to. Edinburgh, 1810. 8vo.

This work is executed on the same plan as Bishop Lowth's version of Isaiah; "and, though not with equal success, yet with much credit to the author, both as a translator and a critic. His subject is not of equal eminence with that which was undertaken by the Bishop. It has less variety in the matter, and contains a less fund for curious inquiry and critical illustration. The translation is very exact, and preserves the tone and majesty of sacred writing. The notes are very copious. Many of them are very useful, and some discover much critical knowledge in the Hebrew language, and a good acquaintance with antient history. The various readings are noticed with the most scrupulous exactness: conjectural emendation is sometimes hazarded, but not rashly or injudiciously." (Monthly Review, O.S. vol. lxxi. pp. 162, 163.) Besides a valuable preliminary discourse, there is an appendix, comprising a selection from Archbishop Secker's manuscript notes (now deposited in the archiepiscopal library at Lambeth), relative to the prophecy and lamentations of Jeremiah.

148. J. D. MICHAELIS Observationes Philologicae et Criticae in Jeremiæ, Vaticinia et Threnos. Edidit, multisque animadversionibus auxit Joh. Frid. SCHLEUSNER. Gottingen, 1793. 4to.

These observations were collected from the loose papers of that late eminent scholar, J. D. Michaelis, by Professor Schleusner, with many additional remarks by the latter. M. Schleusner in the same year published, at Tübingen, in 4to. Dissertationes Tres, quæ continent Observationes ad Vaticinia Jeremiæ.

149. Jeremias Vates, à Versione Judæorum Alexandrinorum, ac reliquorum Interpretum Græcorum emendatus, Notisque criticis illustratus a G. L. SPORN. Vol. I. Lipsiæ, 1794. Vol. II. Lipsiæ, 1823. 8vo.

A continuation of the first volume of these illustrations of Jeremiah is given in Pott's and Ruperti's Syloge Commentationum Theologicarum. These are enlarged and completed in the second volume, which was published, after the author's death, by his son, F. A. W. Sporn.

150. Jérémie, traduit sur le Texte Original, accompagné des Notes explicatives, historiques, et critiques. Par Jean-George DAHLER, Strasbourg, 1825. 8vo.

Professor Dahler has conferred a considerable service on Biblical Literature, by this translation of the predictions of Jeremiah. The historical parts are printed as prose; the

poetical parts are in hemistichs, as in the original Hebrew. The introduction and notes are very judicious. Dr. D. announces a second volume (in the event of this first volume being favourably received), which will be particularly designed for ministers of the Gospel, and those who are studying for the sacred office.

151. *Commentarii in aliquot Jeremiæ Loca.* Auctore T. ROORDA. Groningæ, 1825. 8vo.

152. *Threni Jeremiæ philologice et critice illustrati* a Joh. Henr. PAREAU. Lugd. Bat. 1793. 8vo.

153. *Curæ Exegetico-Criticæ in Jeremiæ Threnos*; auctore Fr. ERDMANN. Rostochii, 1819. 8vo.

EZEKIEL.

154. *Hieronymi PRADI et Jo. Baptistæ VILLALPANDI in Ezechielem Explanones, et Apparatus Urbis ac Templi Hierosolymit. Commentariis illustratus.* Romæ, 1596–1603. 3 vols. folio.

This is a work of extreme rarity, and the best commentary on the prophet Ezekiel that ever was written. An extract of Villalpandi's comment on Ezekiel, c. 40, 41, 42, and 46., illustrating the prophetic vision of the temple, is to be found in the first volume of Bishop Walton's edition of the Polyglott Bible. Mr. Lowth made great use of this work in his learned commentary on Ezekiel.

155. *An Exposition of the Prophecy of Ezekiel.* By George GREENHILL. London, 1645, and following years, 5 vols. 4to.

This work is seldom to be found complete; the fifth volume is particularly scarce. A second edition of vol. i. appeared in 1649. The author was one of the Westminster Assembly of Divines; and his exposition was originally delivered in lectures to his congregation. "Like all the productions of the Puritans, it is evangelical, and stored with the knowledge of the Scriptures; but like most of them, it is distinguished by its sound doctrinal and practical views, rather than by the elegance of the composition, or the critical acumen of the reasonings and illustrations." (Orme's *Biblioth. Bibl.* p. 217.)

156. *Scholæ Propheticæ, ex Prælectionibus Georgii CALIXTI in Jesaiam, Jeremiam, et Ezechielem, collectæ.* Quædlinburgi, 1715. 4to.

157. J. Fr. STARCKII *Commentarii in Ezechielem.* Francofurti ad Mœnum, 1731. 4to.

158. *Hermanni VENEMA Lectiones Academicæ ad Ezechielem.* Edidit et præfatus est Johannes Henricus Verschuir. Leovardiæ, 1790. 2 parts 4to.

159. *An Attempt towards an Improved Version, a Metrical Arrangement, and an Explanation of the Prophet Ezekiel.* By Wm. NEWCOME, D.D. (Bishop of Waterford, afterwards Archbishop of Armagh). Dublin, 1788. 4to.

This work is executed on the same plan as the version of the minor prophets noticed in p. 237. "The numerous admirers of that valuable production will find not less to commend in the present work. They will observe with pleasure, that the right reverend author not only pursues the path which he had before so wisely chosen, but that, instead of treading only the smoothest and most flowery parts of it, he surmounts with a firm though cautious step, difficulties which the boldest traveller might shun without disgrace. Instead of lavishing most explanation on what is most intelligible, and betraying the pride of erudition where erudition is least necessary, he successfully employs his solid judgment and effectual learning in the elucidation of a writer who has been called the *Æschylus of Hebrew Poetry.*" (*Monthly Review*, N.S. vol. iv. p. 1.)

DANIEL.

160. *ROLLOCI (Roberti) Commentarius in Librum Danielis Prophetæ.* Edinburgi, 1591. 4to.

161. *Hexapla, or a Sixfold Commentary on Daniel.* By Andrew WILLET. Cambridge, 1610. folio.

This "is a work of much information, as it contains the opinions of many authors on each point of difficulty." The same "author has written comments on Genesis, Exodus, Leviticus, Samuel, Romans, Jude, and some detached parts of books; but in none does he discover more skill and judgment than in the present work." (Dr. William's Christian Preacher, p. 431.)

162. A Translation of the Book of Daniel, with a Commentary in English and in Latin, is in the first tome or part of the learned but eccentric Hugh BROUGHTON's Works, pp. 164-337.

163. Martini GEIERI Prælectiones Academicæ in Daniele Prophetam. Leipsic, 1702. 4to., best edition.

One of the most valuable of all Geier's expository works.

164. Prodomus Danielicus, sive Novi Conatus Historici, Critici, in celeberrimas difficultates Historiæ Veteris Testamenti, Monarchiarum Asiæ, &c. ac præcipuè in Daniele Prophetam. Auctore Gerardo KERKHERDERE. Lovanii, 1710. 8vo.

165. Observations upon the Prophecies of Daniel, and the Apocalypse of St. John. By Sir Isaac NEWTON. London, 1733. 4to.

A Latin version of this well-known and elaborate work was published by M. Sudemann, in 4to., at Amsterdam, 1737. All subsequent commentators are largely indebted to the labours of Sir Isaac Newton.

166. Hermanni VENEMÆ Dissertationes ad Vaticinia Danielis Cap. II. VII. et VIII. Leovardiæ, 1745. 4to.—Ejusdem, Commentarius ad Danielis Cap. XI. 4.—XII. 3. Leovardiæ, 1752. 4to.

167. Daniel: an Improved Version attempted: with Notes, critical, historical, and explanatory. By Thomas WINTLE, B. D. London, 1807. 4to.

A very valuable translation, executed on the same plan as Bishop Lowth's version of Isaiah, and Dr. Blayney's of Jeremiah. In the fourth sermon of his Bampton Lectures (8vo. Oxford, 1795.), Mr. W. has some excellent remarks on the predictions of Haggai, Malachi, and Daniel. See an analysis of this work in the Monthly Review, N. S. vol. x, pp. 245-250.

168. An Essay towards an Interpretation of the Prophecies of Daniel, with occasional Remarks upon some of the most celebrated Commentators on them. By Richard AMNER. London, 1776. 8vo.

This author adopts the exploded and untenable hypothesis of Grotius (who has been followed by Le Clerc and others), that all the prophecies of Daniel terminated in the persecution of the Jews by Antiochus Epiphanes. This work (which is noticed only to put the unwary reader on his guard against it) was reprinted in 1798, with some other tracts, tending to shew that certain passages of Scripture, which clearly announce a future resurrection, relate to nothing more than a mere temporal deliverance! An exposure of some of this author's erroneous notions may be seen in the British Critic, O. S. vol. xiii. pp. 290-295.

169. Observations on the Visions of Daniel, and on part of the Book of the Revelation of St. John. With an Appendix [on the twenty-fourth Chapter of St. Matthew, &c.] By the Rev. William GIRDLESTONE, A.B. Oxford, 1820. 8vo.

170. Horæ Prophetiæ: or Dissertations on the Book of the Prophet Daniel. By Joseph WILSON, A.M. Oundle, 1824. 8vo.

Numerous disquisitions relative to particular prophecies of Daniel have been published, particularly concerning the seventy weeks: the following are the most worthy of note.

171. Adriani KLUIT Vaticinium de Messia Duce Primarium, sive Explicatio LXX Hebdomadum Danielis. Mediob. 1744. 8vo.

172. Joannis Davidis MICHAELIS Epistolæ de LXX Hebdomadibus Danielis ad D. Joannem Pringle, Baronetum. London, 1773. 8vo.

For an account of these highly-curious letters see the Monthly Review, O. S. vol. xlix. pp. 263-267.

173. A Dissertation, by way of Inquiry, into the true Import and Application of the Vision related Dan. ix. 20. to the end, usually called Daniel's Prophecy of Seventy Weeks, &c. By Benjamin BLAYNEY, B. D. Oxford, 1775. 4to.

Dr. Blayney controverts some points of Professor Michaelis's opinion, which our limits permit us not to notice. The reader will find an account of this learned tract in the Monthly Review, O. S. vol. lii. pp. 487-491.

174. XX Hebdomadam, quas Gabriel ad Danielelem detulerat, Interpretatio, Paraphrasis, Computatio, cum Vocabulorum Difficiliorum Explicatione, &c. Auctore Johanne URI. Oxonii, 1788. 8vo.

175. A Dissertation on Daniel's Prophecy of the Seventy Weeks. By George Stanley FABER, B. D. London, 1811. 8vo.

176. A Dissertation on the Seventy Weeks of Daniel the Prophet. By the Rev. John STONARD, D. D. London, 1826. 8vo.

"The Dissertation is exceedingly elaborate, and for the distribution of the materials of which it is composed, and the order and fitness of the discussion which it includes, is intitled to high praise as the work of a Scholar." "On the whole, we feel bound, both on account of the interest, importance, and difficulties of the subject to which it relates, and of the manner in which it is executed, to recommend it to our theological readers as highly deserving of their attention." (Eclectic Review, N. S. vol. xxvi. pp. 244. 257.

COMMENTARIES ON ALL OR MOST OF THE MINOR PROPHETS.

177. Victorini STRIGELII Argumenta et Scholia in Duodecim Prophetas Minores. Lipsiæ, 1561. 8vo.

178. Joannis MERCERI Commentarii Locupletissimi in Prophetas Quinque Minores, inter eos qui Minores vocantur. Quibus adjuncti sunt aliorum, etiam et veterum (in quibus sunt Hebræi) et recentium Commentarii. Sine anno et loco.

179. Lamberti DANÆI Commentarius in Joelem, Amos, Micham, Habacuc, Sophoniam, Haggæum, Zachariam, et Malachiam. Genève, 1578. 8vo. Also with commentaries on the other four minor prophets, in 8vo. Geneva, 1586, 1594.

180. Johannis DRUSII Commentarius in Prophetas Minores. Amstelodami, 1627. 4to.

These commentaries were originally published at different times, between the years 1595 and 1627. They are also to be found in the third volume of the Critici Sacri.

181. As Fatidicus, sive Duodecim Prophetæ Minores, Latina Metaphrasi Poetica expositi, partim a Jacobo Augusto Thuano, partim a Cunrado RITTERSHUSIO. Ambergæ, 1604. 8vo.

This is a work of rare occurrence. The younger Rosenmüller pronounces the paraphrases of the celebrated president De Thou, and his coadjutor Rittershusius, to be executed with great elegance. Besides the arguments to the prophecies, and the summaries translated into Latin by Rittershusius from the Greek of Hesychius, a presbyter of the church of Jerusalem, this volume contains, 1. Three Latin paraphrases of the Lamentations of Jeremiah, by De Thou, Joachim Camerarius, and Adam Siberus;—2. A poetical paraphrase of the first chapter of Isaiah by an anonymous French author;—3. A paraphrase of the third chapter of the same prophet by Henry Meibomius;—4. A poetical paraphrase of chapters xxxvi.—xxxviii. of Isaiah, by John Conrad Rumellius;—5. Daniel preserved among the lions by Rittershusius;—and, 6. Nine of the Psalms of David translated into Greek hexameters, also by Rittershusius. Rosenmüller has frequently cited this work in his Scholia on the Minor Prophets.

182. A Paraphrastical Explication of the Twelve Minor Prophets. By David STOKES. London, 1659. 8vo.

183. Caroli Mariæ DE VEIL *Expositio Litteralis Duodecim Prophetarum Minorum*, ex ipsis Scripturarum fontibus, Ebræorum ritibus et idiomatis, veterum et recentiorum monimentis. Londini, 1680. 8vo.

184. Joannis TARNOVII in Prophetas Minores *Commentarius*, in quo Textus *Analysi* perspicua illustratur, ex fonte Hebræo explicatur, locis SS. parallelis confirmatur, a pravis expositionibus vindicatur; usus vero in locis communibus ex ipsa Scriptura natis et probatis indicatur, cum *Prefatione* Jo. Benedicti Carpzovii. Francofurti et Lipsiæ, 1688, 1706. 4to.

Tarnovius was justly considered as one of the most learned and eminent divines of his day; His commentaries on the several prophets were published at different times in a detached form, and were first collected together by the elder Carpzov.

185. *Commentaries on the Prophecies of Hosea, Joel, Micah, and Malachi.* By Edward Pococke, D. D.

These learned commentaries were published at several times between the years 1667 and 1691. They are also extant in the collective edition of his "*Theological Works*," published by Dr. Twells, in 2 vols. folio. London, 1740.

186. Joannis MARCKII *Commentarius in Prophetas Minores, seu Analysis Exegetica*, quâ Hebræus Textus cum Versionibus veteribus confertur, vtrumque et phrasium vis indagatur, rerum nexus monstratur; et in sensum genuinum, cum examine variarum interpretationum, inquiritur. Amstelodami, 1696–1701. 4 vols. 4to.

These commentaries are much esteemed: they were reprinted in 1734, at Tübingen, in two folio volumes, under the care of Professor Pfaff, who prefixed an account of the life and writings of Marckius.

187. Phil. Davidis BURKII *Gnomon in Duodecim Prophetas Minores*, in quo, ex nativa verborum vi, simplicitas, profunditas, concinnitas, salubritas sensuum cœlestium indicatur. Heilbron, 1753, 4to.

The remark already offered on Burkii's *Gnomon Psalmorum* (p. 224. *supra*) is equally applicable to his work on the minor prophets.

188. Vaticinia Chabacuci et Nachumi, itemque nonnulla Jesaiæ, Michææ, et Ezechielis Oracula, observationibus historico-philologicis ex historia Diodori Siculi circa res Sardanapali illustrata. Auctore R. T. Gottlieb KALINSKY. Vratislaviæ, 1748. 4to.

A work of rare occurrence in this country: it is in the list of biblical treatises recommended to students by the late Bishop of Llandaff (Dr. Watson).

189. *An Attempt towards an Improved Version, a Metrical Arrangement, and an Explanation of the Twelve Minor Prophets.* By W. NEW-COME, D.D. Bishop of Waterford. London, 1785. 4to. Pontefract, 1809. 8vo.

"The notes are copious and pertinent, untainted by an ostentatious display of erudition, and abounding with such illustrations of eastern manners and customs as are best collected from modern travellers. As a commentator, the learned prelate has shown an intimate acquaintance with the best critics, ancient and modern. His own observations are learned and ingenious. It is, moreover, not the least merit of his criticisms, that they are continually enlivened by the introduction of classical quotations — an expedient by which the tedium of grammatical disquisition is happily relieved, the taste of the commentator displayed, and the text, in some instances, more successfully explained, than in diffuse and laborious modes of instruction." (*Monthly Review*, O. S. vol. lxxvi. p. 58.) — The 8vo. edition above noticed is a reprint of the 4to. edition, enriched with the addition of the most important of Bishop Horsley's criticisms on Hosea, and those of Dr. Blayney on Zechariah. It is neatly printed, and of easy purchase, but there are numerous errata in the Hebrew words.

190. *Observationes Philologicæ atque Criticæ ad quædam Prophetarum Minorum Loca*, subjuncta vernacula Chabacuci Interpretatione. Auctore J. Ch. DAHL. Neo-Strelitiæ (New Strelitz), 1798. 8vo.

HOSEA.

191. An Exposition, with practical Observations, on the Prophecy of HOSEA ; first delivered in several Lectures at St. Michael's, Cornhill. By Jeremiah BURROUGHES. London, 1643-1650. 8vo.

192. The Prophecies of Hosea, translated, with a commentary and notes. By JAMES NEALE, A.M. London, 1771. 8vo.

193. Samuelis Henrici MANGERI Commentarius in Librum Prophetici cuni Hoseæ. Campis, 1782. 4to.

194. Hoseæ Oracula, Hebraice et Latine, perpetua annotatione illustravit Chr. Fr. KUINÖEL. Lipsiæ, 1792. 8vo.

Prof. Kuinöel has applied Heyne's mode of illustrating Virgil to the elucidation of the prophecy of Hosea. The text rarely varies from the Masora.

195. Hosea : translated from the Hebrew, with Notes explanatory and critical. By Samuel HORSLEY, Bishop of Saint Asaph. 2d edition. London, 1804. 4to.

This edition contains additional notes and corrections : the first edition appeared in 1801 ; the preface contains a treasure of biblical criticism. " This translation, with its notes, forms a most valuable accession to sacred learning ; and evinces at once the best qualities of the scholar and the divine, supported by sagacity and a powerful judgment." (British Critic, O. S. vol. xix. p. 176.) A new edition of this valuable work, with the learned author's last corrections and alterations, forms part of the third and fourth volumes of his " Biblical Criticism," which is noticed *infra*.

196. Hoseas Propheta. Introductionem præmisit, vertit, commentarium adjecit M. C. J. STUCK. Lipsiæ, 1827. 8vo.

JOEL.

197. A Paraphrase and Commentary on the Prophecy of Joel. By Samuel CHANDLER. London, 1735. 4to.

198. Joel, Latine versus, et notis philologicis illustratus, ab A. SVANBORG, Lingg. OO. Professoris in Academia Upsaliensi. Upsal. 1806. 4to.

AMOS.

199. Amos Propheta, expositus, interpretatione nova Latina instructus, amplissimo commentario ex theologia Ebræa ac Israelitica illustratus, cum quatuor appendicibus. Cura et studio J. Ch. HARENBERGII. Ludg. Bat. 1763. 4to.

200. Oracula Amosi. Textum, et Hebraicum, et Græcum Versionis Alexandrinæ, notis criticis et exegeticis instruxit, adjunctaque versione vernacula [i. e. Germanicâ.] edidit Joannes Severinus VATER. Halæ, 1810. 4to.

JONAH.

201. Aug. PFEIFFERI Prælectiones in Prophetiam Jonæ, recognitæ et in justum commentarium redactæ, quibus emphases vocum eruuntur, verus sacræ Scripturæ sensus exponitur, sententiæ variæ et Judæorum et Christianorum adducuntur, falsæ refelluntur, et quæstiones dubiæ resolvuntur. Wittebergæ, 1671, 1706 ; Lipsiæ, 1686. 4to.

This commentary is also extant in the collective edition of Pfeiffer's works printed at Utrecht, in two volumes 4to. in 1704. See tom. ii. pp. 1131-1165.

202. Jonah : a faithful translation from the original, with philological and explanatory notes, to which is prefixed a preliminary discourse, proving the genuineness, the authenticity, and the integrity of the present text. By George BENJOIN. Cambridge, 1796. 4to.

Literally good for nothing. — In proof of this remark, see the *British Critic*, vol. x. O. S. pp. 493–506. 622–636.

MICAH.

203. *Johannis TARNOVII in Prophetam Micham Commentarius.* Ros-tochii, 1632. 4to.

NAHUM AND HABAKKUK.

204. *Adami WILDII Meditationes Sacrae in Prophetam Nahum.* Francofurti, 1712. 4to.

A learned and elaborate work, which contributes greatly to the elucidation of the prophet Nahum. (Walchius.)

205. *Symbolæ Criticæ ad Interpretationem Vaticiniorum Habacuci, etc.* Auctore Henr. Car. Alex. HAENLEIN. Erlang. 1795. 8vo.

206. *Chabacuci Vaticinium Commentario Critico atque Exegetico illustratum.* Edidit B. P. KOFOD. Göttingæ, 1792. 8vo.

HAGGAI.

207. *Haggeus, the Prophet; whereunto is added a most plentiful Commentary gathered out of the Publique Lectures of Dr. J. J. Grynæus, faithfully translated by Christopher FEATHERSTONE.* London, 1586. 12mo.

208. *An Exposition upon the Prophet Aggeus.* By James PILKINGTON, Master of St. John's College, Cambridge. London, 1560. 8vo.

ZEPHANIAH.

209. *Spicilegium Observationum Exegetico-criticarum ad Zephaniæ Vaticinia.* Auctore Dan. à COELLN. Breslau, 1818. 4to.

210. *Hermannî VENEMA Sermones Academici, vice Commentarii ad Librum Prophetiarum Zachariæ.* Leovardiae, 1787. 4to.

ZECHARIAH.

211. *Zechariah: a New Translation with Notes, critical, philological, and explanatory, etc.* By Benjamin BLAYNEY, D.D. Regius Professor of Hebrew. London, 1797. 4to.

This work is executed on the same plan as the author's version of Jeremiah already noticed in p. 233. *supra*. "We think it our duty to say, that Dr. Blayney has produced a valuable illustration of Zechariah, and afforded great assistance to the biblical student." (*British Critic*, O.S. vol. xiii. p. 655.) See also the *Monthly Review*, N.S. vol. xxviii. pp. 26–28.

212. *F. B. KOESTER Meletemata Critica et Exegetica in Zachariæ Prophetæ partem posteriorem, cap. ix–xiv. pro tuenda ejus authenticâ.* Göttingæ, 1818. 8vo.

213. *A Commentary on the Vision of Zechariah the Prophet, with a corrected Translation and Critical Notes.* By John STONARD, D.D. London, 1824. 8vo.

"The specimens we have given will sufficiently recommend the volume to the perusal of our readers, as highly deserving of their most careful perusal, and as entitling the learned author to the cordial thanks of every Biblical Student." (*Eclectic Review*, N.S. vol. xxiii. p. 416.) See also the *Quarterly Theological Review*, vol. i. pp. 329–347.)

MALACHI.

214. *A Commentary upon the whole Prophesye of Malachy.* By Richard Srock. London, 1641. folio.

This work was recommended by Bishop Wilkins as the best extant in his day on the prophet Malachi.

215. A Brief and Plain Commentary, with Notes not more useful than seasonable, upon the whole Prophecie of Malachy; delivered sermon-wise divers years since at Pitminster in Summerset. By William SCLATER, D.D. London, 1650. 4to.

216. Salomonis VAN TIL Malachias Illustratus. Lugd. Bat. 1701. 4to.

217. Hermannii VENEMA Commentarius ad Librum Elenchtico-Propheticum Malachiæ; quo variis simul aliis Scripturæ Sacræ locis nova lux infunditur. Leovardiæ, 1759. 4to.

218. C. F. BAHRDT Commentarius in Malachiam, cum Examine Critico Versionum Veterum, et Lectionum Variarum Houbigantii. Accedit Specimen Bibliorum Polyglottorum. Lipsiæ, 1768. 8vo.

[iii.] *Commentators on the Apocryphal Books of the Old Testament.*

1. A Critical Commentary on such Books of the Apocrypha as are appointed to be read in churches: viz. Wisdom, Ecclesiasticus, Tobit, Judith, Baruch, History of Susannah, and Bel and the Dragon. With two Dissertations on the Books of Maccabees and Esdras. By Richard ARNALD, B.D. Second Edition corrected. London, 1760. folio; also various editions in 4to.

This valuable Commentary on the Apocryphal Books originally appeared at different times: it is frequently bound up with the Commentaries of Patrick, Lowth, and Whitby on the Canonical Books of Scripture, and is deservedly held in high estimation.

2. Liber Jesu Siracidæ Græcæ; ad fidem Codicum et Versionum emendatus, et perpetua adnotatione illustratus, a Car. Gottl. BRETSCHNEIDER. Ratisbon. 1806. 8vo.

"This work is, without contradiction, the best that has appeared on the Book of Ecclesiasticus; and the Commentary is an excellent critique." (Classical Journal, vol. v. p. 4.)

(5.) *Principal Commentators on the New Testament, and on detached Books thereof.*

[i.] *Commentators on the entire New Testament.*

1. Laurentii VALLÆ Annotationes in Novum Testamentum, ex diversorum utriusque linguæ, Græcæ et Latinæ, codicum collatione. Parisiis, 1505. 8vo.

Valla held a distinguished rank among the revivers of literature; and was one of the first to consider the sense of the New Testament as a critic rather than as a divine; whence he was led to make many corrections in the Latin Vulgate translation. His annotations were first edited by Erasmus: they are also to be found in the Critici Sacri.

2. Desiderii ERASMI Paraphrasis in Novum Testamentum. Basileæ, 1524. folio.

"Not inferior to any of the old commentators in sensible and ingenious remarks." (Dr. Harwood.) An edition of Erasmus's Paraphrase was printed, at Berlin, 1777-1780, in 3 vols. 8vo. Erasmus was also author of a Latin version of the New Testament, which, together with his annotations, is printed in the sixth volume of Le Clerc's edition of his works, in 10 vols. folio. Leyden, 1703. The notes are chiefly grammatical, and designed to excite his contemporaries to the study of the New Testament in the original Greek.

3. Augustini MARLORATI Novi Testamenti Catholica Expositio Ecclesiastica: sive Bibliotheca Expositionum Novi Testamenti, id est, Expo-

sitio ex probatis omnibus Theologis collecta, et in unum corpus singulari artificio conflata, quæ instar bibliothecæ multis expositoribus refertæ esse posset. Apud Henricum STEPHANUM, 1561, 1561, 1570. Genevæ, 1583, 1585, 1593, 1596, 1620. Heidelbergæ, 1604. folio.

The multiplicity of editions, through which this work passed, attests the high and deserved estimation in which it was formerly held, though it is now but little known. It contains Erasmus's Latin version of the New Testament, together with various expositions collected from the writings of the fathers of the church as well as from later interpreters, whether of the Reformed or Lutheran Communions, with which the author has intermixed his own observations.

4. *Ῥημνηματα* in omnes Libros Novi Testamenti, in quibus et genus sermonis explicatur, et series concionum monstratur, et nativa sententia testimoniis piæ antiquitatis confirmata. Edita a Victorino STRIGELIO. Lipsiæ, 1565. 2 vols. 8vo.

"This is another of the most valuable books of sacred criticism. The observations are neat, and the critical judgment of Victorinus Strigelius is excellent." (Dr. Harwood.)

5. Jesu Christi Domini Nostri Novum Testamentum, cujus Græco contextui respondent interpretationes duæ; una, vetus; altera Theodori Bezæ; cum ejusdem Theod. BEZÆ annotationibus. Accessit etiam Joachimi Camerarii in Novum Fædus Commentarius, in quo et Figuræ Sermonis, et Verborum Significatio, et Orationis Sententia, ad illius Fæderis intelligentiam certiore, tractantur. Cantabrigiæ, 1642. folio.

The best edition of a most valuable work. "Beza is undoubtedly the best critic on the Greek language of any commentator we have. There is no translation that I know of equal to his: and his remarks on Erasmus and the vulgar Latin are wrought up to the utmost degree of exactness. On the whole, it is an invaluable treasure, and deserves to be read with the utmost attention." (Dr. Doddridge.) The Commentaries of Joachim Camerarius, which form a part of this work, are very useful: in them, the learned author expounds the text in a grammatical and critical manner only, according to the genius of the original languages, and without entering into any disputed points of doctrine. They are a reprint of Camerarius's *Notatio figurarum sermonis in libris quatuor evangeliorum, et indicata verborum significatio et orationis sententia, ad illorum scriptorum intelligentiam certiore*. Lipsiæ, 1572. 2 vols. 4to.

6. Lucæ BRUGENSIS Commentarius in Quatuor Jesu Christi Evangelia. Antwerp, 1606. 3 vols. folio.

"A beautifully printed book, very scarce and valuable." (Dr. Harwood.)

7. Joannis MALDONATI Commentarii in Quatuor Evangelia. Paris, 1617. folio.

"A very ingenious commentator, distinguished for his elegant and neat Latinity." (Dr. Harwood.)

8. Martini CHEMNITH Harmonia Quatuor Evangelistarum. Hamburg. 1704, best edition, folio.

See a notice of this work in p. 116 of this Appendix.

9. Joannis PRICÆI Commentarii in varios Novi Testamenti Libros. Londini, 1660. folio.

These notes are inserted in the fifth volume of the *Critici Sacri*: they are greatly valued as containing "many valuable observations, particularly illustrating the modes of diction which occur in the sacred classics, from profane writers." (Dr. Harwood.)

10. Joh. Christoph. WOLFI Curæ Philologiæ in Novum Testamentum. Basil, 1741; the best edition, 5 vols. 4to.

This is a very valuable compilation; as "Wolfius does not simply relate the sentiments of others, but frequently animadvert upon them with great critical discernment." (Dr. Williams.) A continuation of this work was published by John Christopher Koecher, entitled "*Analecta Philologica et Exegetica in Quatuor Evangelia*." Altenburg, 1766. 4to.

11. Le Nouveau Testament de N. S. Jesus Christ, traduit en François, sur l'Original Grèce, avec des notes littérales, pour éclaircir le texte : par Messieurs de BEAUSOBRE et L'ENFANT. Amst. 1741, best edition, 4to.

To complete this excellent work, there should be added, "*Remarques historiques, critiques, et philologiques sur le Nouveau Testament, par M. Beausobre, 4to. à la Haye, 1742.*" This, though a posthumous work, is very valuable, and contains many excellent and judicious observations briefly expressed, but which nevertheless comprise the substance of remarks offered by the best interpreters. An English translation of St. Matthew's Gospel from this French version, was printed in 4to. several years since, which was republished in 8vo. London, 1816.

12. Novum Testamentum Græcum editionis receptæ cum Lectionibus variantibus Codicum manuscriptorum, Editionum aliarum, Versionum, et Patrum, nec non commentario plenior ex Scriptoribus veteribus Hebræis, Græcis, et Latinis, historiam et vim verborum illustrante. Opera et studio Joan. Jacobi WETSTENII. Amtelædami, 1751, 1752. 2 vols. folio.

The critical merits of this edition of the New Testament are considered in p. 17 of this Appendix. As a *merely critical comment*, this of Wetstein is unquestionably one of the most valuable: "almost every peculiar form of speech in the sacred text he has illustrated by quotations from Jewish, Greek, and Roman writers." (Dr. A. Clarke.) Almost every modern commentator of note has largely availed himself of the previous labours of Wetstein.

13. Joannis BENGELII Gnomon Novi Testamenti, in quo, ex nativâ Verborum Vi, Simplicitas, Profunditas, Concinnitas, et Salubritas sensuum cœlestium, indicatur. Ulm, 1763, best edition, 4to.

"This work contains an instructive preface, a perspicuous analysis of each book, with short notes, in the true taste of judicious criticism. His plan is a perfect contrast to that of Wolfius. *Simplicem fere veritatem, sine sylva multarum opinionum, propono.*" (Dr. Williams.) Bengel's Gnomon is a very valuable substitute for the more expensive critical commentaries on the New Testament; he excels in shewing the connexion and harmony of Scripture, and how Scripture is to be interpreted by Scripture. The generally cheap price of this book greatly enhances its value.

14. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum Domini nostri Jesu Christi, cum Scholiis theologicis et philologicis. 8vo. 2 vols. Londini, 1768: 2d edit. 1776; 3d edit. 1820.

The editor of this work was the Rev. Mr. HARDY. "It was a very useful companion to every biblical student, and has gone through two editions (the second in 1776), the first of which is the best; but it must be acknowledged that the Greek text in both is inexcusably incorrect." (Dr. Clarke.) The *third* edition of this work is the most correct: it is beautifully printed. The notes are chiefly extracted from Poole's Synopsis.

15. Christ. Gottfr. KÜTTNERI Hypomnemata in Novum Testamentum, quibus Græcitas ejus explicatur, et Scholiis, quæ ex Scriptis recentiorum quorundam magni nominis philologorum excerpta sunt, illustratur. Lipsiæ, 1780. 8vo.

16. Novum Testamentum Græcè, perpetuâ Annotatione illustratum. Editio Koppiana. Vols. III.-X. Gottingæ, 1778-1826. 8vo.

G. B. KOPPE (from whom this edition derives its distinctive appellation),—a man of extensive learning and uncommon critical acumen, in the year 1778 published a plan of a new edition of the New Testament, with a corrected text, short critical notes, and some *excursus*, or somewhat more extended philological ones on particular passages; and at the same time gave a specimen in the epistles of Paul to the Galatians, Ephesians, and Thessalonians. A second edition of this specimen appeared in 1791, and a third in 1823, corrected and enlarged by professor T. C. Tychsen, which in the title-page is called Vol. VI. of the projected work. Koppe lived only to add another volume, numbered IV., on the epistle to the Romans, which was published in 1783. A third edition of this volume, with additional notes and philological excursus, by Dr. C. F. Ammon, appeared in 1825. Since the year 1783, at very irregular intervals, L. II. Heinrichs has published Vol. III. in two parts, containing the Acts of the Apostles (which is more particularly noticed in

p. 254, *infra*), in 1809; Vol. VII. in two parts, 1792, containing the epistles to the Colossians, Philippians, Timothy, Titus, and Philemon; Vol. VIII. containing the epistle to the Hebrews, by Heinrichs, who published a second edition of it in 1823, and the Apocalypse in two parts, forming Vol. X. 1821. Of the Catholic Epistles, which are to form Vol. IX., D. J. Pott has published two fasciculi, the first containing the epistle of James, and the second containing the two epistles of Peter. The third fasciculus, which is to contain the epistles of John and Jude, has not yet appeared. In 1826, Pott published the first part of Vol. V., which is to comprise the two epistles to the Corinthians. Vols. I. and II., containing the four Gospels, are undertaken by persons, whom Heinrichs declares to be every way competent to the task.

The plan of this work appears to be excellent. There is, first of all, at the head of the page, a corrected text, agreeing for the most part with that of Griesbach's edition, with a punctuation entirely new, and divided into paragraphs according to the sense, while the ordinary notation of chapters and verses is given in the margin. Then follow brief notes, strictly critical, assigning the reasons for the variations from the *textus receptus*; and below these, at the bottom of the page, there are notes of a philological nature, of considerable extent. These notes are precisely of the kind which are to be found in the best critical editions of the classics. Their sole object is, to enable the reader distinctly and accurately to apprehend the meaning of the original writers. To illustrate a phrase of doubtful meaning, first of all are brought forward the passages where the writer uses the same or a similar mode of expression; then other New Testament writers are appealed to; then the Greek translators of the Old Testament are cited; then the Apocryphal writers; and also Josephus and Philo; and, last of all, the classical authors are referred to. All doctrinal discussions are carefully avoided. To each book are prefixed prolegomena, in which questions relating to their authors' authenticity, &c. are discussed: and to each book also are subjoined short *excursus* or disquisitions on passages of extraordinary obscurity, or on phrases of frequent occurrence, or which are used in a particular sense by the sacred writers.

With regard to the execution of the plan above detailed:—Koppe's two volumes are by far the best of the series: he is a remarkably cautious critic and judicious interpreter. But the *second* edition of his commentary on the epistle to the Romans contains some very exceptionable notes by Professor Ammon: they are however carefully distinguished from those of Koppe. Both Heinrichs and Pott are, unhappily, tainted with that lax system of interpretation and excess of philological speculation, which are the characteristics of the modern theologians and biblical critics of Germany. (Christian Monitor, vol. ii. pp. 642–644. Edinburgh, 1822, 8vo.)

17. G. F. HEZEL *Novi Fœderis Volumina Sacra, Virorum Clarissimorum opera ac studio, à Scriptoribus Græcis, illustrata.* Halæ, 1788. 8vo.

This work, which has never been completed, contains the Gospels of Matthew and Mark, *cum Notis Variorum*, and embodies the labours of Wetstein, Raphelius, Palaiet, Kypke, Alberti, Bos, and others.

18. *Conjectures, with Short Comments and Illustrations of various Passages in the New Testament, particularly in the Gospel of St. Matthew.* To which is added a specimen of Notes on the Old Testament. By Stephen WESTON, B.D. London, 1795. 4to.

19. *Selecta e Scholis Lud. Casp. VALCKENARII in Libros quosdam Novi Testamenti, Editore Discipulo E. Van Wassenbergh, qui Dissertationem præmisit de Glossis Novi Testamenti.* Amst. 1815–17. 2 vols. 8vo.

Valckenaer was one of the most distinguished critics of the last century. These extracts from his Scholia are wholly philological. To the first volume, M. Wassenberg has prefixed a dissertation on those passages which he thinks were originally glosses, written in the margin of manuscripts, but which in the lapse of ages have become incorporated with the text. To the second volume he has also prefixed a Dissertation respecting the Trajections often necessary in the New Testament. Some of these trajections or transpositions are arbitrary enough. Bishop Jebb has given a specimen of them with some just castigatory remarks, in his *Sacred Literature*, pp. 128–130.

20. 'H KAINH ΔΙΑΘΗΚΗ. *Novum Testamentum, cum Notis Theologicis et Philologicis.* Londini, in ædibus typographicis A. J. Valpy, 1816. 3 vols. 8vo.

A work executed with equal correctness and elegance: there are a few copies on large paper which are truly beautiful. The Greek is that of the received text, with the exception

of some few passages, in which the editor acknowledges that he has followed Griesbach; and the Scholia are arranged in a similar order with those of Hardy's edition, noticed in p. 242. They are chiefly selected from Grotius, Elsner, Raphelius, Bos, Palaiet, Kypke, and Rosenmüller. To each book is prefixed a short account of its author, occasion, and object, drawn up in pure and elegant Latinity. For this valuable auxiliary to sacred studies, the biblical student is indebted to the Rev. Edward VALPY, B.D. It is no mean commendation of this commodious and valuable edition of the New Testament, that an eminent prelate of the Anglican church, who has examined it, has signified his approbation of every passage on which any controversy was likely to be occasioned; and has stated that, had *he* edited it, it would have been similarly edited.

21. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. The New Testament; with English Notes, critical, philological, and explanatory. [By the Rev. Edward VALPY, B.D.] A New Edition. London, 1826. 3 vols. 8vo.

A new and greatly improved edition of the preceding work: in preparing which for the press, its learned editor, the Rev. Edward Valpy, has clothed his critical prefaces and annotations in an English dress; which circumstance will doubtless render them more generally useful. The erroneous interpretations of Socinian expositors are very properly pointed out. The text is that of the editio princeps, at the foot of which are exhibited the principal various readings; and below these are placed the copious critical, philological, and explanatory notes, selected with great care from Raphelius, Kypke, Palaiet, Schleusner, Rosenmüller, and other distinguished foreign critics. Ample use has been made of the late much-respected Bishop Middleton's admirable Treatise on the Doctrine of the Greek Article. Verbal criticism is also introduced, together with observations on the Greek Idiom from Vigerus, on the Ellipsis from Bos, and on the Particles from Hoozevoort. As the notes on the Gospel of Saint Matthew are full and copious, there was less necessity in many instances, especially in the parallel passages, for the same extended mode of illustration; but a frequent reference is made from one to the other; and thus the student is induced to consult and to compare the whole body of annotations, and is further enabled to fix more durably on his mind the result and fruit of his industry and research. Two well-executed Maps of Judæa adapted to the Gospel History and of the Travels of the Apostles (both copied by permission from the Maps illustrating this work), with Greek and English Indexes, contribute to enhance the utility of this edition, which, after a minute examination, the author of the present manual considers as the most valuable of any that has yet been published, with *critical and philological apparatus*, especially for students who wish to purchase only ONE edition of the Greek Testament.

22. Testamentum Novum Græcè. Cum animadversionibus Criticis, &c. a Joanne Severino VATER. Halæ Saxoniæ, 1824. 8vo.

See the title at length, and an account of the Notes, &c. of this edition of the New Testament, in p. 25 of this Appendix.

23. A Commentary or Exposition on the New Testament; with a Decad of Common Places. By John TRAPP, London, 1647. 2 vols. 4to.

A work containing many judicious observations, collected from various sources, but for the most part expressed in uncouth language. It is both scarce and dear. The same author also wrote commentaries on some parts of the Old Testament, which we have not seen.

24. A Paraphrase and Annotations on the New Testament, by Henry HAMMOND, D.D. London, 1702. folio, best edition.

The first edition of this valuable work appeared in 1653: it is in great and growing reputation. There are many good criticisms, but many that are much mistaken. Dr. Hammond "finds the Gnostics every where, which is his principal fault; many of Le Clerc's animadversions upon those places are very good; and his edition of his book in Latin I think much preferable to the original." (Dr. Doddridge.)

25. A Paraphrase on the New Testament, with Notes Doctrinal and Practical. By the Rev. Richard BAXTER. London, 1695. 8vo. — Reprinted at London, 1810. 8vo.

The paraphrase is inserted between the verses of the text, and in a smaller type. The annotations are at the end of the chapters. They are for the most part very short, and contain much sound sense and piety. Mr. Baxter's "practical writings," said Dr. Barrow, "were never mended, and his controversial ones seldom refuted."

26. A Paraphrase and Commentary on the New Testament: to which is added a Chronology of the New Testament, and an alphabetical Table of Places mentioned in the New Testament. By Daniel WHITBY, D.D. London, 1761. 2 vols. folio.

This is considered as the best edition: the work was first published in 1703: and the tenth edition, in 4to, appeared in 1807. Divines of every denomination concur in pronouncing Dr. Whitby's commentary to be, upon the whole, the best upon the New Testament that is extant in the English language. It is inserted in almost every list of books that we have seen recommended to students.

27. Expository Notes, with Practical Observations on the New Testament of our Lord and Saviour Jesus Christ; wherein the Sacred Text is at large recited, the Sense explained, &c. &c. By William BURKITT, M.A. London, 1814. 4to.

The first edition of this deservedly-popular work was printed early in the last century; and its practical utility has caused it to be several times reprinted in folio, besides the above-noticed edition in 4to. It does not profess to discuss critical questions, but is very useful for the *inferences* it deduces from the sacred text. Burkitt (says Dr. Doddridge) "has many schemes of old sermons; his sentiments vary in different parts of the work, as the authors from whom he took his materials were orthodox or not." The Reverend Dr. Glasse published an edition of this work, a few years since, in two volumes 4to.; which was soon afterwards followed by an abridgment in one thick volume 8vo. for the use of the poor.

28. The Practical Expositor; or, an Exposition of the New Testament in the Form of a Paraphrase, with occasional Notes, and serious Recollections at the end of each Chapter. By John GUYSE, D.D. London, 1739-1752. 3 vols. 4to. Various Editions are extant, in 6 vols. 8vo.

Dr. Guyse was an eminent dissenting divine of the eighteenth century, and in his religious principles Calvinistic. His paraphrase has never been very popular, though it "is said to display a sound judgment, intimate acquaintance with the original, and considerable critical powers." (Chalmers's Biographical Dictionary, vol. xvi. p. 490.)

29. An Exposition on the Books of the New Testament, extracted from the Writings of the best Authors, antient and modern. By John MARCHANT. London, 1743. folio.

30. The Primitive New Testament. Part I. containing the Four Gospels, with the Acts of the Apostles. Part II. containing XIV. Epistles of Paul. Part III. containing the seven Catholic Epistles. Part IV. containing the Revelation of John [translated, with a few Notes, by William WHISTON]. 8vo. Stamford, 1745.

A book not of very common occurrence: to render it complete, there should be prefixed a harmony "of the Resurrection of Jesus Christ, according to Beza's double copy of the Four Gospels and Acts of the Apostles."

The first part is translated "according to the Greek part of the MS. of Beza, the imperfections of which are supplied from the Vulgar Latin;" the second part is "according to the Greek of the Clermont manuscript;" the third and fourth parts are said to be "all according to the Greek Alexandrian MS., according to the collations in Dr. Mills, corrected." The modern distinctions of chapters and verses are retained.

31. The Family Expositor: or a Paraphrase and Version of the New Testament, with Critical Notes, and a Practical Improvement of each Section. By Philip DODDRIDGE, D.D. 6 vols. London, 1760-62. 4to. Also in 4 vols. 4to. London, 1808; and various editions in 6 vols. 8vo.; also in one volume super royal 8vo. London, 1825.

The late Bishop of Durham (Dr. Barrington), in addressing his clergy on the choice of books, characterises this masterly work in the following terms: — "In reading the New Testament, I recommend Doddridge's Family Expositor, as an *impartial interpreter and faithful monitor*. Other expositions and commentaries might be mentioned greatly to the honour of their respective authors, for their several excellencies; such as, elegance of exposition, acuteness of illustration, and copiousness of erudition: but I know of no expositor who unites so many advantages as Doddridge; whether you regard the fidelity of

his version, the fulness and perspicuity of his composition, the utility of his general and historical information, the impartiality of his doctrinal comments, or, lastly, the piety and pastoral earnestness of his moral and religious applications. He has made, as he professes to have done, ample use of the commentators that preceded him; and in the explanation of grammatical difficulties, he has profited much more from the philological writers on the Greek Testament than could almost have been expected in so multifarious an undertaking as the *Family Expositor*. Indeed, for all the most valuable purposes of a Commentary on the New Testament, the *Family Expositor* cannot fall too early into the hands of those intended for holy orders." (Sermons and Tracts, p. 150.) This admirable commentary is in the lists of books recommended by Bishops Watson and Tomline, and almost every other theological tutor.

An abridgment of the *Family Expositor*, upon a plan suggested by Dr. Doddridge himself, was published a few years since by the late Rev. S. Palmer, intitled "The *Family Expositor* abridged, according to the plan of its author; containing his version and the most useful explanatory notes, with practical reflections at the end of each section entire." 2 vols. 8vo. It forms a convenient companion to Mr. Orton's Exposition of the Old Testament, noticed in p. 215 of this Appendix.

32. The New Testament, carefully collated with the Greek, and corrected; divided and pointed according to the various subjects treated of by the Inspired Writers, with the common division into chapters and verses in the margin; and illustrated with Notes critical and explanatory. By Richard WYNNE, A.M. London, 1764. 2 vols. 8vo.

"Mr. Wynne seems to have made his divisions into chapters and verses, with a good deal of attention and judgment. As to the translation and many of the notes, they are so much taken from the *Family Expositor* of the late Rev. Dr. Doddridge, that the duty we owe the public obliges us to say, they are more the property of that learned critic than of our editor." (Monthly Review, O. S. vol. xxxi. pp. 406, 407.) The book, however, is useful, and not dear.

33. The New Testament or New Covenant of our Lord and Saviour Jesus Christ, translated from the Greek, according to the present idiom of the English tongue. With Notes and References. By John WORSLEY. London, 1770. 8vo.

The design of this version is to depart, as little as possible, from the authorised translation, while the author has endeavoured (and with some degree of success) to bring it nearer to the original, and to make the form of expression more suited to our present language. He professes to have paid especial attention to the correct rendering of the *particles*, many of which, it is well known, are omitted in the authorised version. The notes are very brief, and principally intended to confirm and illustrate the more literal or various renderings at the bottom of each page. "This work may be very usefully consulted; and persons, who are unacquainted with the original, may be able from hence to form their judgment concerning the translation in common use among us, and to improve their knowledge of the Scriptures." (Monthly Review, O. S. vol. xliii. p. 12.)

34. The Christian Expositor: being a brief Explanation of the New Testament, whereby the Holy Scriptures are rendered easy to be understood by the meanest capacities. By the Rev. James ASHTON. London, 1774. 8vo.

"We think Mr. Ashton seems to have assumed rather too much in his title-page. We have looked over the volume, and find several pertinent illustrations; but we apprehend that this well-intended work will admit of a great deal of improvement." (Monthly Review, O. S. vol. lii. p. 365.)

35. An Exposition of the New Testament, intended as an Introduction to the Study of the Scriptures, by pointing out the leading sense and connexion of the Sacred Writers. By Wm. GILPIN, M.A. 2 vols. 8vo.

This justly-admired and ably-executed work has gone through several editions: it first appeared in one volume 4to. 1790. "The plan of the author is, to give the whole substance of the New Testament, verse by verse, in such a kind of paraphrase as may make the historical parts run on in a pleasing style of narrative, and convey the doctrinal parts with such connexion of the argument and illustration of the sense, as may induce even the idle to read the whole with pleasure. Sentences are occasionally thrown in for sake of explanation; but of this and every deviation from the apparent literal sense of the

context, due notice is given in the notes; which are numerous, learned, and satisfactory. We have not seen any plan more likely to attract all kinds of readers to this best of studies; and we are happy to bear testimony that the plan is executed with good sense, and without affectation." (British Critic, O. S. vol. iv. p. 122.)

36. A Translation of the New Testament. By Gilbert WAKEFIELD, B. A. Second Edition, with improvements. London, 1795, 2 vols. 8vo.

The first edition of this work was published in three volumes 8vo. 1792. For an account of the merits and defects of this version, see the Monthly Review, New Series, vol. viii. pp. 241-247. and vol. xx. p. 225. It was preceded, first, by *A New Translation of the Gospel of Saint Matthew, with Notes critical, philological, and explanatory.* Ato. London, 1782, of which a severe account is given in the same journal, vol. lxix. Old Series, pp. 48-59; and, secondly, by *a new Translation of those Parts only of the New Testament which are wrongly translated in our common version,* 8vo. London, 1789. This is a small volume, but more valuable for reference than the work above noticed; as it consists simply of corrections of passages mistranslated, without any comment or observations.

37. A Translation of the New Testament, from the original Greek. Humbly attempted by Nathaniel SCARLETT, assisted by men of piety, and literature. With Notes. London, 1798. 8vo.

This translation is executed in conformity with the tenets of the Universalists. "It is with sincere regret that we see so much piety and good intention so very expensively misemployed as in the present volume. Nothing can be more injudicious than the whole plan and form of the work. What advantage can possibly be expected from printing the historical parts of the Testament like a *play*?"....."It will hardly be credible to those who do not see the book, that this strange method is employed throughout, whenever it is practicable." (British Critic, O. S. vol. xiii. p. 435.)

38. An Attempt towards revising our English Translation of the Greek Scriptures, or the New Covenant of Jesus Christ, and towards illustrating the Sense by philological and explanatory Notes. By William NEWCOME, D. D., Archbishop of Armagh. 1796. 2 vols. royal 8vo.

This work, though printed so long ago as 1796, was not published till some time after the right reverend author's decease in 1800. In his preface it is stated that his original intention extended no further than to improve our authorised translation of the Greek Scriptures, following the text of Griesbach's critical edition, except in a few instances. Finding, however, that his plan would be defective without a comment on the text of such a difficult book, he proceeded to add a selection of annotations from a body of notes which he had formed or compiled, with occasional additions supplied by able commentators, or by his own study of the sacred writings. This version was (much to the mortification of some of the archbishop's relatives) made the basis of the following work, which is here noticed, merely lest the author of these pages should be charged with designedly omitting it.

39. The New Testament in an IMPROVED VERSION, upon the basis of Archbishop Newcome's New Translation: with a corrected Text, and Notes critical and explanatory, &c. &c. &c. London, 1808. 8vo.

This version is avowedly made to support the Unitarian scheme, for though the late learned Archbishop Newcome's name is specified in the title-page, as a kind of model, his authority is disregarded whenever it militates against the creed of the anonymous editors. The errors and perversions of this translation have been most ably exposed by the Rev. Dr. Nares, in his "Remarks on the Version of the New Testament, lately edited by the Unitarians," &c. &c. 8vo. London, 1808, (2d edit. 1814); by the Rev. T. Rennell, in his "Animadversions on the Unitarian Translation by a Student in Divinity," 8vo. London, 1811; and by the Rev. Dr. Laurence (now archbishop of Cashel), in his "Critical Reflections on some important Misrepresentations contained in the Unitarian Version of the New Testament," 8vo. Oxford and London, 1811; and especially in the "Vindication of the Authenticity of the Narratives contained in the first two chapters of the Gospels of St. Matthew and St. Luke," by a Layman. London, 1822. 8vo. The three last-mentioned treatises discuss various topics, which it did not fall within Dr. Nares's plan to notice. Two short but very able critiques on the Unitarian Version may also be seen in the Quarterly Review, vol. i. pp. 315-336. and the Eclectic Review for 1809, vol. v. pp. 24-39. 236-251.

40. The New Testament, translated from the Greek; and the Four Gospels arranged in Harmony, where the parts of each are introduced

according to the Natural Order of the Narrative, and the Exact Order of Time. With some Preliminary Observations, and Notes critical and explanatory. By William THOMPSON, A.M. Kilmarnock, 1816. 3 vols. 8vo.

This work the writer of these pages has never been able to procure: it is thus characterised by Mr. Orme:—"Mr. Thomson is entitled to respect for his attempt to translate the New Testament, whatever opinion may be formed of his success. If a profound acquaintance with classical and biblical Greek, solidity of judgment, great nicety of taste, and acuteness of discernment, together with a command of pure and easy phraseology in our native tongue, be essential to a good translation of the Bible, this work will not stand the test. The author's attainments in all these respects were very moderate. The version is 'studiously made as literal as possible.' The English idiom is continually sacrificed to the Greek, so that grammatical propriety is often violated; and the desire to render the translation very faithful, and very clear, has often made it obscure and incorrect. He never departs from the received text in a single instance; so that, for him, Mill and Wetstein and Griesbach have all laboured in vain. The preliminary observations contain some feeble criticism on Dr. Campbell's Dissertations. The notes to the work are numerous, and sometimes long; but they rarely discover much ability. The piety of the author and his attachment to the leading doctrines of the Gospel are very apparent; and, with all its defects, some of the renderings are good, and many remarks occur which are worthy of attention." (Orme's *Biblioth. Biblica*, p. 450.)

41. *Recensio Synoptica Annotationis Sacre*, being a Critical Digest and Synoptical Arrangement of the most important Annotations on the New Testament, exegetical, philological, and doctrinal: carefully collected and condensed from the best Commentators, both Ancient and Modern, and so digested as to form one consistent body of Annotation, in which each portion is systematically attributed to its respective author, and the foreign matter translated into English. The whole interspersed with a copious body of original Annotations. By the Rev. S. T. BLOOMFIELD, M. A. London, 1827. 8 very large volumes, 8vo.

Copious as is the title-page of this elaborate work, it barely expresses the nature of its various contents. Purposely avoiding to treat on those subjects which are discussed in the Commentaries of Bp. Mant and Dr. D'Oyly, of Dr. A. Clarke and of Mr. Hewlett, the annotations of Messrs. Elsley and Slade, the treatises of Bps. Tomline and Marsh, Michaelis's Introduction, and also in this work, Mr. Bloomfield has derived his exegetical and doctrinal annotations from the Scholiasts and Glossographers, as well as from Theophylact, Theodoret, Euthymius, and other ancient fathers of the church, especially the eloquent and erudite Chrysostom; while Elsner, Raphelius, Kypke, Wetstein, Koppe, Rosenmüller, Tittmann, Kuinöel, Whitby, Macknight, Doddridge, and numerous other Critics and Commentators, both British and Foreign, have largely contributed to his philological illustrations. Nor has he omitted to avail himself of the valuable aids for the elucidation of the Scriptures which are contained in the works of Cartwright, Buxtorf, Lightfoot, Pococke, Surenhusius, Schoettgenius, Meuschen, and others. Those only who have been engaged in similar studies can appreciate the labour of Mr. Bloomfield's undertaking, to which he has devoted many years of patient research, amid the conflicting opinions of critics and theologians. There is scarcely a single difficult passage which is not elucidated; while the genuineness of some important texts, which had been impugned, is ably vindicated and established. Avoiding minor topics, on which real Christians may agree to differ in opinion, Mr. B. has laudably applied his learning to the defence of these cardinal doctrines of the New Testament, the Deity and vicarious Atonement of Jesus Christ, and the Deity and Personality of the Holy Spirit. To those who have not the means of procuring the costly and voluminous publications of foreign Commentators, these volumes will be most acceptable; while such as may possess them will here find a convenient manual of reference for their opinions on various topics. The value of Mr. Bloomfield's work is enhanced by the numerous glossarial notes which he has introduced on difficult words of rare or infrequent occurrence. The first part, which consists of three volumes, is appropriated to the elucidation of the four Gospels; the second, which is in five volumes, treats on the Acts and Epistles. Altogether, this is one of the most important works in sacred literature which has been offered to the attention of Bible students for many years.

42. *The New Testament of our Lord and Saviour Jesus Christ; translated out of the original Greek, and with the former Translations dili-*

gently compared and revised. Arranged in Paragraphs, such as the sense requires; the divisions of Chapters and Verses being noted in the margin; with various Tables, &c. By JAMES NOURSE. New York, 1827. 8vo.

The common (or authorised) translation remains unaltered; the paragraphs are generally copied from those in Knappe's critical edition of the Greek Testament, noticed in p. 23. of this Appendix; though sometimes the paragraphs of Bengel's edition are preferred. A critical analysis of the contents is placed at the head of each page. A few notes are given on the punctuation of several passages, together with a short introduction on the origin and proper use of the Divisions into Chapters and Verses; an outline of an Harmony of the Gospels, arranged from Archbishop Newcome's; a table of the Order and Date of the Books of the New Testament, and an Index of Quotations from the Old Testament.

43. The New Testament of our Lord and Saviour Jesus Christ. With Notes and an Introduction. By J. A. CUMMINGS. Second edition, revised and improved. Boston, 1827. 12mo.

44. The New Testament: with a Plain Exposition for the use of Families. By the Rev. Thomas BOYS, M.A. London, 1827. 4to.

[ii.] *Commentators on Detached Books of the New Testament.*

COMMENTATORS ON THE HISTORICAL BOOKS.

1. *Novi Testamenti Libri Historici, Græci et Latini, perpetuo Commentario illustrati*, a Baldvino WALÆO. Lugd. Bat. 1653; et Amstel. 1662. 4to.

This may, with great propriety, be termed an edition of the four Gospels and Acts of the Apostles, *cum notis variorum*. The notes of Beza, Grotius, Drusius, Heinsius, and others, are here inserted in regular order, the reader being left to decide for himself, which interpretation he will prefer. As the book sells at an easy price, it may be advantageously substituted for the larger editions of those eminent critics, where they cannot be conveniently referred to.

2. A Paraphrase on the Four Evangelists. By Samuel CLARKE, D.D. London. 2 vols. 8vo.

To form a complete paraphrase on the New Testament, there are usually associated with this valuable work of Dr. Clarke, a "Paraphrase on the Acts and Epistles," 2 vols. 8vo. and a "Paraphrase on the Revelations," in one volume 8vo. by T. Pyle, M.A. Their deserved popularity has caused them to pass through repeated editions. "Dr. Clarke's paraphrase on the Evangelists deserves an attentive reading; he narrates a story in handsome language, and connects the parts well together; but fails much in emphasis, and seems to mistake the order of the histories." (Dr. Doddridge.) Pyle's Paraphrase on the Epistles Dr. D. considered to be inferior in ability to that on the Old Testament already noticed.

3. *Samuelis Friderici BUCHERI Antiquitates Biblicæ ex Novo Testamento selectæ, consuetudines, ritus, formulas veterum examinantes*. Vitembergæ et Lipsiæ, 1729. 4to.

A collection of notes—some of which are sufficiently prolix—on the four Gospels, elucidating them principally from the rabbinical writers.

4. Explanatory Notes upon the Four Gospels in a new method, for the use of all, but especially the unlearned English reader: in two parts; to which are prefixed three discourses. By Joseph TRAPP, D.D. London, 1748. Oxford, 1805. 8vo.

The design of this very useful work is to take notice only of difficult texts, to correct the authorised version, and explain the diction of the sacred writings, but chiefly to reconcile apparently contradictory passages. The three discourses prefixed explain with much perspicuity many prophecies of the Old Testament that are cited in the New. The numerous impressions which this work has undergone sufficiently attest the high estimation in which it is deservedly held.

5. A Commentary, with Notes, on the Four Evangelists and the Acts of the Apostles ; together with a New Translation of Saint Paul's First Epistle to the Corinthians, with a Paraphrase and Notes, to which are added other Theological Pieces. By Zachary PEARCE, D.D. late Bishop of Rochester. London, 1777. 2 vols. 4to.

"On the whole, Dr. Pearce deserves to be ranked with other writers of eminence who have employed their philological learning in illustrating the sacred writings." (Monthly Review, O. S. vol. lvi. p. 205.) "To Dr. Z. Pearce, Bishop of Rochester, we are indebted for an invaluable commentary and notes on the four Gospels," &c. "The deep learning and judgment displayed in these notes are really beyond all praise." (Dr. A. Clarke.)

6. *Pericopæ Evangelicæ. Illustravit Christ. Theoph. KUINÖEL.* Lipsiæ, 1796, 1797. 2 vols. 8vo.

This work contains critical and expository annotations on the Gospels for every Sunday in the year, according to the ritual of the Lutheran church, in which these portions of the New Testament usually form the subjects of the preacher's discourse. The passages selected are nearly the same as those used in the Liturgy of the Anglican church. The notes in this work are much enlarged and corrected in the ensuing article.

7. *D. Christiani Theophili KUINÖEL Commentarius in Libros Novi Testamenti Historicos*, vols. 1-3. Lipsiæ, 1808-1812; vol. 4. Lipsiæ, 1818. 8vo.

This is one of the best philological commentaries on the Historical Books of the New Testament: the text is not inserted. Vol. i. contains the commentary on Saint Matthew's Gospel; vol. ii. those on the Gospels of Saint Mark and Saint Luke; vol. iii. that on Saint John; and vol. iv. that on the Acts of the Apostles. To each book are prefixed well-compiled prolegomena, in which the author's life, the authenticity of his narrative, the time, place, and the language in which he wrote, as well as his style and manner of writing, are fully discussed. New editions of vol. i. were published in the years 1816 and 1822, the second edition of vols. ii. and iii. in 1817, and the third edition of vol. ii. in 1823, and of vol. iii. in 1824.

8. *The Harmony of the Four Gospels.* By J. MACKNIGHT, D. D. 4to. 2 vols. 1756; 2d edit. 1763; 3d edit. 8vo. 2 vols. Edinburgh, 1804.

See a notice of this excellent work, in p. 117 of this Volume.

9. *The Four Gospels translated from the Greek; with preliminary Dissertations and Notes.* By George CAMPBELL, D.D. F.R.S. Edinburgh; Principal of Marischal College, Aberdeen. 4to. 2 vols. London, 1790; 2 vols. 8vo. Edinburgh, 1807: 3d edit. London, in 3 vols. 8vo.

The extensive circulation of this valuable work, which has placed the author high in the rank of biblical critics, sufficiently attests the esteem in which it is held. Although his version has not altogether answered the expectations entertained of it, yet the notes which accompany it form an excellent philological commentary on the four Evangelists; and the dissertations are a treasure of sacred criticism. The narratives of the sacred writers are arranged in sections, regulated by the subject matter, and the divisions of chapters and verses are retained in the margin. Professor Campbell's work is in Bishop Tomline's list of books for students.

10. *Annotations on the Four Gospels, and the Acts of the Apostles.* Compiled and abridged for the use of Students. 2d edit. London, 1812. 3 vols. 8vo.

Though published anonymously, this work is known to be the production of the Rev. Mr. ELSLEY, vicar of Burenston near Bedale; by whom the annotations on the Gospels only were first published in 2 vols. 8vo. 1799. "Altogether, we say without the smallest reserve, we never saw a book more admirably adapted for the use of students, more creditable to an author's sagacity, diligence, and erudition, or more likely to make the investigation of the New Testament easy and agreeable." (British Critic, O. S. vol. xvi. p. 236. See also Monthly Review, N. S. vol. xxx. p. 441. and vol. lxxvi. p. 381.)

11. *Evangelia Quatuor Novi Testamenti, è sua recensione, cum Commentationibus Isagogicis, Notis suis perpetuis, et quibusdam Excursibus,*

edita a C. F. A. FRITSCH. Tomus I. Evangelium Matthæi complectens. Lipsiæ, 1825. 8vo. Tom. II. Evangelia Marci et Lucæ, Lipsiæ, 1827. 8vo.

The grammatical meaning of words is admirably investigated in this work; but the theological interpretations are in the very worst style of the neologian school of Germany.

SAINT MATTHEW AND SAINT MARK.

12. Caroli Mariæ DE VEIL Explicatio Litteralis Evangelii secundum Matthæum et Marcum, ex ipsis Scripturarum fontibus, Ebræorum ritibus et idiomatis, veterum et recentiorum monimentis, eruta. Londini, 1678. 8vo.

SAINT MATTHEW.

13. A New Version of Saint Matthew's Gospel, with Select Notes; wherein the version is vindicated, and the sense and purity of several words and expressions in the Original Greek are settled and illustrated. By Daniel SCOTT, J. U. D. London, 1741. 4to.

14. Gottfridi OLEARII Observationes ad Evangelium Matthæi. Lipsiæ, 1743. 4to.

Professor J. B. Carpzov mentions this as an excellent commentary on St. Matthew's Gospel.

15. Jacobi ELSNERI Commentarius in Evangelia Matthæi et Marci. Zwollæ, 1767, et annis sequentibus. 3 vols. 4to.

16. Commentatio de Vi et Momento Infanticidii Herodiani in Historia Jesu Christi. Auctore T. L. DANZ. Jenæ, 1823, 4to.

SAINT MARK.

17. Georgii Friderici HEUPELII Commentarius in Evangelium Marci. Argentorati (Strasburg), 1716. 8vo.

Carpzov has indicated this Commentary as being an excellent one; we have never seen it.

SAINT LUKE.

18. Sam. Frid. Nath. MORI Prælectiones in Lucæ Evangelium, edidit C. A. Donat. Lipsiæ, 1795. 8vo.

19. The Gospel of St. Luke, with English Notes. By the Rev. J. R. MAJOR, A. M. London, 1826. 8vo.

This work is avowedly designed for students, who may not have access to more bulky or more expensive publications. Mr. Major has availed himself of every accessible source for the elucidation of the evangelist; and has succeeded in comprising within the compass of a single volume that information, which the inexperienced student could not otherwise obtain without great research and expense. The notes have been compiled principally with a view to the divinity examinations in the university of Cambridge. The volume is beautifully printed.

19. * A Critical Essay on the Gospel of St. Luke, by Dr. Frederick SCHLEIERMACHER. With an Introduction by the Translator [Mr. Connop Thirlwall], containing an account of the Controversy respecting the Origin of the Three first Gospels since Bishop Marsh's Dissertation. London, 1825. 8vo.

Dr. Schleiermacher is justly considered as one of the most distinguished Greek scholars in Germany: of this work the reader will find a copious account, together with a refutation of Dr. S.'s hypothesis respecting the Gospel of St. Luke, in the British Critic and Theological Review for October 1827, pp. 342-398. The translator's Introduction is an admirable disquisition for the variety of important information which it condenses into a small compass.

20. De Procuratore, Parabola Jesu Christi ex Re Provinciali Romano-rum illustrata, Commentatio Historico-Exegetica ad Luc. XVI. 1-9. Auctore C. G. L. GROSSMANN. Lipsiæ, 1824. 4to.

SAINT JOHN.

21. Joannis CLARISSE, Pro Evangelii Joannei 'ΑΥΘΕΝΤΕΙΑ Dissertatio Critico-Theologica. Harderovici, 1806. 8vo.

22. Caroli Gottlieb BRETSCHEIDER Probabilia de Evangelii et Epistolarum Joannis Apostoli Indole et Origine. Lipsiæ, 1820. 8vo.

23. Caroli Gulielmi STEIN, Authentia Evangelii Joannis contra Bretschneideri Objectiones defensa. Additur Specimen Novi Lexici Joannei. Brandenburgi, 1821. 8vo.

This publication contains a satisfactory vindication of the genuineness of the writings of Saint John, against the objections of M. Bretschneider; who, in his 'Probabilia' had asserted, contrary to all evidence, that the writings which bear that apostle's name, were compiled after his decease by some Gentile Christian in the beginning of the second century, who passed himself for the apostle! ¹ The six following publications were also occasioned by Dr. Bretschneider's Probabilia.

24. H. A. SCHOTT Programma, quo examinantur dubitationes quædam de authentia Evangelii Joannis nuperrime ex prioribus quatuor capitibus a Bretschneidero excitatæ. Jenæ, 1820. 4to.

25. Th. Ph. Ch. KAISER Commentationes III de apologeticis Evangelii Joannei consiliis authentiam ejus commonstrantibus. Erlangæ, 1821–24–25. 4to.

26. A. F. G. M. GLASER Dissertatio Exegetico-Historica de Johanne apostolo, Evangelii, quod ejus nomen præ se fert, vero auctore, respectu recentiorum quarundam dubitationum atque criminationum. Helmstadii, 1823. 4to.

27. A. Th. CALMBERG, De antiquissimis Patrum pro Evangelii Joannei *αὐθεντία* Testimoniis. Lipsiæ et Hamburgi, 1823. folio.

28. Michaëlis WEBERI Authentia Capitis Ultimi Evangelii Johannis, hujusque Evangelii totius, et Primæ Johannis Epistolæ, Argumentorum Internorum Usu vindicata. Halis, 1823. 8vo.

29. Leonardi USTERII Commentatio Critica, in qua Johannis Evangelium genuinam esse, ex comparatis IV Evangeliorum de coenâ ultimâ et de passione Jesu Christi narrationibus, ostenditur. Turici, 1823. 8vo.

30. An Exposition of the Gospel of Jesus Christ according to John. By George HUTCHESON, Minister of the Gospel at Edinburgh. London, 1657. folio.

A book not of common occurrence. it contains many valuable observations.

31. Commentarius Analytico-Exegeticus, tam literalis quam realis, Evangelii secundum Johannem. Authore Fred. Adol. LAMPE. Amstelædami, 1724–1726. 3 vols. 4to.

This is unquestionably the most valuable work on Saint John's Gospel that was ever published, every thing which the learned author could possibly collect, in order to illustrate the Evangelist, being here concentrated. It is, however, a work better adapted to

¹ In the Jena Literary Gazette for January 1827 (Suppl. No. 1.), it is stated that Dr. Bretschneider, in the preface to the 2d edition of his Handbuch der Dogmatik (Manual of Dogmatic Theology), declares, that in his biblical criticisms he has, without any hesitation, used as genuine sources the writings of St. John; because the doubts respecting the genuineness of those writings, which he some time since laid before the public, were regarded by him merely as suggestions which might give occasion to a more minute and fundamental investigation of the proofs of such genuineness, which proofs at that time had appeared to him to be still incomplete; and also because he trusted that this inquiry would be fully accomplished by the publications respecting it that have already appeared, as well as by those which are announced as preparing for publication.

the *mature* scholar than to the student in divinity, who may not always be able to select with judgment from these ample tomes. Lampe also composed two quarto volumes of *Dissertationes Philologico-Theologicæ*, on Saint John's Gospel, which were published in 1737, by Dr. Gerdes. They are replete with solid erudition.

32. *Paraphrasis Evangelii Johannis, cum Notis et Cantabrigiensi Codicis Latino Textu*, a Joanne Salomone SEMLERO. Halæ, 1771. 8vo.

Semler was one of the most celebrated biblical critics of Germany, during the last century: his writings, which illustrate with great ability many philological difficulties, bear a high price; but he espoused such *rational* dogmas, in certain points of doctrine, which are of fundamental importance, that the student cannot be too much on his guard against them.

33. Sam. Frid. Nathan. *MORI Recitationes in Evangelium Joannis; animadversiones subjecit Tho. Inm. Dindorf. Pragæ, 1795. 8vo. Lipsiæ, 1808. 8vo.*

34. *Notes, Critical and Dissertatory, on the Gospel and Epistles of Saint John.* By the Rev. R. SHEPHERD, D.D. F.R.S. London, 1796. 4to.

Though bearing the date of 1796, this volume was not published until the year 1801. See an analysis of it in the *Monthly Review*, N. S. vol. xxxviii. pp. 145-150.

35. Caroli TITTMANNI *Meletemata Sacra, sive Commentarius Exegetico-Critico-Dogmaticus in Evangelium Joannis.* Lipsiæ, 1816. 8vo.

The author of this work was superintendent of the diocese of Dresden. Without vouching for *every* opinion Dr. Tittmann has offered, we have no hesitation in saying that his work is, upon the whole, the most valuable commentary on Saint John's Gospel extant in the compass of a single 8vo. volume; and though it does not render Lampe's expensive work unnecessary, it may be advantageously substituted for this, where the student cannot obtain access to it.

36. *Symbolæ ad Interpretationem Evangelii Johannis ex Marmoribus et Numis, maxime Græcis.* Auctore Fr. MUNTER. Hauniæ, 1826. 4to.

THE ACTS OF THE APOSTLES.

37. The Apostolical History of Mr. Cradock, Dr. Benson's History of the first planting of Christianity, and Mr. Bevan's Life of Paul, all of which have been mentioned in pp. 121, 122. of this Appendix, deserve to be noticed in this place, among those writers who have materially illustrated the Acts of the Apostles.

38. Casparis STRESONI *Commentarius Practicus in Actorum Apostolorum, per Lucam Evangelistam descriptorum, capita priora sedecim, Amstelodami, 1658. 4to. Ejusdem, Commentarius in capita duodecim posteriora. Amstelodami, 1659, 4to. Hafniæ, 1717. 4to.*

This work originated in the author's sermons (in Dutch) on the Acts of the Apostles: they were afterwards translated into Latin, and so arranged as to form a commentary on the Acts of the Apostles. Streso's work is commended by Walchius for its learning and piety.

39. Caroli Mariæ DE VEIL *Acta Sanctorum Apostolorum ad litteram explicata.* Londini, 1684. 8vo.

This is one of the scarcest of Dr. de Veil's expository publications: it was translated into English, and entitled *A Literal Explanation of the Acts of the Holy Apostles.* Written in Latine, by C. M. du Veil, D.D., now translated into English out of a copy carefully reviewed and corrected by the Author. To which is added, a learned Dissertation about Baptism for the Dead. 1 Cor. xv. 29. Written in Latine, by the famous Fridericus Spanhemius, Filius. London, 1685. 8vo.

40. Joannis PEARSONII S. T. F. *Cestriensis nuper Episcopi Lectiones in Acta Apostolorum.* 4to.

These lectures are prefixed to Bishop Pearson's *Opera Chronologia* edited by Mr. Dodwell, Londini, 1688, 4to. They extend from the first to the ninth chapter of the Acts of

the Apostles ; and (as may be expected) contain many valuable critical and chronological observations for the elucidation of St. Luke's narrative.

41. The History of the Acts of the Holy Apostles confirmed from other authors, and considered as full evidence of the Truth of Christianity. By Richard BISCOE, D.D. London, 1742. 2 vols. 8vo.

This learned and elaborate work contains the substance of Dr. Biscoe's sermons preached at Mr. Boyle's lecture between the years 1736 and 1738. Dr. Doddridge frequently refers to it as a work of great utility, and as showing, in the most convincing manner, how incontestably the Acts of the Apostles demonstrate the truth of Christianity.

42. Acta Apostolorum Græce, perpetua annotatione illustrata a Car. Hen. HEINRICHS. Gottingæ, 1809. 2 parts or vols. 8vo.

This forms a part of Koppe's edition of the New Testament, with notes, mentioned in pp. 242, 243. of this Appendix. Some of the expositions in this work are characterised by that lax system of interpretation which is adopted by some modern expositors and critics in Germany, and against which the student cannot be too much upon his guard.

43. Actions of the Apostles, translated from the original Greek, by the Rev. John WILLIS, B. D. London. 1789. 8vo.

This work "is divided into several sections, to which are added notes, styled Proofs and Illustrations. Some of the author's alterations, we think, are real improvements; others, the contrary; some are very fanciful; and there are others, for which we cannot at all account." (Monthly Review, N. S. vol. iii. p. 154.)

44. Sam. Frid. Nathan. MORI Versio et Explicatio Actuum Apostolicorum. Edidit, animadversiones recentiorum suasque adjecit, Gottlob Immanuel Dindorf. Lipsiæ, 1794. 2 vols. 8vo.

45. ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ. Acta Apostolorum. Variorum Notis tum Dictionem tum Materiam illustrantibus suas adjecit Hastings ROBINSON, M. A. Cantabrigiæ, 1824. 8vo.

This beautifully-executed edition of the Acts of the Apostles contains the text of Griesbach, from which the editor has very rarely deviated; and beneath it are placed critical and philological Scholia. "This edition is well calculated to illustrate the peculiar expressions and grammatical construction of the Acts of the Apostles, and the author" [editor] "has judiciously added to his own remarks those of the best critics and theologians. Within a small compass much is contained. . . . We should imagine it well adapted to the purposes of college-lectures, and of public schools, as intended by the writer; — and it is a book which the more advanced critic may add with advantage to his library." (Universal Review, vol. ii. p. 173.)

46. D. Paulus Apostolus in Mari, quod nunc Venetus Sinus dicitur, Naufragus, et Melitæ Dalmatensis Insulæ post naufragium Hospes; sive de Genuino Significatu duorum Locorum in Actibus Apostolicis, cap. XXVII. 27. cap. XXVIII. 1. Inspectiones Anticriticæ. Auctore Ignatio GEORGIO. Venetiis, 1730. 4to.

The author of this learned treatise supports the notion which was afterwards maintained by Mr. Bryant, that the island on which St. Paul was wrecked, was not Malta, but Melita in the Adriatic Sea, on the coast of Dalmatia.

Many valuable philological and historical illustrations of the Acts of the Apostles are likewise to be found in Johannis Ernesti Immanuelis Walchii Dissertationes in Acta Apostolorum. 4to. 3 vols. Jena, 1756–59.

COMMENTATORS ON THE WHOLE OR GREATER PART OF THE EPISTLES.¹

47. Joachimi LANGII Commentatio Historico-Hermeneutica de Vita et Epistolis apostoli Pauli, ita adornata, ut isagogen generalem et specialem

¹ Though not a *commentary*, in the strict sense of the term, the author cannot pass in silence BISHOP BURGESS's *Initia Paulina, sive Introductio ad Lectionem Pauli Epistolarum*, 12mo. London, 1804. It is adapted indeed for the exclusive use of those who are study-

historico-exegeticam præbeat in Acta Apostolorum et Pauli Epistolas, nec non in ipsam Hermeneuticam Sacram. Halæ, 1718. 4to.

A most valuable work, which is not of common occurrence: both Walchius and Michaelis concur in stating that it throws great light on St. Paul's Epistles, of which it presents very copious analyses. The Appendix contains similar analyses of the epistles of Peter, James, and Jude; and also numerous aphorisms on the Interpretation of Scripture, and particularly of the phraseology of St. Paul's epistles. The latter were corrected, enlarged, and reprinted at Halle in 1733, in a separate volume, the title of which is given at length in p. 181, no. 24, *supra*.

47. * Jo. Francisci BUDDEI Ecclesia Apostolica, sive de Statu Ecclesiæ Christianæ sub Apostolis Commentatio Historico-Dogmatica; quæ et introductionis loco in Epistolas Pauli cæterorumque apostolorum esse queat. 8vo. Jenæ, 1729.

Buddeus has briefly treated this important subject with great judgment, and referred to a great variety of useful writers.

48. Gulielmi ESTII in omnes Pauli et aliorum apostolorum Epistolas Commentarius. Paris, 1679. folio.

The best edition of a most valuable work which Roman Catholics and Protestants alike concur to recommend as an excellent critical help to the exposition of the apostolic Epistles. The Prefaces of Estius are particularly valuable. A very useful Abridgment of this work, as well as of the Commentary of Cornelius à Lapide, so far as concerns *St. Paul's Epistles*, was published by John Van Goreum, at Antwerp, in 1620. 8vo. The best edition is that of Louvain, intitled—*Epitome commentariorum Gulielmi Estii S. Th. Doctoris, et Corn. à Lapide, e Soc. Jesu Theologi, in omnes D. Pauli Epistolas, per Johannem à Goreum, Presbyterum, collecta. Editio nova, D. Pauli textu et G. Estii Praefationibus aucta. Lovanii, 1754. 8vo.*

49. A New Literal Translation, from the Original Greek, of all the Apostolical Epistles; with a Commentary and Notes, philological, critical, explanatory, and practical. To which is added, a History of the Life of the Apostle Paul. By James MACKNIGHT, D.D. Edinburgh, 1795; 4to. 4 vols. London, 1806. 8vo. with the Greek Text, 6 vols. 2d Edition, with the Life of the Author. *Without* the Greek Text, in 3 vols. 4to. and 4 vols. 8vo.

This work, together with the harmony noticed in p. 117 of this Volume, is in Bishop Tomline's list of books for clergymen. A specimen of it, containing the Epistles to the Thessalonians, was published in 4to. in 1787; and the work itself, we are informed in Dr. M.'s life (vol. i. 8vo. p. xv.), was the unremitting labour of nearly thirty years, during which period seldom less than eleven hours a day were employed on it. "We apprehend that few persons who shall peruse this work with competent judgment and due respect for the sacred writings, will hesitate to acknowledge that Dr. M. is also entitled to approbation and applause, as a faithful translator, a learned and able commentator, and a pious divine." (Monthly Review, N. S. vol. xviii. p. 411.) "It is a work of theological labour not often paralleled, and an ample storehouse of observations to exercise not only the student but the adept of divinity. If we do not always implicitly coincide with the author in opinion (which in such various matter cannot reasonably be expected), we can always praise his diligence, his learning, and his piety; qualities which confer no trifling rank on any scriptural interpreter or commentator." (British Critic, O. S. vol. vii. Preface, p. ii.)

ing the Epistles of Saint Paul in the original language. This little volume contains 1. Pauli Epistolam ad Philipp. Græce et Anglice, cum brevibus notis Kuttneri; 2. Theophylacti Proemia Epistolarum; 3. Ejusdem Interpretationem Epistolæ ad Philipp.; 3. Rosenmülleri Scholia ad eandem. Quibus præcunt Kuttneri Observata de Idiomatibus Novi Testamenti. Though not specified in the title-page, there are added two valuable extracts from Henry Stephens's and our learned countryman Gataker's Dissertationes de Stylo Novi Testamenti; "thus collecting some of the most valuable illustrations of the style of Saint Paul's Epistles that can be offered to the attention of the student." (British Critic, O. S. vol. xxv. p. 413.) This valuable work is at present out of print, and extremely scarce and dear.

50. A Paraphrase and Annotations upon all Saint Paul's Epistles. Done by several eminent men at Oxford, corrected and improved by the late Right Rev. and learned Dr. FELL, Bishop of Oxford. London, 1703. 3d Edition, 8vo.

"Fell on the Epistles is very short; but most of his notes are worthy of remark. The collection of parallel Scriptures is judicious, and the translation in some places altered for the better." (Dr. Doddridge.)

51. A Paraphrase and Notes on the Epistles of Saint Paul to the Galatians, 1 and 2 Corinthians, Romans, Ephesians. To which is prefixed An Essay for the understanding of Saint Paul's Epistles by consulting Saint Paul himself. By John LOCKE. London, 1783. 4to. (Works, vol. iii.): also various editions in 4to. and 8vo.

52. A Paraphrase and Notes on the Epistles of Saint Paul to the Colossians, Philippians, and Hebrews, after the manner of Mr. Locke. To which are annexed, several Critical Dissertations on particular Parts of Scripture, &c. &c. By the late reverend and learned Mr. James PIERCE of Exon. London, 1733, second edition, 4to.

53. A Paraphrase and Notes on the Epistles of Saint Paul to the Thessalonians, Timothy, Philemon, and Titus; and the Seven Catholic Epistles by James, Peter, Jude, and John, &c. &c. By George BENSON, D.D. London, 1752, 1756, best editions, 2 vols. 4to.

"Locke, Pierce, and Benson make up a complete commentary on the Epistles; and are indeed all in the number of the most ingenious commentators I have ever read. They plainly thought very closely, and attended much to connection, which they have often set in a most clear view. But they all err in too great a fondness for new interpretations, and in supposing the design of the apostles less general than it seems to have been. It must be allowed that Benson illustrates the spirit of Paul sometimes in an admirable manner, even beyond any former writer. See especially his Epistle to Philemon." (Dr. Doddridge.)

54. A Practical Paraphrase on the Epistles of Saint Paul to the Romans, Galatians, and the Epistle to the Hebrews, after the manner of Dr. Clarke's Paraphrase on the Four Evangelists. London, 1744. 8vo.

55. The Epistles of Paul the Apostle translated, with an Exposition and Notes. By the Rev. Thomas BELSHAM. London, 1822. 2 vols. 4to. also in 4 vols. 8vo.

Mr. Belsham is one of the reputed editors of the "Improved Version" of the New Testament, noticed in p. 247, *supra*. This exposition of Saint Paul's Epistles (which is noticed here only that the author may not be charged with designedly omitting it) is executed on the same principles. Able critiques on it may be seen in the Eclectic Review for May and June, 1823, in the fourth volume of the New Edinburgh Review, in the thirteenth volume of the Quarterly Review (in reply to which Mr. Belsham published "A Vindication," in 1825), and lastly, in the twenty-second volume of the British Review. Some very acute and learned observations, exposing Mr. Belsham's erroneous interpretations, will be found in the Christian Remembrancer for the year 1827.

56. Gottlob Christiani STORR, Interpretatio Epistolarum Pauli ad Philippenses, ad Colossenses, et ad Philemonem, ac etiam in Epistolam Jacobi. 8vo.

These valuable philological commentaries on the above-mentioned Epistles are inserted in the first and second volumes of Dr. Storr's *Opuscula Academica ad Interpretationem Librorum Sacrorum pertinentia*, 8vo. Tübingen, 1796, 1797. Vol. ii. of the same collection also contains some valuable *historical notices*, which materially contribute to elucidate Saint Paul's Epistles to the Corinthians. We are further indebted to the same learned author for a similar philological commentary on the Epistle to the Galatians, in vol. ii. of Velthusen's and Kuinöel's collection of *Commentationes Theologicæ*.

57. Versio Latina Epistolarum Novi Testamenti, perpetua Annotatione illustrata a Godofr. Sigism. IASPIS. Lipsiæ, vol. i. 1793. vol. ii. 1797. 8vo.

A new edition of this work, very materially enlarged and corrected, was published at Leipsic, in 1821.

58. Annotations on the Epistles, being a continuation of Mr. Elsley's Annotations on the Gospels and Acts, and principally designed for the use of Candidates for Holy Orders. By the Rev. James SLADE, M.A. London, 1816. 2 vols. 8vo.

This work is executed on the same plan as Mr. Elsley's Annotations on the Gospels, noticed in p. 250 of this Appendix, to which it is designed as a continuation.

59. A Harmony of the Epistles of the Holy Apostles, to which is added, a Summary of the Entire. By the Rev. Peter ROBERTS, M.A. Cambridge, 1800. 4to.

Though not a commentary in the strictest sense of the word, this work affords so valuable a help towards ascertaining the doctrinal agreement of the Epistles, that it deserves special notice in this place. See a farther account of its plan and execution, in page 122. of this Appendix.

60. General Observations on the Writings of Saint Paul. By John HEY, D.D. Buckingham, 1811. 8vo.

This volume was not printed for sale: it contains many profound as well as pleasing remarks on the style and writings of the apostle Paul.

ROMANS.

61. Jo. Jac. RAMBACHII Introductio Historico-Theologica in Epistolam Pauli ad Romanos. Adjecta est Martini Lutheri aurea prefatio, varis observationibus exegeticis atque apologeticis illustrata. Halæ, 1727. 8vo.

Though not a commentary on the Epistle to the Romans, this Introduction may very advantageously be substituted for one: not a single point is omitted that can throw any light on the author, time and place of writing, the external and internal state of the Christian church at Rome, the scope and style, and the canonical authority of this admirable Epistle. The preface of Luther truly deserves the epithet of *golden*; it illustrates the peculiar phraseology of the apostle, and his arguments of the chapters are singularly perspicuous. In our analysis, &c. of Saint Paul's Epistle to the Romans, we have been largely indebted to Rambach's publication.

62. A Paraphrase and Notes on the Epistle to the Romans; to which is prefixed, a Key to the Apostolic Writings, or an Essay to explain the Gospel Scheme and the principal Words and Phrases the Apostles have used in describing it. By J. TAYLOR, D.D. Second and best edition, 1747. 4to.

The first edition of this celebrated and learned work appeared in 1745; two others were printed in the years 1754 and 1769. Archbp. Magee pronounces the system developed in this key, to be "nothing more than an artificial accommodation of Scripture phrases to notions utterly repugnant to Christian doctrine." Dr. Taylor's scheme (which was Arian) is examined by Archbp. Magee in the first volume of his Discourses on the Atonement, pp. 181-88. 199-201. 322-333. Dr. Taylor's work contains however several valuable philological illustrations of the Epistle to the Romans, of which we have availed ourselves in the course of this Introduction.

63. Clavis Apostolica: or a Key to the Apostolic Writings; being an Attempt to explain the Scheme of the Gospel and the principal Words and Phrases used by the Apostles in describing it. By the Rev. Joseph MENDHAM, A.M. London, 1821. 12mo.

This small volume is a republication of a series of papers which originally appeared in the sixth volume of the Christian Observer, in opposition to the principles of Dr. Taylor's Key to the Epistle to the Romans. "Mr. Mendham's work is well entitled to our approbation, not less for the temperate and judicious manner in which it is written, than for the importance of the subject to which its discussions relate." (Eclectic Review, N. S. vol. xxi. p. 527.)

64. A Paraphrase, with Critical Annotations, on the Epistles of Saint Paul to the Romans and Galatians. By Timothy EDWARDS, A.M. London, 1752. 4to.

We notice this work, which is judiciously compiled from the best previous commentaries on these two Epistles, because it is occasionally to be purchased at a cheap rate. "The author appears to us to have been a person of learning, judgment, and candour, and well acquainted with the sacred writings. He endeavours, in the first place, to give his readers a distinct view of the whole Epistle, to discover the true occasion of the apostle's writing it, the main subject of it, the principal branches of which it consists, and the subdivision of them into their proper sections, paragraphs, and periods; and then to clear up the connexion of these several particulars, the seeming perplexity of the arguments, and the hidden force of the reasonings, in order to set forth the true meaning and coherence of the whole discourse in a clear light." (Monthly Review, O. S. vol. vii. p. 412.)

65. JACOBI WELLERI Adnotationes in Epistolam Pauli ad Romanos. Brunswick, 1754. 4to.

Walchius states, that this work holds a high rank in Germany, among the best commentaries on Saint Paul's Epistle to the Romans; and that Weller's exposition is both learned and solid.

66. JO. SAL. SEMLERI Paraphrasis Epistolæ ad Romanos, cum Notis, translatione vetusta, et dissertatione de duplici Appendice hujus Epistolæ, in cap. xv. xvi. Halæ, 1769, small 8vo.

Semler also published similar paraphrases on the following Epistles; viz. 1 & 2 Corinthians, Halæ, 1770. 1776; Galatians, *ibid.* 1779; James, *ibid.* 1781; 1 Peter, *ibid.* 1783; 2 Peter and Jude, *ibid.* 1784; Revelation, Neustadt, 1785, and 1 John, to which is added by Professor Noesselt a Disquisition, entitled *Narratio de Semlero ejusque meritis in interpretatione* S. S. 8vo. Riga, 1792. Semler totally rejects those doctrines concerning original sin, &c. which are received as orthodox by the Protestant churches. His works are all scarce and dear in this country, — so that the student will not sustain any loss, who may not be able to procure them.

67. A Paraphrase on the Eleven First Chapters of Saint Paul's Epistle to the Romans. By the Rev. THOMAS ADAM. London, 1771. 8vo.

"This appears to be the performance of a sensible man, who desires to deliver the true sense of Scripture as far as he can attain it, and to advance the cause of piety among men. His method is, to lay a small number of verses before the reader at one view, in which are inserted a few words to illustrate and explain them, and then he adds several observations upon the sense of the passage, with some practical remarks. On the whole, this paraphrase, not abounding in criticism, as some might expect, appears however to be a candid, well-meant, practical, and useful performance." (Monthly Review, O. S. vol. xlv. pp. 400, 401.) What further recommends this useful work, is the low price at which it may frequently be procured, it having been frequently reprinted.

68. CHR. FRID. SCHMIDII Annotationes in Epistolam Pauli ad Romanos. Lipsiæ, 1777. 8vo.

69. SAM. FRID. NATH. MORI Prælectiones in Epistolam Pauli ad Romanos, cum ejusdem versione Latinâ, locorumque quorundam Novi Testamenti difficiliorum interpretatione. Edidit J. T. T. Holtzapfel. Lipsiæ, 1794. 8vo.

70. Epistola Pauli ad Romanos, Græce, ex recensione novissima Griesbachii, cum commentario perpetuo. Edidit Chr. Fr. BOEHME. Lipsiæ, 1806. 8vo.

71. Pauli Epistola ad Romanos. Interprete Ern. Godofr. Adolpho BÖCKEL. Gryphiæ, 1821. 8vo.

72. HORÆ ROMANÆ: or an Attempt to elucidate St. Paul's Epistle to the Romans, by an original Translation, Explanatory Notes, and New Divisions. By ROBERT COX, M.A. London, 1824. 8vo.

"While possessing merit of a high order, it is entirely free from display. The simplicity of the author's plan, and the extremely judicious manner in which he has executed it, entitle him to a measure of our praise which we have not often an occasion of awarding." (Eclectic Review, N. S. vol. xxiii. p. 72.) See also the Quarterly Theological Review, vol. ii pp. 72-76.

73. Notes on the Epistle to the Romans, intended to assist Students in Theology, and others, who read the Scriptures in the Originals. By Samuel H. TURNER, Professor of Biblical Learning, and of the Interpretation of Scripture in the General Theological Seminary of the Protestant Episcopal Church. New York, 1824. 8vo.

These "Notes" are strictly exegetical, not polemical; and are designed to explain the force and connection of St. Paul's arguments. This object is completely attained by Professor Turner, who has made considerable use of the labours of the German biblical critics, against whose extravagant interpretations and critiques he has, very properly, cautioned his readers. A translation of Koppe's Latin Introduction to the Epistle to the Romans is prefixed; and the work concludes with a well-written 'Essay for the consideration of Theological Students.'

74. A Critical Exposition of the Ninth Chapter of the Epistle to the Romans, as far as is supposed to relate to the Doctrine of Predestination. By J. FAWCETT. London, 1752. 8vo.

75. St. Paul's Wish to be accursed from Christ illustrated, and vindicated from Misconstructions. With an Appendix, containing a Collection of the most material Observations upon the Text by antient and modern Writers. By Bartholomew KEELING. Oxford, 1766. 8vo.

1 AND 2 CORINTHIANS.

76. Pauli ad Corinthios Epistolæ, Græce, perpetua annotatione illustratæ, a Fr. Aug. Guil. KRAUSE, vol. i. complectens Epistolam priorem. Francofurti, 1792. 8vo.

77. A Paraphrase of Saint Paul's First Epistle to the Corinthians, with Explanatory Notes. By the Rev. J. G. TOLLEY. London, 1825. 8vo.

78. Commentarius in priorem Divi Pauli ad Corinthios Epistolam. Auctore Aug. Ludov. Christ. HEYDENREICH. Vol. I. Marburgi, 1827. 8vo.

This volume contains the first eight chapters of St. Paul's First Epistle to the Corinthians. In the prolegomena, the author has given a concise account of the city of Corinth, the introduction of Christianity, and the state of the Christian church, together with the occasion and argument of the epistle, its canonical authority and authenticity; and a list of the best commentators on this particular epistle. The commentary is principally philological.

79. Animadversiones ad Cap. III. et XIII. Epistolæ Pauli I. ad Corinthios. Scripsit Dr. Ant. Georg. HOLMANN, Eccles. et Schol. Duc. Oldenburg. Antistes Generalis. Lipsiæ, 1819, 8vo.

This tract elucidates certain words and difficult passages in the third and thirteenth chapters of St. Paul's first Epistle to the Corinthians.

80. Observationes ad Versus postremos Capitis XIII. prioris Pauli ad Corinthios Epistolæ recte intelligendos. Auctore A. SCHOTT. Jenæ, 1823 4to.

81. A Paraphrase on the Fifteenth Chapter of the First Epistle to the Corinthians, with Critical Notes and Observations, and a preliminary Dissertation; a Commentary, with Critical Remarks, on the Sixth, Seventh, and Part of the Eighth Chapters of the Romans, &c. By John ALEXANDER. London, 1766. 4to.

See an account of this tract, in the Monthly Review, O.S. vol. xxxiv. pp. 443-451.

82. Pauli ad Corinthios Epistola secunda, perpetua annotatione illustrata, a Jo. Georg. Frid. LEUN. Lemgovix, 1804. 8vo.

83. Epistola Pauli ad Corinthios posterior, Græce. Perpetuo Commentario illustravit A. G. EMMERLING. Lipsiæ, 1823. 8vo.

84. Disputatio de alterâ Pauli ad Corinthios Epistolâ, et observandâ in illâ Apostoli indole et oratione, quam pro summis in theologiâ honoribus
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bus in Academia Rheno-Traject., publico examini submittit Herm. Jo. ROYAARDS. Trajecti ad Rhenum, 1818. 8vo.

This well-compiled academical dissertation consists of three parts, in which the author examines, 1. The second Epistle to the Corinthians; 2. The character of Saint Paul; and, 3. The language and style of the apostle. The second division is particularly valuable.

85. C. F. A. FRITSCHIE, De nonnullis Posterioris Pauli ad Corinthios Epistolæ Locis Dissertationes Duæ. Lipsiæ, 1824. 8vo.

86. Alberti Gerhardi BECKER, Conjectanea in Locum Paulinum 2 Corinth. XII. 7-9. Magdeburgi, 1822. 8vo.

GALATIANS AND EPHESIANS.

87. Sam. Frid. Nath. MORI Acroases in Epistolas Paulinas ad Galatas et Ephesios. Lipsiæ, 1795. 8vo.

88. A Commentary on Saint Paul's Epistle to the Galatians, translated from the Latin of Martin LUTHER. 8vo. and 2 vols. 12mo.

There are also editions extant in folio and 4to. of this valuable work, which completely expose the doctrine of justification by works alone. We may apply to it in particular what Erasmus is recorded to have said of Luther's commentaries in general: — "There is more solid divinity contained in one page than could be found in many prolix treatises of schoolmen and such kind of authors." (Middleton's *Biographia Evangelica*, vol. i. p. 230.) Walehius states that Protestants and Catholics have both concurred in their commendations of Luther's work. (*Biblioth. Theolog.* vol. iv. p. 607.)

89. A Paraphrase and Notes on the Epistles of Saint Paul to the Galatians and Ephesians, with Doctrinal and Practical Observations, together with a Critical and Practical Commentary on the Two Epistles of Saint Paul to the Thessalonians. By the late learned Samuel CHANDLER, D.D. London, 1777. 4to.

"The paraphrase clearly and fully expresses the meaning of the sacred writer; the notes are enriched by original quotations from Greek and Latin authors, in order to illustrate and confirm the learned commentator's own criticisms, and many doctrinal and practical observations are interspersed, with a view of farther explaining the tendency of the apostle's reasoning, and improving the moral temper and conduct of the reader." "The commentary on the two Epistles to the Thessalonians is more diffuse: the author has every where introduced references to original writers, with whom none were more conversant, and omitted no opportunity of subjoining practical reflections, adapted to the various passages, which he had previously explained by learned and liberal criticism." (*Monthly Review*, O.S. vol. lvi. pp. 161, 162.)

90. Interpretatio Epistolæ Pauli ad Galatas, auctore E. A. BORGER. Lugd. Bat. 1807. 8vo.

91. Pauli ad Galatas Epistola. Latinè vertit, et Commentario Perpetuo illustravit Doctor et Professor G. B. WINER. Lipsiæ, 1821. 8vo. Editio secunda, aucta et emendata. Lipsiæ, 1827. 8vo.

92. Gottlob Frid. GUDE de Ecclesiæ Ephesinæ Statu imprimis ævo apostolico, Commentatio Historico-Exegetico-Critica. Accedit Vita S. Apostoli Pauli per Georgium Majorem descripta. Lipsiæ, 1732. 8vo.

93. Joannis TARNOVII Commentarius in Epistolas Pauli ad Ephesios, ad Philippenses, ad Colossenses, et ad Thessalonicenses. 4to. Rostochii, 1636.

94. A Paraphrase and Notes on the Epistle to the Ephesians, by Samuel CHANDLER, D.D. See No. 89, *supra*.

PHILIPPIANS.

95. Meinardi Henrici SCHOTANI *Analysis et Commentarius in Epistolam Pauli ad Philippenses.* Franeckeræ, 1737. 4to.

96. Antonii Friderici BUSCHINGII *Introductio Historico-Theologica in Epistolam Pauli ad Philippenses.* Halæ, 1746. 4to.

97. Pauli Apostoli *Epistola ad Philippenses*, Græcè, ex Recensione Griesbachianâ, novâ Versione Latinâ et Annotatione perpetuâ illustrata, à J. G. AM-ENDE. Svo. Vitebergæ, 1798.

98. *Specimen Academicum Inaugurale de Cœtus Christianorum Philippensis Conditione primæva, ex Epistolâ iis ab Apostolo Paulo scriptâ præcipue dijudicandâ: a Johanne HOOG.* Lugduni Batavorum, 1825. Svo.

The origin and state of the church at Philippi, the date, place where written, scope and argument of the Epistle to the Philippians, are discussed in this academical dissertation, which happily elucidates many passages of that epistle.

COLOSSIANS.

99. *Expositio Epistolæ D. Pauli ad Colossenses, per reverendum in Christo Patrem, Joannem [DAVENANT] Episcopum Sarisburiensem jam primum edita: olim ab eodem, Domine Margarete in Academiâ Cantabrigiensi Professore Theologico, dictata.* Cantabrigiæ, 1627. folio.

100. *An Exposition upon the Epistle to the Colossians.* Wherein not only the text is methodically analysed, but the sense of the words, by the help of writers, both antient and modern, is explained. By N. BYFIELD. London, 1615. folio.

101. *The Epistles of St. Paul to the Colossians, to the Thessalonians, to Timothy, and to Titus, and the General Epistle of St. James: a new Version from the Greek, and chiefly from the Text of Griesbach.* By Philalethes. [John JONES, LL.D.] London, 1820. 12mo.

Of this translation, which in many instances is made to support the scheme of the modern Socinians, the reader will find an account in the *Eclectic Review* (N.S.) vol. xiv. pp. 277-283.

1 AND 2 THESSALONIANS.

102. *An Exposition upon the Two Epistles of the Apostle Saint Paul to the Thessalonians.* By the Rev. Father John JEWEL, late Bishop of Sarisburie. London, 1583. 12mo. Reprinted in 1811. Svo.

This valuable Commentary on the Epistles to the Thessalonians is printed in the folio edition of Bp. Jewel's works (London, 1609), and also in the seventh volume of the compilation, intitled the "*Fathers of the English Church.*"

103. Joannis Alphonsi TURRETINI *Commentarius Theoretico-practicus in Epistolas Divi Pauli ad Thessalonicenses.* Basileæ, 1739. Svo. also in the second volume of the collective edition of Turretin's Works, in 4to.

104. *The Greek of the Epistle of Saint Paul to the Thessalonians explained.* By John PHILLIPS. London, 1751. 4to.

"This work contains the Greek text, but no translation. The Notes are very considerable. They are philological, critical, and theological. It was designed as a specimen of a work upon all the Epistles, but which was never completed. It is exceedingly scarce." (Orme's *Biblioth. Bibl.* p. 349.)

105. *Pauli Epistolæ ad Thessalonicenses.* Recensuit, veterum recen-
tiorumque notas selectas congegessit, suasque adjecit, et tamquam speci-

men novæ editionis *Epistolarum Pauli* edidit F. SCHLEIERMACHER. Berolini, 1823. 8vo.

106. *Specimen Academicum Inaugurale de Cœtus Christianorum Thessalonicensis Ortu Fatisque, et prioris Pauli iis scriptæ Epistolæ Consilio atque Argumento.* Auctore Joanne Jacobo BURGERHOUDT. Lugduni Batavorum, 1825. 8vo.

This Dissertation may be considered as a valuable introduction to the first Epistle to the Thessalonians: every topic, which is necessary to the correct understanding of it, is satisfactorily discussed.

1 AND 2 TIMOTHY, TITUS, AND PHILEMON.

107. *D. Pauli Epistolæ ad Timotheum, Titum et Philemonem, Observationibus grammaticis, historicis, logicis, theologicis illustrata ab Abrahamo SCULTETO.* Francofurti, 1624. 4to.

108. *S. Pauli Apostoli Epistola utraque ad Timotheum, cum Commentario Joannis COCCEII.* Lugduni Batavorum, 1667. 4to.

109. BECKHARIS (Joach. Frid.) *Specimen Observationum Critico-Exegeticarum de Vocabulis ἀπαξ λεγόμενοις et rarioribus dicendi Formulæ in prima ad Timotheum Epistola Paulina obviis, Authenticiæ ejus nihil detrahentibus.* Lingæ, 1810. 8vo.

110. *Petri VON HAVEN Commentatio Analytica in Epistolam Pauli ad Titum.* Halæ, 1742. 4to.

111. *A Commentary on the Epistle of Saint Paul written to Titus.* By Thomas TAYLOR. Cambridge, 1612. 4to. 1658. folio.

Walchius speaks very highly of this commentary both in a philological and in a practical point of view. (Bibl. Theol. Select. vol. iv. p. 723.) The learned author was a frequent preacher before Queen Elizabeth and King James I.

112. *Henrici HUMMELII Explanatio Epistolæ Apostoli Pauli ad Philemonem.* Tiguri, 1670. folio.

113. *Pauli ad Philemonem Epistola, Græce et Latine, illustrata a Lebr. Gotth. SCHMIDIO.* Lipsiæ, 1786. 8vo.

HEBREWS.

114. *An Exposition of the Epistle to the Hebrews, with preliminary Exercitations.* By John OWEN, D.D. folio. 4 vols. London, 1668–1674. 8vo. 7 vols.

This work is particularly valuable for its illustration of the Epistle to the Hebrews by the aid of Rabbinical learning: a well-executed abridgment of it was published in 4 vols. 8vo. 1790, by the late Edward Williams, of which a new edition was printed in 1815. 4 vols. 8vo.

115. *Joannis BRAUNII Commentarius in Epistolam ad Hebræos, cum indicibus locupletissimis et quibusdam tabulis æneis elegantissimis.* Amstel. 1075. 4to.

Professor Braun or Braunius is well known for several valuable pieces, elucidating sacred antiquities. His commentary on the Epistle to the Hebrews, in the opinion of J. B. Carpov, is one of the best ever edited. It is indeed truly valuable for its illustrations by the aid of Rabbinical learning; and the author is particularly able in refuting the perverse interpretations of the celebrated Socinian teacher, Schlichtingius.

116. *An Exposition of the Epistle to the Hebrews, by Mr. Robert DUNCAN, minister of the Gospel.* Edinburgh, 1731. 8vo.

A useful and cheap exposition of the Epistle to the Hebrews.

117. *Joannis Benedicti CARPZOVII Exercitationes in Pauli Epistolam ad Hebræos ex Philone Alexandrino.* Helmstadt, 1750. 8vo.

A work of singular utility in explaining the phrasology of St. Paul's Epistle to the Hebrews.

118. A Paraphrase and Notes on the Epistle to the Hebrews. To which is prefixed an Inquiry into — the Author of this Epistle; when it was written; the manner of citing the Old Testament; and the method of reasoning in it, &c. By Arthur Ashley SYKES, D.D. London, 1755 4to.

“ This production cannot fail to throw much useful light on that part of divine revelation which it is intended to illustrate.” (Monthly Review, O.S. vol. xiii. p. 225.)

119. Joannis Augusti ERNESTI Lectiones Academicæ in Epistolam ad Hebræos ad ipso revisæ, cum ejusdem excursibus theologicis edidit; Commentarium, in quo multa ad recentissimorum imprimis interpretum sententias pertinentia uberius illustrantur, adjecit Gotlib Immanuel Dindorf. Lipsiæ, 1815, royal 8vo.

These *Academic Lectures* of Ernesti were delivered by that eminent scholar and divine while he was professor of divinity at Leipsic. They have been edited from his corrected copy, with various important additions by Professor Dindorf, who succeeded him in the Hebrew chair at Leipsic. These are included between brackets, with the initial letter D., and require to be read with caution, Prof. Dindorf's sentiments on the person of Christ not being the most correct. On some of the earlier chapters there are also some marginal observations of an anonymous pupil of Ernesti's, which are distinctly marked. Altogether, this may be pronounced the most complete critical commentary on the Epistle to the Hebrews that is extant.

120. Adr. Leon. VAN DER MESCH, Specimen Hermeneuticum, in locum ad Hebræos ix. 14. Lugd. Bat. 1819. 8vo.

121. A Paraphrase and Commentary on the Epistle to the Hebrews. By Archibald MACLEAN. London, 1819. 2 vols. 8vo.

“ We are acquainted with no expository work in our language, which, within so small a compass, contains so much valuable matter, and truly scriptural illustration. It is not a work of imagination, but of judgment. It deals not in conjectures or random interpretations; but in solid, judicious investigation. It discovers no fondness for novelty, nor any silly attachment to the suffrage of antiquity. It is uniformly calm, serious, and scriptural. The illustrations of the divinity, the sacrifice, the priesthood, and the covenant of our Lord Jesus Christ, are most excellent, though on some points he differs from expositors of established reputation. Some of the subjects on which he rather dissents from very generally-received opinions, are taken up in an appendix to the second volume. It contains an essay on the double sense of prophecy; one on the administration of angels, previous to Christ's resurrection and exaltation; and another on the commencement of the exercise of Christ's office as high priest.” (London Christian Instructor, July 1819.)

122. Epistola ad Hebræos, Latinè versa et largo explicata commentario, à Chr. Frid. BOEHME. Lipsiæ, 1823. 8vo.

123. F. A. SEYFFARTH, De Epistolæ, quæ dicitur ad Hebræos, Indole maxime peculiari Librum composuit Trangott Augustus SEYFFARTH. Lipsiæ, 1821. 8vo.

An elaborate investigation of the style, scope, &c. of the Epistle to the Hebrews.

124. Petri Hoffstede de Groot Disputatio quâ Epistola ad Hebræos cum Paulinis Epistolis comparatur. Trajecti ad Rhenum, 1826. 8vo.

The Epistle to the Hebrews is here collated with the other writings of St. Paul: at the end there is an index, shewing under various heads the coincidence between them. It is a very valuable tract.

THE SEVEN CATHOLIC EPISTLES.¹

125. A Practical Paraphrase on the Seven Catholic Epistles, after the manner of Dr. Clarke's Paraphrase on the Four Evangelists. By Samuel COLLET. London, 1734. 8vo.

126. *Epistolarum Catholicarum Septenarius*, Græce, cum nova versione Latina, ac scholiis grammaticis atque criticis, opera Jo. Ben. CARPZOVII. Halæ, 1790. 8vo.

SAINT JAMES, AND 1 AND 2 PETER.

127. A Practical Commentary, or an Exposition with Notes, on the Epistle of James. By Thomas MANTON. London, 1653. 4to.

128. Sam. Frid. Nathan MORI Prælectiones in Jacobi et Petri Epistolas. Edidit C. A. Donat. Lipsiæ, 1794. 8vo.

129. A Commentary on the First Epistle of Peter, by Robert LEIGHTON, D.D. Archbishop of Glasgow. 2 vols. 8vo. Various editions.

This admirable commentary, which fills the first two volumes of Archbishop Leighton's^{*} works is wholly practical, and has long been admired for its piety. Dr. Doddridge, in his paraphrase on this Epistle, has acknowledged himself deeply indebted to Archbishop Leighton for many important hints. Dr. Storr, in his "*Opuscula Academica*," (vol. ii. pp. 367-415.) has a valuable dissertation on the occasion and design of writing the Catholic Epistles, as they are called.

130. A Dissertation on 2 Pet. i. 16-21, in which the Force of the Apostle's reasoning is shown, and the Connection of the whole passage is explained. By William PRIMATT. London, 1751. 8vo.

131. A Dissertation upon the controverted Passages in St. Peter and St. Jude concerning the Angels that sinned, and who kept not their first Estate. By Samuel HENLEY. London, 1778. 8vo.

1, 2, AND 3 JOHN.

132. Sam. Frid. Nath. MORI Prælectiones Exegeticæ in tres Johannis Epistolas, cum nova earundem paraphrasi Latinâ. Cura C. A. Hempel. Lipsiæ, 1797. 8vo.

This work contains a free Latin version of Saint John's three Epistles, as it was dictated by the late celebrated Professor Morus in his Divinity Lectures, together with his observations on it, and two critical *Excursus*, one of which relates to the disputed passage in 1 John v. 7, 8.

133. A Commentary upon the First, Second, and Third Epistles of Saint John. By Thomas HAWKINS. London, 1808. 8vo.

134. Joh. Jac. RAMBONNET, Specimen Academicum de Secunda Epistola Johannea. Trajecti ad Rhenum, 1819. 8vo.

135. Versio Latina Epistolarum et Libri Visorum Joannis Novi Testamenti, perpetua adnotatione illustrata a M. Godofr. Sigismund. IASPIS. Editio altera, novis curis emendata & aucta. Lipsiæ, 1821. 8vo.

JUDE.

136. An Exposition of the Epistle of Jude. By William JENKYN. London, 1652-54. 2 vols. 4to.

¹ The Paraphrases of Dr. Benson on these Epistles have already been noticed in p. 256 of this Appendix.

137. A Practical Commentary, or an Exposition with Notes, on the Epistle of Jude. By Thomas MANTON, B.D. London, 1658. 4to.

138. Hermanni WITSII Commentarius in Epistolam Judæ. Lug. Bat. 1703. 4to.

A learned, elegant, and perspicuous illustration of the Epistle of Jude.

139. Epistola Judæ, Græce, commentario critico et annotatione perpetua illustrata, a Henr. Carl. Alex. HAENLEIN. Erlangæ, 1799. 8vo.

140. Collectanea, sive Notæ Criticæ et Commentarius in Epistolam Judæ. Accedunt de fonte Doctrinæ, et Dictionis Judæ genere et colore, Dissertationes duæ. Auctore M. T. LAURMANN. Groningæ, 1818. 8vo.

141. A. JESSIEN, de ΑΥΘΕΥΤΕΙΑΣ Epistolæ Judæ Commentatio Critica. Lipsiæ, 1820. 8vo.

THE REVELATION OF SAINT JOHN.

142. In the second tome or part of Mr. Hugh BROUGHTON's works, (pp. 408-522) there is an exposition or interpretation of the Revelation of Saint John, intitled "A Revelation of the Holy Apocalypse." The learned writer expounds it chiefly of the corruptions of the Church of Rome.

143. Clavis Apocalyptica ex innatis et insitis Visionum Characteribus eruta et demonstrata a Josepho MEDE. — Ejusdem Commentarius in Apocalypsin, et Appendix ad Clavem Apocalypticam.

These excellent treatises "of the pious and profoundly learned" Joseph Mede (as he is justly styled in the title-page to the collective edition of his works) were originally published in 4to., but now form, together with some other disquisitions on prophecy, the second volume of the folio edition of his works. Mede is universally allowed to have led the way to a correct and rational interpretation of the Apocalypse. The examination of his *Clavis* occupies the chief part of Bishop Hurd's tenth sermon on the study of the prophecies; and that eminent prelate, after adverting to the numerous and abortive attempts to explain this mysterious book, which were made soon after the Reformation, has the following striking remark concerning Mede. — "The issue of much elaborate inquiry was, that the book itself was disgraced by the fruitless efforts of its commentators, and on the point of being given up as utterly impenetrable, when a *sublime genius* arose in the beginning of the last century, and surprised the learned world with that great desideratum — a key to the *Revelations*. (Works, vol. v. p. 270.) The tenth of Bishop Hurd's sermons on the prophecies discusses, after Mede, the interpretation of the Apocalypse.

144. Anaerisis Apocalypseos Joannis Apostoli, quâ in veras interpretandæ ejus hypotheses diligenter inquiritur, et ex iisdem interpretatio facta, certis historiarum monumentis confirmatur et illustratur, tum quoque quæ Meldensis Præsul Bossuetus hujus libri commentario supposuit, et exegetico Protestantium systemati in visis de Bestia ac Babylone Mystica objecit, sedulo examinantur. Auctore Campegio VITRINGA. Amstelædami, 1719. 4to.

145. A Perpetual commentary on the Revelation of Saint John, with a Preliminary Discourse concerning the Principles upon which the said Revelation is to be understood. By Charles DAUBUZ, M.A. New modelled, abridged, and rendered plain to the meanest capacity, by Peter Lancaster, A.M. London, 1730. 4to.

The best edition of an elaborate and very useful work, of which later writers have not failed to avail themselves. Daubuz's work was first printed in folio, 1720.

146. The Scripture Preservative against Popery; being a Paraphrase with Notes on the Revelation of St. John. BY Thomas PYLE, M.A. London, 1735. 8vo. 1795, 2d edition.

This volume completes the Paraphrase on the New Testament, after the manner of Dr. Clarke. Mr. Pyle's Paraphrase on the Acts and Epistles is noticed in p. 249, *supra*.

147. A Paraphrase and Notes on the Revelation of Saint John. By MOSES LOWMAN. 2d edit. London, 1745. 4to. London, 1807. 8vo. 4th edition.

Bishop Tomline includes this work in his list of books for clergymen and biblical students. Dr. Doddridge has said of it, that he "has received more satisfaction from it, with respect to many difficulties" in the book of Revelation, than he "ever found elsewhere, or expected to have found at all." (Works, vol. ii. Leeds edit. p. 37.) He has given an abstract of Mr. Lowman's scheme of interpretation in his 229th lecture. (Works, vol. v. pp. 410-414.) Lowman's scheme of the seven seals is also approved by the late Rev. David Simpson, in his "Key to the Prophecies," (p. 582.) as more consistent with history than that of Bishop Newton, printed in the second volume of his dissertations on the prophecies.

148. BENGLIUS's Introduction to his Exposition of the Apocalypse; with his preface, and the greatest part of the conclusion of it; and also his marginal Notes on the text, which are a summary of the whole exposition. Translated from the High Dutch, by JOHN ROBERTSON, M.D. London, 1757. 8vo.

See an account of this work in the Monthly Review, O. S. vol. xviii. pp. 25-28. The substance of Bengel's expository writings on the Apocalypse is given in the Rev. John Wesley's notes, mentioned in p. 207 of this Appendix.

149. The Revelations translated, and explained throughout, with keys, illustrations, notes, and comments; a copious introduction, argument and conclusion. By W. COOKE, Greek Professor at Cambridge, &c. 1789. 8vo.

"A writer who can discover" (as Mr. Cooke has done) "the Jewish church in the Iliad, and Christianity in the Odyssey, may certainly find whatever he pleases in the Book of Revelation; but it is not equally certain that he is qualified to detect the fallacies of Joseph Mede, and to prove him mistaken, false, and erroneous. Though the author professes to 'have lighted the taper of God's truth from the kindled incense of prayers,' and though he may expect that it will 'flame like a fire-brand, fling and bounce, and run, singeing and scorching wherever it touches,' we have been so unfortunate as not to receive from this flaming taper a single ray to guide us through this region of darkness." (Monthly Review, N. S. vol. iii. p. 148.)

150. Commentarius in Apocalypsin Joannis. Scripsit Jo. Gothofr. EICHHORN. Gottingæ, 1791. 2 vols. small 8vo.

The hypothesis of the celebrated Professor Eichhorn is, that the Revelation of Saint John is a prophetic drama, the true subject of which is the spiritual victory of Christianity over Judaism and Paganism. His eccentric scheme of interpretation has found but few supporters even in Germany. As this Commentary on the Apocalypse is not of very frequent occurrence in this country, the following abstract of his scheme may not be unacceptable to the reader. He divides the Apocalypse into four parts, viz. 1. The Title; — 2. The Prologue itself; — 3. The Drama itself; — and 4. The Epilogue.

1. The Title. (i. 1-3.)
2. The Prologue (i. 4. — iii. 22.), in which it is stated that the argument of the drama belongs to the Christians; Epistles to the churches being added, which in the symbolic style of the poem are represented by the number seven.
3. The Drama itself (iv. 1. — xxii. 5.) which consists of a prelude and three acts!!! In the *Prelude* (iv. 1. — viii. 5.), the scenery is prepared and adorned.
 - ACT I. Jerusalem is taken, i. e. Judaism is conquered by the Christian Religion. (vii. 6. — xii. 17.)
 - ACT II. Rome is captured; i. e. Paganism is subdued by the Christian Religion. (xi. 18. — xx. 10.)
 - ACT III. The New Jerusalem descends from heaven; or the happiness of the life to come, which is to endure for ever, is described. (xx. 11. — xxii. 5.)
4. The Epilogue, (xxii. 6-21.)
 - a. Of the Angel, (xxii. 6.)
 - b. Of Jesus Christ, (xxii. 7-16.)
 - c. Of Saint John, who denounces a curse against those who shall add to or diminish

the predictions contained in this book (xxii. 16-20.), and concludes with an apostolical benediction, (21.)

The hypothesis of Eichhorn (we understand) was attacked and refuted by M. Lange, in his German translation of the Apocalypse.

151. A commentary on the Revelations. By Bryce JOHNSTONE, D.D. Edinburgh, 1794. 2 vols. 8vo.

This work we have not had an opportunity of seeing : it is stated by the late Dr. E. Williams to be "well calculated for general use, being written with great perspicuity, and in a popular practical strain." (Christian Preacher, Appendix, p. 437.)

152. Reflections sur l'Apocalypse. Par E. GIBERT, Ministre de la Chapelle Royale, et Recteur de St. André dans l'Isle de Guernsey. Guernsey, 1796. 8vo.

Plain, pious, and practical. The learned author has chiefly followed the exposition given by Bishop Newton in the second volume of his Dissertations on the Prophecies.

153. Practical Observations on the Revelation of Saint John, written in the year 1775. By the late Mrs. BOWDLER. 2d edit. Bath, 1800. 12mo.

This work is expressly designed for those who have not leisure or inclination to examine the prophetic meaning of the apocalypse. "Many such readers will doubtless be found; and whoever takes up the book with a serious mind, will be edified by the good sense, piety, and modesty of the writer." (British Critic, O. S. vol. xvi. p. 561.)

154. A Commentary on the Revelation of Saint John, accompanied with historical testimony of its accomplishment to the present day. By the Rev. E. W. WHITAKER. London, 1802. 8vo.

The present work is an enlarged edition of a small work on the prophecies, originally printed in 1795. The author "has the peculiar merit of compelling the historian Gibbon to give testimony, in almost every instance that falls within the limits of his chronology, to the fulfilment of the prophecies." The points insisted on by Mr. Whitaker, "he has succinctly handled, and reasoned upon each in such a manner as to render his work, if not decisive upon the subject, yet too important not to become a book of reference and authority to future commentators." (British Critic, vol. xxiii. O. S. Pref. p. iv. and p. 252.)

155. Brief Commentaries upon such parts of the Revelation and other Prophecies as immediately refer to the present times; in which the several allegorical types and expressions of those prophecies are translated into their literal meanings, and applied to their appropriate events, &c. &c. By Joseph GALLOWAY, Esq. London, 1802. 8vo.

"In the work before us, much ingenuity is displayed, as to the explanation of some of the apocalyptic visions; though in other parts solutions are offered, which appear to us to be but very weakly supported." — "Mr. Galloway deserts many of the old interpretations for applications invented by himself; and though we often dissent from his comments, we are pleased by the spirit of his admonitions." (British Critic, vol. xxiii. p. 537. and Pref. p. iv.)

156. The Apocalypse, or Revelation of Saint John, translated, with Notes critical and explanatory. To which is prefixed a Dissertation on the divine origin of the book, in answer to the objections of the late Professor Michaelis; with a biographical chart of writers in the early Christian church who appear to have afforded evidence in favour of the Apocalypse. By John Chappel WOODHOUSE, D.D. London, 1806. royal 8vo.

"This," said the late Bishop Hurd, "is the best book of the kind I have seen. It owes its superiority to two things, — the author's understanding, for the most part, the apocalyptic symbols in a *spiritual*, not a literal sense : Secondly, to the care he has taken to fix the precise import of those symbols, from the use made of them by the old prophetic and other writers of the Old and New Testament. Still many difficulties remain and will remain to the time of the end." (*Manuscript note of the late Bishop Hurd, on a blank leaf of a presentation copy of this work, in the library of Hartlebury.* See Gentle-

man's Magazine, vol. lxxviii. part ii. p. 702.) After *such* commendation, any further observation is unnecessary. The text of the Apocalypse is handsomely printed in three columns, containing the Greek text of Griesbach's second edition of the New Testament, Dr. W.'s own translation from it, and the authorised version, from which he never departs but when the sense requires it. The reader who is desirous of seeing analyses of this most excellent work, may consult the British Critic, O. S. vol. xxix. pp. 190-200. ; and the Eclectic Review, O. S. vol. ii. part ii. pp. 914-222.

157. England Safe and Triumphant; or Researches into the Apocalyptic Little Book, and Prophecies, connected and synchronical. By the Rev. Francis THURSTON, M.A. Coventry and London, 1812. 2 vols. 8vo.

"Among many interpretations of the Divine Book of the Revelation, here is one which expressly views in it the permanency of the church of England, and its prevalence over all other denominations of the Christian world! Much as we are inclined to believe that there is a strong foundation of truth in what this author urges, in conformity with other sound interpreters, or built on their positions, we cannot but think in many places, particularly towards the latter end of his work, he is rather too rapid in forming his deductions and conclusions; in some of which we confess ourselves unable to follow him." (British Critic, O. S. vol. xxxiii. pp. 593. 595.) It may be proper to remark, that Mr. Thurston has followed the line marked out by Mr. Faber in his works on prophecy already noticed.

158. A Dissertation on the Dragon, Beast, and False Prophet of the Apocalypse; in which the number 666 is satisfactorily explained: and also a full illustration of Daniel's Vision of the Ram and He-Goat. By James Edward CLARKE. London, 1814. 8vo.

"We cannot agree with the author in many of his explanations; yet we have read his work with some degree of satisfaction, and think he has succeeded in throwing additional light on some of the obscure subjects which he undertakes to illustrate." (Eclectic Review, N. S. vol. iv. p. 289.)

159. The Prophetic History of the Christian Revelation Explained: or a Brief Exposition of the Revelation of Saint John. By the Rev. George SCHMUCKER, Pastor of the Evangelical Lutheran Church, York Town, Pennsylvania. Vol. I. Baltimore, 1817. 8vo.

160. M. T. LAURMANN Prælectio de imaginum sive figurarum poetarum, in Apocalypsi Jeanneæ, indole atque pretio. Groningæ, 1822. 8vo.

161. The Chronology of the Apocalypse, investigated and defended. By John OVERTON. London, 1822. 8vo.

162. A concise Exposition of the Apocalypse, so far as the Prophecies are fulfilled; several of which are interpreted in a different way from that adopted by other Commentators. By J. R. PARK, M.D. London, 1823. 8vo.

The author of this work regards the Apocalypse as being altogether a spiritual and not a political prophecy; that is, as relating exclusively to the progress of true religion, and not to the history of the Roman Empire. This general principle is derived from the excellent work of Dean Woodhouse, noticed in p. 267, to which Dr. Park acknowledges his obligations, and which he has for the most part taken as his guide. "This concise exposition deserves to be recommended as a useful outline of the Apocalyptic Predictions and their fulfilment." (Eclectic Review, N. S. vol. xxii. p. 341.)

163. Dissertations introductory to the Study and Right Understanding of the Language, Structure, and Contents of the Apocalypse. By Alexander TILLOCH, LL.D. London, 1823. 8vo.

These dissertations are seven in number. In the two first Dr. Tilloch has, very ingeniously, but we think not satisfactorily, endeavoured to shew that the Apocalypse was one of the earliest written books of the New Testament; but the weight of historical evidence we have shewn in the fourth volume of this work (see Part II. Chapter V. § II.) is decidedly in favour of the *late* date of the Apocalypse. The remaining five dissertations

contain many ingenious observations on the language and style of this prophetic book. "There is much ingenuity displayed in these pages, and many remarks occur in them, that are deserving of consideration: but we regret to be obliged to add, that the learned author has frequently ventured assertions wholly gratuitous, in order to support a favourite hypothesis, to which he had obviously determined that every fact should be made to bend; and that he has conducted many of the discussions in the volume before us in a manner that must be pronounced by every impartial reader, not only unfair, but in some instances disingenuous." The author "may fairly be represented as having brought under the notice of biblical students some very interesting topics, and he has furnished many ingenious and curious remarks on the several subjects of his Dissertations, although in but too many cases, he has exhibited them in a crude and unsubstantial form." (Eclectic Review, N. S. vol. xxiii. pp. 343. 360.)

164. An Explanation of the Apocalypse or Revelation of St. John. By Alexander SMYTH. Washington City, 1825. 12mo.

The author of this publication (who is a general in the army of the United States of America, and a representative in congress from Virginia) announced it in a pompous advertisement, in which he "certified *on honour* that he had discovered the meaning of the Apocalypse, which, with the exception of a few passages in the second and third chapters, has never been approached by any expositor." The pamphlet (for it contains only fifty-seven loosely-printed pages, exclusive of the title-page) is published as the result of twenty years' study; and, as it is utterly unknown in this country, the following concise outline of its contents may perhaps gratify the curiosity of the reader. Contrary to all historical evidence, he affirms that the Apocalypse is not mentioned by any of the Fathers until about the close of the second century—that the several passages which are common to their writings and this book, are quotations from the former by the author of the latter, and not *vice versa*, as is commonly supposed, because the Book of Revelation is a much more masterly and perfect production than the others, and the world is in a state of progressive improvement, as the rude hut precedes the splendid palace (General Smyth's book is therefore superior to all the productions of antiquity!!)—that "the fall of the mystical Babylon is, UNQUESTIONABLY, the destruction of Byzantium by the forces of Severus, in the year 195; and this event is the beacon which we must keep in view, while searching for the other events, enigmatically related in this book,"—that Irenæus, bishop of Lyons, must have been the author of the Apocalypse, because he wrote several books, in one of which he mentioned the *antient* copies of the Apocalypse, and was also acquainted with several persons who figured in the history of the destruction of Byzantium—that it is a compilation from the prophets, the theology of the Rabbins, the Pastor of Hermas, and the more antient Apocalypses, applied by the writer to the history of his own time—and that it is a *pious* forgery, written in the spirit of insatiable revenge! The mystical number 666 he finds in the name of *Decimus Clodius Albinus*, although the Latin numerals contained in that name amount only to 2318! Such is the outline of this author's plan, whose fallacy, ignorance, and presumption have been very severely and deservedly exposed in the Literary Journals of North America.

165. An Introduction to the Study of the Apocalypse; being an Attempt to make that Portion of God's Word profitable to the Generality of Readers. To which is added a Brief Outline of Prophetic History, from the Babylonian Captivity to the commencement of the Nineteenth Century, selected chiefly from the best and most approved Writers on the Subject. By the Rev. Richard MURRAY. Dublin, 1826. 8vo.

166. The Apocalypse of St. John, or Prophecy of the Rise, Progress, and Fall of the Church of Rome; the Inquisition; the Revolution of France; the Universal War; and the Final Triumph of Christianity. Being a new Interpretation by the Rev. George CROLY, A.M. London, 1827. 8vo.

"With all the exceptions that lie against the author's scheme of interpretation, this is an original and not uninteresting volume, abounding with historical information and splendid writing, and suggesting ample materials for thought; although it supplies one instance more, in which the sagacity of an ingenious man has been baffled by the difficulties of the subject." (Eclectic Review, N. S. vol. xxviii. p. 129.)

(6.) *Expository Lectures and Sermons on the Scriptures, and on Detached Portions thereof.*

1. A Popular Commentary on the Bible, in a Series of Sermons, following, in the Old Testament, the Course of the first Lessons at Morning and Evening Service on Sundays. Designed for Parish Churches, or for reading in Private Families. Vols. I. II. [comprising the Old Testament.] By the Rev. James PLUMPTRE, B.D. London, 1827. 8vo.

This work, it is believed, is the first attempt to present a compendious view of the entire Scriptures in the form of popular commentary, in a series of sermons. Mr. Plumptre has drawn up these plain and practical discourses for the edification of such persons as cannot, or who do not at present, read at home; and who would, therefore, from the mere routine of the Sunday Lessons read in the service of the English Church, be able to form but a very imperfect idea of the Bible *as a whole*. He dwells chiefly upon the Lessons, but gives an account of the Books and the Writers of them; and of the chapters, and sometimes of whole books, passed over between. So that, in the course of the fifty-two Sundays in the year, he goes through the whole of the Old Testament in perhaps as convenient a form as could well be accomplished from the *pulpit*. The first four Discourses are introductory. In preparing this work, Mr. P. has availed himself of the best sources of information, to which he has honourably acknowledged his obligations. The clearness and perspicuity of the style render the facts and historical information pleasing and instructive; and, from the manner in which he has executed this portion of his undertaking, it is to be hoped that he may receive sufficient encouragement to prosecute the remainder of the design announced by him, viz. of publishing a similar commentary on the New Testament.

2. *Horæ Homileticæ*, or Discourses (in the form of Skeletons) upon the whole Scriptures. By the Rev. Charles SIMEON, M.A. London, 1819-20. 11 vols. 8vo.

3. Sacred Biography; or, the History of the Patriarchs [and part of the History of Jesus Christ]: being a course of Lectures delivered at the Scots Church, London Wall. By Henry HUNTER, D.D. London, 1783, &c. 7 vols. 8vo.; seventh edition, 1814. 5 vols. 8vo. also 1826. 2 vols. 8vo.

4. Lectures on the Four last Books of the Pentateuch, designed to shew the divine origin of the Jewish religion, chiefly from internal evidence; in three parts. By the Rev. Richard GRAVES, D.D. (now Dean of Ardagh.) London, 1815. 2 vols. 8vo.

The first edition of this valuable work appeared in 1807; in this impression it is very materially improved, and is indispensably necessary to the Biblical student.

5. Expository Discourses on the Book of Genesis, interspersed with practical reflections, by Andrew FULLER. 2 vols. 8vo. London, 1806.

The late respected author of this work has long been known by his able publications on the absurdity of deism, and the immoral tendency of Socinian tenets. These "Expository Discourses," which are short and fifty-eight in number, were originally delivered as lectures to Mr. Fuller's congregation at Kettering. "The author selects a paragraph of convenient length, and furnishes a concise exposition of its leading circumstances, accompanied with a few practical reflections, and occasionally with a useful criticism. The paragraphs are not inserted at length, but referred to by the initial and final verses. Much originality of critical remark must not be expected, nor must the reader be surprised, if he often meet with a trite and obvious reflection: but we will venture to promise him, much more frequently, a manly, judicious, and useful train of observation, expressed in simple and vigorous language." (*Electic Review*, O. S. vol. ii. part ii. p. 896).

6. Lectures on the Book of Genesis. By J. RUDGE, D.D. London, 1823. 2 vols. 8vo.

7. Lectures upon some Important Passages in the Book of Genesis. By Henry Thomas AUSTEN, M.A. London, 1820. 8vo.

8. Lectures on the History of Joseph. By John DAVIES. Bath, 1823. 12mo.

9. The Book of Genesis considered and illustrated in a Series of Historical Discourses. By the Rev. Francis CLOSE, A.M. London, 1826. 8vo.

10. The Christian Exodus: or the Deliverance of the Israelites from Egypt practically considered in a series of Discourses. By the Rev. R. P. BUDDICORN, M.A. London, 1826. 2 vols. 8vo.

11. Davidica. Twelve Practical Sermons on the Life and Character of David King of Israel. By Henry THOMPSON, M.A. London, 1827. 8vo.

12. Lectures on the History of Joseph. By George LAWSON, D.D. Edinburgh and London, 1812. 2 vols. 12mo.

13. Lectures on the Book of Ruth. By G. LAWSON, D.D. Edinburgh and London, 1805. 12mo.

14. Lectures on the Book of Esther. By G. LAWSON, D.D. Edinburgh and London, 1809. 12mo.

15. An Exposition of the Book of Proverbs. By the late George LAWSON, D.D. Edinburgh, 1821. 2 vols. 12mo.

“These works were chiefly intended for the instruction of Christians in the ordinary walks of life. They are pious and sensible, full of sound doctrine, and salutary admonition, and instruction. There is rarely any thing of a critical nature to be found in them which indeed was not the writer’s object; but they every where discover a minute acquaintance with the Bible and the human heart, and a deep concern to profit the reader. The style is plain, and the illustrations [are] generally very brief.” (Orme’s *Biblioth. Biblica*, p. 287.)

16. An Exposition of the Book of Psalms, Explanatory, Critical, and Devotional, intended chiefly to aid private Christians in the enlightened perusal of Compositions, in which the national history of the Jews and the personal experience of David are often blended with the Spirit of Prophecy. By the Rev. John MORISON. London, 1828. 2 vols. 8vo.

This exposition is now in course of publication, in parts, which will form two handsomely-printed octavo volumes.

As Bishop Horsley’s posthumous work on the Book of Psalms (which has been noticed in page 226. of this Appendix) is chiefly adapted to the use of the scholar and Biblical Critic, while the well-known and splendid commentary of Bishop Horne has been thought by many to partake too much of the systematically prophetic and mystical interpretation; Mr. Morison has performed a very acceptable service to private Christians, as well as to critical students of the sacred volume, in his exposition of the Book of Psalms. The plan which he has adopted is in every respect deserving of commendation. Adhering *strictly* to the literal meaning of the text, he is careful at the same time not to overlook either its prophetic or typical character. The authorised version is properly retained, and the exposition follows each successive verse; while the critical notes, often very instructive, are commodiously placed at the foot of the page. Mr. Morison is advantageously known as the author of a volume of Lectures on the Reciprocal Obligations of Life; in which some important topics of Christian ethics, not commonly discussed from the pulpit, are concisely explained and earnestly enforced on Christian principles and motives.

17. A Practical Exposition of the Hundred and nineteenth Psalm. By Thomas MANTON, D.D. London, 1681. folio.

18. An Exposition of Psalm CXIX. By the Rev. Charles BRIDGES. London, 1827. 12mo.

19. A Practical Exposition of the Hundred and thirtieth Psalm. By John OWEN, D.D. London, 1669. 4to. and various subsequent editions.

20. Six Lectures on the Penitential Psalms. By Edward BERENS, M.A. Oxford, 1823. 12mo.

21. Lectures on the Book of Ecclesiastes. By Ralph WARDLAW, D.D. Glasgow and London, 1821. 2 vols. 8vo.

“This is a very elegant Commentary on an exceedingly difficult portion of Scripture.” (Orme’s *Biblioth. Biblica*, p. 459.)

22. *Lectures on the Prophecies of Isaiah.* By Robert MACCULLOCH, D.D. London, 1791–1805. 4 vols. 8vo.

These lectures were delivered in the ordinary course of his pastoral labours by Dr. M., who was a minister in the church of Scotland. “They contain many ingenious elucidations of the text, and many judicious and useful reflections. The author appears to have taken much pains to understand the phraseology of the Prophet, and to investigate his original design; he marks distinctly the leading divisions of the prophecies, and explains, at the beginning of each division, its peculiar object.” (*Monthly Review*, N. S. vol. xx. p. 226.) Dr. Macculloch has made great use of Vitringa’s elaborate commentary on Isaiah.

23. *An Exposition of the Prophet Jonah, in Sermons.* By George ABBOT, D.D. London, 1613. 4to.

24. *Lectures upon Jonas.* By John KING, D.D. Bishop of London. London, 1618. 4to.

25. *Theological Lectures to the King’s Scholars at Westminster Abbey, with an Interpretation of the New Testament, &c. &c.* By John HEYLIN, D.D. London, 1749, 1761. 2 vols. 4to.

The first part of this work contains the interpretation of the four Gospels, the second part comprises the Acts of the Apostles and the several Epistles. “This interpretation, though far from being elegant, appears to us, in general, to be accurate and judicious, and shews that the author had carefully studied the original. The whole contains evident marks of solid judgment, critical skill, and considerable learning. In several parts of the work, indeed, the reader will perceive a small tincture of mysticism; and accordingly we are told, in the preface to the second part, that the author was deeply read in the writings of the mystic divines, and was styled by some the mystic doctor.” (*Monthly Review*, O. S. vol. xxv. p. 33.)

26. *Lectures on the History of Jesus Christ.* By James BENNETT. London, 1825. 3 vols. 8vo.

27. *Lectures on the Gospel of Saint Matthew, delivered in the parish church of Saint James, Westminster, in the years 1798, 1799, 1800, and 1801.* By the Right Rev. Beilby PORTEUS, Bishop of London. London, 1802. 2 vols. 8vo. 1823, in one vol. 8vo.

The multiplied editions of these admirable lectures sufficiently attest how highly they are esteemed. “They are” indeed “calculated alike to do good to the learned and the unlearned; the aged as well as the inexperienced, the grave and the reflecting, the gay and the thoughtless. They are learned without ostentation, pious without any tincture of enthusiasm, argumentative without pedantry, and perspicuous without losing sight of the graces of style and diction.” (*British Critic*, O. S. vol. xx. p. 306.)

28. *Sermons extracted from the Lectures of Bishop Porteus.* By Thomas BAKER, M.A. London, 1817. 8vo.

29. *An Exposition of St. Matthew’s Gospel, with suitable Lectures and Prayers.* By the Rev. Thomas ADAM. London, 1805. 2 vols. 12mo.; 1822, in one volume 8vo.

30. *Expositions and Sermons upon the ten first Chapters of the Gospel of Jesus Christ, according to St. Matthew.* By Christopher BLACKWOOD. London, 1659. 4to.

31. *Lectures on the Gospel according to St. John.* By Charles Abel MOYSEY, D.D. Oxford, 1821. 8vo.

32. *Practical Lectures upon the Ten First Chapters of the Gospel of Saint John.* By the Rev. J. R. PITMAN, M.A. London, 1822. 8vo.

33. *Five Lectures on the Gospel of Saint John, as bearing Testimony to the Divinity of our Saviour.* By C. J. BLOMFIELD, D.D. [now Bishop of Chester.] London, 1823. 12mo.

34. *Contemplations on the last Discourses of our Blessed Saviour with his Disciples, as recorded by St. John.* By John BREWSTER. London, 1822. 8vo.

35. Lectures on the Acts of the Apostles, explanatory and practical. By Richard STACK, D.D. 2d edition. London, 1805. 8vo.

36. Lectures on the Acts of the Apostles, delivered in the Parish Church of Stockton-upon-Tees, during Lent, in the Years 1803, 1804, 1805, and 1806. Illustrated with maps. By John BREWSTER, M.A. London, 1807. 2 vols. 8vo.

"Both these authors profess to imitate the Bishop of London's (Porteus) excellent Lectures on St. Matthew's Gospel. By a mere comparison of bulk it is evident that Dr. Stack's lectures must be more slight and cursory than those of Mr. Brewster, the one being twice the extent of the other." Dr. Stack's lectures "contain little more than a recapitulation of the subjects of the chapters in other words. Nor have we been able to discover any remarks in his book but what are so extremely plain and obvious, that they seem to be hardly worth committing to paper, much less to the press. Mr. Brewster proceeds in a very different style. He is full of illustrations from the fathers and divines of various ages; and his own remarks are not trite, but lively as well as just. Mr. B.'s lectures may be justly recommended, as approaching much more nearly to the model, which both undertook to imitate, and as not only instructive, but pleasing and attractive." (*British Critic*, O. S. vol. xxx. pp. 133, 134. 136. See also *Eclectic Review*, O. S. vol. ii. p. 408.)

37. Lectures on the Acts of the Apostles. By John DICK, D.D. Glasgow. 2d edition, 1822. 8vo.

The first edition of these Lectures was in two volumes, which were published at different times. Dr. Dick is advantageously known as the author of a sensible and well-written essay on the inspiration of the Scriptures. Speaking of the first volume of the first edition, some critics have remarked that his discussion of the principal topics related in the Acts of the Apostles "is fully calculated to establish the faith of Christians in their holy religion, and furnishes them with some excellent practical rules for the regulation of their moral conduct. Upon the whole, we cheerfully recommend the present volume to the attention of the public." (*Electric Review*, O. S. vol. ii. pp. 438. 440.) The same critics (vol. v. part ii. p. 834.), speaking of the two volumes collectively, observe, that they contain altogether an useful illustration of many important passages of the Acts; they are full of good sense and orthodox divinity, conveyed in a perspicuous and easy style. The second edition of these lectures has been carefully revised.

38. Discourses on Passages selected from the Book of the Acts of the Apostles. By Henry THOMSON, D.D. London, 1822. 8vo.

The object of these expository discourses is, from select passages in the seven first chapters of the book of Acts, to mark the fulfilment of prophecy in the qualifications, labours, and success, of the first propagators of Christianity: and this design the author has successfully accomplished. For an analysis of the volume, with a well-merited commendation of its execution, the reader is referred to the *Edinburgh Christian Instructor*, for June, 1823. pp. 404-409.

39. Jo. Alphonsi TURRETINI in Paulli Apostoli ad Romanos Epistolæ capita priora undecim Prælectiones criticæ, theologicæ, et concionatoriæ. Lausannæ, 1741. 4to.

These lectures, which were first published after the author's death, are also to be found in the second volume of Turretin's collective works, printed at Leuwarden, in 1775, in quarto. They are truly excellent. The prolegomena discuss, with great ability, the date of the Epistle to the Romans, the place whence it was written, the state of the Christians at Rome, the causes of the difficulty of St. Paul's epistles generally, and of that to the Romans in particular; the controversies agitated at that time, and various other topics which are necessary to the right understanding of that epistle.

40. Lectures, explanatory and practical, on the Epistle of St. Paul to the Romans. By the Rev. John FRY, A.B. London, 1816. 8vo.

41. Paulus Parochialis; or, a Plain and Practical View of the Object, Arguments, and Connection of St. Paul's Epistle to the Romans: in a Series of Sermons, adapted to Country Congregations. By the Rev. Wm. LISLE BOWLES. Bath, 1826. 8vo.

42. Lectures on St. Paul's Epistles to the Corinthians. By the Rev. William LOTHIAN. London, 1827. 8vo.

43. Expository Lectures on St. Paul's Epistle to the Philippians. By the Rev. John ACASTER. London, 1827. 8vo.

44. A Familiar Exposition and Application of the Epistle of Saint Paul to the Colossians, in a course of Eight Sermons; including an Examination of the General Nature and Use of the Epistles of the New Testament. By Thomas GISBORNE, M.A. London, 1816. 8vo.

For an analysis of this very useful little work see the *Christian Observer* for 1816, vol. xv. pp. 524-534.

45. Four Lectures on the Epistle of Saint Paul to the Hebrews; shewing the Harmony between the Mysteries, Doctrines, and Morality of the Old and New Testament. By the Rev. WILLIAM JONES, M.A. 8vo.

These valuable Lectures form part of the fourth volume of "The Theological, Philosophical, and Miscellaneous Works" of the learned and venerable Mr. Jones, of Nayland.

46. Discourses, Explanatory and Practical, on the Epistle of St. Jude. By William MUIR, D.D. Glasgow, 1822. 8vo.

47. Expository Discourses on the Apocalypse, interspersed with Practical Reflections. By the late Rev. Andrew FULLER. London, 1815. 8vo.

This posthumous publication, consisting of thirty-one discourses delivered in the years 1809 and 1810, after undergoing several revisions, was finished by the learned author, a short time only before his decease. "There is however but little novelty in the work, but little to gratify the anxious curiosity of the age, or to elucidate the unfulfilled and more difficult parts of the Revelation. The general outline of the prophetic scheme is boldly sketched, and its various ramifications are marked with that precision which was common to the writer: but in general there is an extreme of modesty and diffidence, with scarcely any attempts to pass the usual boundaries of thought on these subjects, or any adventurous flight of speculation." (Morris's *Memoirs of Mr. Fuller*, p. 249.) An abstract of Mr. F.'s scheme of the Apocalypse is given in the same work (pp. 250-260.), and in Mr. Jones's *Biblical Cyclopaedia*, article *Apocalypse*.

48. An Exposition of the Book of Revelation. Being the substance of forty-four Discourses preached in the parish church of Olney, Bucks. By the Rev. Henry GAUNTLETT. London, 1821. 8vo.

This work "affords ample proofs of his" [the author's] "piety, good sense, and industry. His interpretations of the prophecies, whether fulfilled or expected to be so, are mostly supported by venerable authorities; and where he differs from them, it is with due modesty and candour." (*British Review*, vol. xviii. p. 396.)

49. Practical Discourses upon our Saviour's Sermon on the Mount. By Offspring BLACKALL, D.D. Bishop of Exeter. London, 1717. 8 vols. 8vo.

50. Several Sermons upon the Fifth of St. Matthew; being Part of Christ's Sermon on the Mount. By Anthony HORNECK, D.D. Third Edition. London, 1717. 2vols. 8vo.

These discourses were published after the author's death by Dr. Kidder, Bishop of Bath and Wells, who prefixed a Memoir of Dr. Horneck. The bishop's character of the writings published by himself, is equally applicable to his Sermons on Matt V. "There is a great vein of piety and devotion which runs through them; they savour of the primitive simplicity and zeal, and are well fitted to make men better." (*Life*, p. xxxix.)

51. Christian Blessedness; or, Discourses upon the Beatitudes of our Lord and Saviour Jesus Christ. By John NORRIS. London, 1690. 8vo.

"Norris is a fine writer for style and thought, and commonly just." (Dr. Waterland's *Advice to Students*, Works, vol. vi. p. 320.)

52. Our Saviour's Divine Sermon on the Mount, contained in the Vth, VIth, and VIIth chapters of St. Matthew's Gospel, explained; and

the Practice of it recommended in diverse Sermons and Discourses. To which is prefixed a Paraphrase on the whole Sermon on the Mount. By James BLAIR, M.A. London, 1722, 5 vols. 8vo; also in 4 vols. 8vo. London, 1740, with a recommendatory Preface by the Rev. Dr. Waterland.

“His Commentary on Matt. v.–viii. is the best extant. — He appears to have been a person of the utmost candour, and has solicitously avoided all unkind and contemptuous reflections on his brethren. — He has an excellent way of bringing down criticisms to common capacities, and has discovered a vast knowledge of Scripture in the application of them.” (Dodridge’s Works, vol. v. p. 438.)

53. *Lectures upon our Lord’s Sermon on the Mount.* By James BREWSTER. Edinburgh and London, 1809. 8vo.

This volume “contains a statement of Christian morality, always clear, generally judicious, and sometimes discriminating, traced up to Christian principles, and followed up by an appeal to the conscience, at once calculated to convict the reader of his deficiencies, and to persuade him to adopt and act upon the author’s statement.” (Christian Observer for 1809, vol. viii. p. 780.)

54. *Sermons sur le Discours de notre Seigneur Jésus Christ sur la Montagne.* Par feu M. Jean Scipion VERNEDE. Amsterdam, 1779. 4 tomes 8vo.

“His Sermons on the Mount are recommended, as containing an accurate description of the extent, the beauty, and the sublimity of evangelical morals, and the force of the motives by which they are produced. They contain many useful and pious observations.” (Cobbin’s French Preacher, p. 560.)

55. *The Resurrection of Lazarus. A Course of Sermons on the Eleventh Chapter of the Gospel according to St. John.* From the French of Beausobre. By Henry COTES. London, 1822. 8vo.

“These Discourses are a paraphrase rather than a translation of the third and fourth volumes of the Sermons of M. de Beausobre. They are intended for the use of those who have leisure and opportunity to compare the leading evidences of Christianity in a connected series of discourses upon one of the most remarkable of our Saviour’s miracles, — the resurrection of Lazarus.” (Author’s Preface.)

56. *Practical Discourses on the Nature, Properties, and Excellencies of Charity,* above all the gifts and graces of the Holy Spirit; as they are described in the thirteenth chapter of the first Epistle of St. Paul to the Corinthians. By Matthew HOLE, D.D. Oxford, 1725. 8vo.

Besides this volume, Dr. Hole also wrote six volumes of Discourses on the Liturgy of the Church of England (which are very rarely to be obtained complete), and two volumes on the Catechism. They are all characterised by good sense and sober piety.

57. *Explication des Caractères de la Charité selon St. Paul dans sa première Epître aux Corinthiens,* ch. 13. Genève, 1824. 8vo.

A new edition, with a few trifling verbal corrections, of an admirable exposition of 1 Cor. XIII. which first appeared in the former part of the eighteenth century. The author is unknown.

58. *Practical Discourses upon the Parables of our Blessed Saviour.* With Prayers, annexed to each Discourse. By Francis BRAGGE, B.D. London, 1702–4. 2 vols. 8vo.

59. *Practical Observations upon the Miracles of our Blessed Saviour.* By Francis BRAGGE, B.D. London, 1702–6. 2 vols. 8vo.

60. *Discourses on the Miracles and Parables of our Blessed Lord and Saviour Jesus Christ.* By William DODD, LL.D. London, 1757. 4 vols. 8vo. Second Edition, 1809. 4 vols. 8vo.

61. *Discourses on the Parables of our Blessed Saviour, and the Miracles of his Holy Gospel.* With occasional Illustrations. By Charles BULKLEY. London, 1771. 4 vols. 8vo.

62. A Delineation of the Parables of our Blessed Saviour. To which is prefixed a Dissertation on Parables and Allegorical Writings in general. By Andrew GRAY, D.D. London, 1777. 8vo. Second Edition. 1814. 8vo.

This "Delineation will be of great use to the reader in the study of the parables of Jesus, and will enable him to comprehend their full force and meaning. The author has explained and illustrated them with perspicuity, and pointed out the several important instructions that may fairly be deduced from them." (Monthly Review, O. S. vol. lviii. p. 196.)

63. Lectures on Scripture Miracles. By William Bengo COLLYER, D.D. London, 1812. 8vo.

64. Lectures on Scripture Parables. By William Bengo Collyer, D.D. London, 1815. 8vo.

65. Sermons on the Parables. By John FARRER, M.A. London, 1809. 8vo.

66. Sermons on the Parables and Miracles of Jesus Christ. By Edward GRINFIELD, M.A. London, 1819. 8vo.

67. Lectures on Parables, selected from the New Testament. London, 1822. 8vo.

68. Lectures on Miracles, selected from the New Testament. London, 1823. 8vo.

(7.) *Treatises on reconciling the Contradictions alleged to exist in the Scriptures.*

1. Michaelis WALTHERI *Harmonia Biblica; sive brevis et plana Conciliatio locorum Veteris et Novi Testamenti, adparenter sibi contradicentium.* Noribergæ, 1654, 4to. 1696, folio.

This work first appeared at Strasburg (Argentorati) in 1626, and has been repeatedly printed in Germany: the edition of 1696 is reputed to be the best and most correct. Walther's *Harmonia Biblica* is a work of considerable learning and industry, which illustrates many difficult passages with great ability. He has, however, unnecessarily augmented the number of seemingly contradictory passages; a defect which is common to most of the writers of this class.

2. Christiani MATTHIÆ *Antilogiæ Biblicæ; sive Conciliationes Dictorum Scripturæ Sacræ, in speciem inter se pugnantium, secundum seriem locorum theologicorum in ordinem redactæ.* Hamburgi, 1500, 4to.

3. *Symphonia Prophetarum et Apostolorum; in quâ, ordine chronologico, Loci Sacræ Scripturæ speciem tenus contradicentes conciliantur, ut et ad quæstiones difficiliores chronologicas et alias Veteris Testamenti respondetur; in duas partes divisa.* Auctore D. M. Johanne SCHARPIO, Scoto-Britanno, Andreapolitano, pastore. Genève, 1525, 4to.

4. *The Reconciler of the Bible; wherein above two thousand seeming Contradictions throughout the Old and New Testament are fully and plainly reconciled.* By J. T. London, 1656. 8vo.

5. *The Reconciler of the Bible enlarged, wherein above three thousand seeming Contradictions throughout the Old and New Testament are fully and plainly reconciled.* By J. T. and T[homas] M[AN], London, 1662, folio.

6. *Johannis THADDÆI Conciliatorium Biblicum.* Amstelodami, 1648, 12mo. Londini, 1662, folio.

The last is reputed to be the best edition, and professes to be considerably enlarged. This work follows the order of the several books of the Old and New Testament. The remark above made, on Walther's *Harmonia Biblica*, is equally applicable to Mr. Man's work, to the *Conciliatorium Biblicum* of Thaddæus, and also to

7. *The Dividing of the Hooff: or Seeming Contradictions throughout Sacred Scriptures, distinguish'd, resolv'd, and apply'd, for the strengthening of the faith of the feeble, doubtfull, and weake, in wavering times. Also to bring the soule (by prayer and spirituall application) into more familiar acquaintance with the Lord Jesus, the onely David's-Key, to unlock the cabinet of Jacob's God, to fetch out that secret, why he should lay his hands thus crosse when he gave his children this blessing. Helpfull to every household of faith.* By William STREAT, M. A. London, 1654. 4to.

This work is occasionally found in booksellers' catalogues, where it is marked as both rare and curious. It is noticed here merely to put the student on his guard *not* to purchase it. The critical information it contains is *very* meagre; and the quaint title-page, which we have copied, sufficiently indicates the enthusiastic spirit of the author.

8. Joannis PONTASII *Sacra Scriptura ubique sibi constans; seu Difficiliores Sacræ Scripturæ Loci, in Speciem secum pugnantes, juxta sanctorum ecclesiæ sanctæ patrum celeberrimorumque theologorum sententiam conciliati.* Parisiis, 1698, 4to.

M. Pontas was distinguished for his knowledge of casuistical theology. His design in this publication was to have reconciled all the seeming contradictions of the Scriptures, but he proceeded no further than through the Pentateuch. It is a work of considerable learning and research.

9. *The Harmony of Scripture; or an attempt to reconcile various passages apparently contradictory.* By the late Rev. Andrew FULLER, Svo. London, 1817.

This posthumous tract contains fifty-five judicious observations on so many apparently contradictory texts of Scripture. They were originally written for the satisfaction of a private individual.

10. *Lectures on the Harmony of the Scriptures, designed to reconcile apparently contradictory Passages.* By James John Hayter Cox. London, 1823.

(8.) *Principal Collections of Observations on the Scriptures, Critical, Philological, and Miscellaneous.*

1. Fr. Lud. ABRESCH, *Animadversiones ad Æschylum; accedunt Adnotationes ad quædam Loca Novi Testamenti.* Medioburgi, 1743. 2 vols. Svo.

2. Cornelii ADAMI *Observationes Theologico-Philologicæ: quibus plurima Sacri Codicis, Novi Testamenti præsertim, Loca ex moribus et ritibus diversarum gentium illustrantur.* Gröningæ, 1710. 4to.

3. Cornelii ADAMI *Exercitationes Exegeticæ de Israelis in Ægypto Multiplicatione et Oppressionem; Nativitate et Institutione Mosis in Sapientia Ægyptiorum; Conversione sancti Pauli aliorumque magnorum peccatorum; malisque Romæ paganæ et hodiernæ Moribus.* Accedunt Scholia ad decem loca ex Actis Apostolorum. Groningæ, 4to.

Walchius speaks in very high terms of the erudition of both these publications. (Bibl. Theol. Select. vol. iv. p. 336.)

4. Joannis ALBERTI *Observationes Philologicæ in Sacros Novi Fœderis Libros.* Ludg. Bat. 1725. Svo.

5. Joannis ALBERTI *Periculum Criticum: in quo loca quædam cum Veteris ac Novi Fœderis, tum Hesychii et aliorum, illustrantur, vindicantur, emendantur.* Lugduni Batavorum, 1737. Svo.

6. Caroli AURIVILLII *Dissertationes ad Sacras Literas et Philologiam Orientalem Pertinentes.* Gottingen, 1790. Svo.

7. *Miscellanæ Sacra: containing an Abstract of the Scripture History of the Apostles in a new method. With Four Critical Essays —*

1. On the Witness of the Holy Spirit: 2. On the Distinction between Apostles, Elders, and Brethren: 3. On the Time when Paul and Barnabas became Apostles: 4. On the Apostolical Decree, &c. &c. [By John Shute, Viscount BARRINGTON.] A new edition, with large additions and corrections. London, 1770. 3 vols. 8vo.

The merit of this work is generally allowed. Dr. Benson acknowledged himself much indebted to it in his history of the first planting of Christianity, and in some other of his works.

8. Jo. Hermanni BENNER *Otia Sacra, de Divinis quibusdam Oraculis occupata.* Gissæ, 1736. 8vo.

9. The Sacred Classics defended and illustrated, by Anthony BLACKWALL. London, 1737. 2 vols. 8vo.

This work "gives many well-chosen instances of passages in the classics, which may justify many of those in Scripture that have been accounted solecisms. They illustrate the beauty of many others, and contain good observations on the divisions of chapters and verses, by which the sense of Scripture is often obscured." (Dr. Doddridge.)

10. Zachariæ BOGAN *Homerus Έβραϊζων; sive Comparatio Homeri cum Scriptoribus Sacris, quoad normam loquendi.* Oxonii, 1658. 8vo.

In the preface to this learned work the author states that it is not his intention to institute any comparison between the sacred writers and their opinions and Homer, but simply between their idioms and ways of speaking. The author added to his book *Hesiodus Έβραϊζων*; in which he shews how Hesiod expresses himself nearly after the same manner as Homer.

11. *De Constanti et Æquabili Jesu Christi Indole, Doctrina, ac Docendi Ratione, sive Commentationes de Evangelio Joannis cum Matthæi, Marci, et Lucæ Evangelii comparato.* Scripsit E. A. BORGER. Lugd. Bat. 1816. 8vo.

A work of deep research. Its design is to demonstrate the credibility of the four evangelists by internal arguments, deduced from the mutual comparison of their writings.

12. *Lamberti Bos Exercitationes Philologicæ, in quibus Novi Fœderis loca nonnulla ex auctoribus Græcis illustrantur, aliorumque versiones et interpretationes examinantur.* Franeq. 1710. 8vo.; edit. 2. 1713. 8vo.

13. *Lamberti Bos Observationes Miscellanæ ad loca quædam cum Novi Fœderis, tum exterorum Scriptorum Græcorum.* Franequeræ, 1707. 8vo.

14. *Lamberti Bos Ellipses Græcæ, editæ a Schæfer.* Lipsiæ, 1808. or Glasgow, 1813. 8vo.

15. *Critical Conjectures and Observations on the New Testament, collected from various Authors, as well in regard to Words as Pointing, with the reason on which both are founded.* By William BOWYER, F.S.A., Bishop Barrington, Mr. Markland, Professor Schultz, Professor Michaelis, Dr. Owen, Dr. Woide, Dr. Gosset, and Mr. Weston. A Series of Conjectures from Michælis, and a Specimen of Notes on the Old Testament, by Mr. Weston, are added in an Appendix. 4th edit. London, 1812. 4to.

For an account of the former impressions of this valuable work, see *Monthly Review*, O. S. vols. xlv. p. 555. and lxvii. p. 113.; and for an account of the present edition, see the *British Critic*, O. S. vol. xl. p. 507. *et seq.* In the preface to which journal (p. vi.) it is truly observed, that Mr. Bowyer's work "is for the learned only, and for those among the learned who can discriminate and judge for themselves. Conjectures on the sacred text are at best extremely hazardous; hence it is that the work, though valuable, can deserve only a partial recommendation."

16. *Observations upon the Plagues inflicted upon the Egyptians; in which is shown the peculiarity of those judgments, and their correspondence with the rites and idolatry of that people, &c. &c.* By Jacob BRYANT. London, 1794; 2d edition, 1810. 8vo.

"The same depth of thought, the same brilliancy of fancy, and the same extent of erudition, are proportionably conspicuous in this smaller production, as in the larger work of the *Analysis*" of *Antient Mythology*. (*British Critic*, O. S. vol. iv. p. 35.)

17. *Observationis upon some Passages of Scripture which the Enemies to Religion have thought most obnoxious, and attended with difficulties not to be surmounted.* By JACOB BRYANT. London, 1803. 4to.

“On the whole, we have discovered in this work much learning, much ingenuity, and an uniform good intention; but truth compels us to add, that it displays a defect in judgment, and a too evident propensity to support a favourite hypothesis.” (*British Critic*, O. S. vol. xxv. p. 58.)

18. Dav. Renaldi BULLERII *Dissertationum Sacrarum Sylloge.* Amstelodami, 1750. 8vo.

19. *Réponses Critiques à plusieurs Difficultés proposées par les Nouveaux Incrédules sur divers Endroits des Livres Saints.* Par M. BULLET. Besançon, 1819. 4 vols. 8vo. and 12mo.

These volumes were published at different times, many years since: the author of the fourth volume is not known. Many passages of Scripture, which were the subject of cavil to Voltaire and the infidels of the last century, are here elucidated; and their sceptical objections are shown to be utterly destitute of foundation.

20. Joannis BUXTORFII *Dissertationes Philologico-Theologicæ, et Abarbanelis aliquot Dissertationes.* Basil, 1662. 4to.

21. *The CLASSICAL JOURNAL*, 8vo. London, 1810, and following years.

Forty volumes of this much-esteemed literary journal have been published. Though principally devoted to classical literature, biblical criticism forms an important article in its contents; and many valuable elucidations of the Scriptures will be found in its pages.

22. *Commentatio de Felice, Judææ Procuratore.* Auctore Joanne Daniele CLAUDIO. Jenæ, 1737. 4to.

23. Pauli COLOMESII *Observationes Sacræ.* Londini, 1688. 12mo.

24. Four hundred texts of Holy Scripture, with their corresponding Passages, explained to the understanding of common people, and arranged under the following heads:—1. Texts which appear contradictory. 2. Not to be understood literally. 3. Improperly translated. 4. Better translated otherwise. 5. Requiring explanation. 6. Wrested or perverted. 7. The Parables.—The whole compiled with a view to promote religious knowledge, and facilitate the reading of the Divine Writings. By Oliver St. John COOPER, A.M. London, 1791. small 8vo.

25. *The Practical Expositor of the more difficult texts that are contained in the Holy Bible: wherein the dreams in Daniel, and the visions of all the Prophets, and the two mystical Books of the Canticles and the Revelation, are all clearly opened.* By Richard COORE, D.D. London, 1683. 8vo.

26. Salomonis DEYLINGII *Observationes Sacræ.* Lipsiæ, 1735. 5 vols. 4to.

27. Ambrosii DORIOUT, *Animadversiones in Loca Selecta Veteris Testamenti.* Leovardiæ, 2 vols. 8vo. 1765.

28. Joannis DOUGHTÆI *Analecta Sacra, et Nortoni KNATCHBULLII Animadversiones in Libros Novi Testamenti.* Amstelodami, 1694. 8vo.

29. DRUSH (Joannis) *Animadversionum Libri Duo.* Amstelodami, 1634. 4to.

29.* Tobiaë ECKHARDI *Observationes Philologicæ ex Aristophanis Pluto, Dictioni Novi Fœderis illustrandæ inservientes. Accedit ejusdem generis Dissertatio, ex Homeri Iliade.* Quedlinburgi, 1733. 4to.

30. *An Inquiry into four remarkable Texts of the New Testament, which contain some difficulty in them, with a probable resolution of them.* By John EDWARDS, D.D. Cambridge, 1692. 8vo.

31. Exercitationes, Critical, Philosophical, Historical, Theological, on several Important Places in the Writings of the Old and New Testament. By John EDWARDS, D.D. London, 1702. 8vo.

32. H. F. ELSNER, Paulus Apostolus et Jesaias Propheta inter se comparati. Vratislaviæ, 1821. 4to.

33. Jacobi ELSNER Observationes Sacræ in Novi Fœderis Libros, quibus plura illorum Librorum ex auctoribus potissimum Græcis, et Antiquitate, exponuntur, et illustrantur. Trajecti ad Rhenum, 1720. 1728. In two volumes 8vo.

34. Jo. Aug. ERNESTI Opuscula Theologica. 8vo. 2d edit. Lipsiæ, 1792.

35. Synopsis Selectiorum è Philologiâ Sacrà Quæstionum. Disputatio I.—III. quam præs. M. Augusto Pfeiffero publicæ συζητησε sistit Samuel FISCHER (in opp. Pfeifferi). Ultrajecti, 1704. 4to.

36. FLECK (F. F.) De Regno Christi Liber, Quatuor Evangelistarum Doctrinam complectens. Cum excursibus argumenti critici, exegetici, atque historici. Lipsiæ, 1827. 8vo.

37. C. F. A. FRITSCHÉ Conjectanea in Novum Testamentum. Specimen I. Lipsiæ, 1825. 8vo.

38. Nicolai FULLERI Miscellaneorum Sacrorum Libri Duo. Lugduni, 1625. 8vo.

39. D. G. GOETZII Variæ Celebriorum Medicorum, Observationes, quibus multa loca Novi Testamenti doctè illustrantur. Altdorf, 1740. 8vo.

Questions of considerable difficulty are in this work briefly but judiciously illustrated.

40. Jo. Jacobi GRIESBACHII Opuscula Academica. Edidit Jo. Philippus Gabler. Jenæ, 1824–25. 2 vols. 8vo.

41. Theodori HACKSPANII Notæ Philologico-Theologicæ in varia et difficilia Veteris Testamenti. Altdorf, 1664. 3 vols. 8vo.

42. A free and impartial Study of the Holy Scriptures recommended; being notes on some particular texts, with discourses and observations on various subjects. By Jos. HALLET, junior. London, 1729, 1732, 1736. 3 vols. 8vo.

Many important topics of Scripture criticism and interpretation are discussed in these volumes. If the reader is not always convinced by the arguments of the learned author, he cannot fail of being pleased with the ingenuity and spirit of candour and piety which pervade them. Those discourses which treat on the evidences of Christianity, are peculiarly valuable, for the lucid and forcible reasoning displayed in them. The nature of personal identity, in particular, with its application to the resurrection of Jesus Christ, is admirably illustrated in two discourses contained in the second volume.

43. Jo. Christ. HARENBERG Otia Gandershemensia Sacra, exponendis Sacris Litteris et Historiæ Ecclesiasticæ dicatæ. Traj. ad Rhen. 1740. 8vo.

44. The Biblical Repertory; or a Collection of Tracts in Biblical Literature. By Charles HODGE, Professor of Oriental and Biblical Literature in the Theological Seminary at Princeton, New Jersey, assisted by the Rev. Dr. Alexander, and Professor R. B. Patton. Vols. I—III. New York, 1825–7. 8vo.

This work is still in progress: it consists of selections from the writings of the most distinguished Biblical and Oriental scholars, both British and continental. The subjects discussed are—the Criticism of the Sacred Text, Antient Versions, Critical Editions, Discussions relative to the Interpretation and Literary History of the Holy Scriptures, Biblical Antiquities, Exegetical Treatises on important passages of Scripture, Biographical Notices of Biblical Writers, accounts of the most important Biblical Works, &c. The volumes are handsomely printed.

45. Danielis HEINSII Exercitationes Sacræ ad Novum Testamentum. Cantab. 1640. 4to.

46. Annotata in Loca nonnulla Novi Testamenti. Edidit Wessel Albertus van HENGEL. Amstelædami, 1824. 8vo.

The author of this erudite volume is a pastor of the Dutch Reformed Church, and also a professor at Amsterdam. The passages which are the subject of his researches are seventeen in number, and among the most difficult which occur in the New Testament. M. van Hengel's method of interpretation is very severe and rigorous. He first examines *each word in every verse*; he then traces it in classical authors and parallel passages; discusses its various meanings; and states the grounds of the signification which he adopts; and, after having thus drawn up a dictionary of the verse, he re-construes it with scrupulous fidelity. The result of all these laborious inquiries is, the eliciting of a clear and simple meaning to every passage which he has undertaken to elucidate. (*Revue Protestante*, tom. i. p. 264.)

47. L. HIRZEL De Versionis Pentateuchi Syriaci Indole Commentatio Historico-Exegetica. Lipsiæ, 1824. 8vo.

48. A. Th. HOFFMANN Observaciones in Difficiliora Veteris Testamenti. Particula prima. Jenæ, 1823. 4to.

49. The Scripture Testimonies to the Divinity of our Lord and Saviour Jesus Christ, collected and illustrated by the Rev. George HOLDEN, M. A. London, 1820. 8vo.

50. The Scripture Testimony to the Messiah: an Inquiry, with a View to a satisfactory Determination of the Doctrine taught in the Holy Scriptures concerning the Person of Christ. By John Pye SMITH, D.D. London, 1818-21. 3 vols. 8vo.

Both these truly valuable works were published in defence of that cardinal doctrine of the Christian revelation,—the supreme Deity of our Lord and Saviour Jesus Christ: but they claim a distinct notice in this place, on account of the very numerous philological and critical explanations of important passages of Scripture which they contain. From frequently consulting them, the writer of these pages can with confidence state, that they are works of which the student will never regret the purchase: each contains most valuable matter peculiar to itself; and, together, they form the most elaborate defence and proof of the Deity of Jesus Christ extant in our language.

51. Joh. Friderici HOMBERGK Parerga Sacra; sive Observationes quædam ad Novum Testamentum. Trajecti ad Rhenum, 1712. 4to.

52. Specimen Exercitationum Criticarum in Versionem LXX. Interpretum, ex Philone. Auctore Claudio Frees HORNEMANN.—Specimen primum, Gottingæ, 1773. Specimen secundum, Haunniæ, 1776. Specimen tertium, Haunniæ, 1778. 8vo.

53. Gerardi HORREI Animadversiones Sacræ-Profanæ ad selecta Novi Fæderis, Scriptorumque exterorum Græcorum, Loca. Harlingæ, 1749. 8vo.

54. Petri HORREI Miscellaneorum Criticorum Libri duo: quorum alter ex variis Græcis, Latinis, varia Sacrorum, exterorum Scriptorum complectitur: alter vocabuli *φαινη* Originem, Usum, apud seniores et reliquos, ubi loci plures LXX. &c. illustrantur, emendantur, vindicantur, tractat. Leovardiæ et Harlingæ, 1738. 8vo.

55. Biblical Criticism on the first fourteen Historical Books of the Old Testament; also on the first nine Prophetical Books. By Samuel HORSLEY, LL.D. Bishop of St. Asaph. London, 1820. 4 vols. 8vo.

Besides the critical pieces mentioned in the title-page, these volumes (which are edited by the author's son, the Rev. Heneage Horsley) contain three valuable disquisitions, published in the bishop's lifetime, viz. 1. A general view of the first three chapters of Genesis, together with an enquiry into the etymology and import of the Divine Names of Eloah, Elohim, El, Jehovah, and Jah; which originally appeared in the *British Critic*, for 1802, in a review of the late Dr. Geddes's remarks on the Hebrew Scriptures. 2. A Critical Disquisition on the Eighteenth Chapter of Isaiah; and, 3. The Translation of

the Prophecy of Hosea (noticed p. 238, *supra*). These are inserted as revised by their author. At the end of the fourth volume are translations of several Sacred Songs, with Critical Notes on them, and on a few other Sacred Pieces, of which the bishop has not given versions.

56. Jo. Jac. HOTTINGERI Opuscula, philologica, critica, atque hermeneutica. Lipsiæ, 1817. 8vo.

57. Conradi IKENII Dissertationes Philologico-Theologicæ in diversa Sacri Codicis utriusque Testamenti loca. Lugd. Bat. 1749, 1750. 2 vols. 4to.

58. Car. Aug. Theoph. KEILII Opuscula Academica ad N. T. Interpretationem Grammatico-historicam, et Theologiæ Christianæ Origines, pertinentia. Edidit J. D. Goldhorn. Lipsiæ, 1821. 8vo.

59. Remarks on Select Passages in the Old Testament; to which are added eight sermons. By the late Benjamin KENNICOTT, D.D. London, 1777. 8vo.

For an account of this work, see Monthly Review, O.S. vol. lxxviii. pp. 477-489.

60. Petri KEUCHENII Annotata in Novum Testamentum, cum Præfatione Joannis Alberti. Lugd. Bat. 1775, 8vo. best edition.

61. Morsels of Criticism, tending to illustrate some few Passages in the Holy Scripture upon Philosophical Principles, and an enlarged View of Things. By Edward KING, Esq. F.R.S. and F.S.A. 4to. London, part i. 1784, part ii. 1800; also a second edition, 8vo. in 3 vols. London, 1800.

“Mr. King’s particular aim is, to provide answers to the more subtle opponents of Christianity, and to trace the completion of the sacred oracles.” “We cannot take our leave of this valuable work without expressing our admiration of the singular union of ingenuity and piety which appears in every page. Few readers perhaps will follow the author’s steps with the same alacrity with which he proceeds through the most curious and subtle enquiries; but all must readily grant, that such an application of ingenuity, diligence, learning, and philosophical knowledge, is in a high degree praiseworthy.” (British Critic, O. S. vol. xvi. preface, p. iv. and p. 667.)

62. Geo. Chr. KNAPPII Scripta varii Argumenti, maximam partem exegeticam. Halæ, 1805. 2 vols. 8vo. Editio altera, Halæ, 1823. 2 vols. 8vo.

63. Jo. Bern. KOEHLERI Observationes philologicæ in loca selecta codicis sacri. Ludg. Bat. 1766. 8vo.

64. Willhelmi KOOLHAAS Observationes Philologico-Exegeticæ in quinque Mosis Libros, aliosque Libros Historicos Veteris Testamenti. Amstelodami, 1751. 8vo.

65. Joannis Guilielmi KRAFFTII Observationes Sacræ: quibus varia Scripturæ Loca illustrantur. Marpurgi, 1753-55. 2 parts 8vo.

66. Jo. Tob. KREBSII de Usu et Præstantia Romanæ Historiæ in Novi Testamenti Interpretatione Libellus. Lipsiæ, 1745. 8vo.

67. Car. Frid. KRUMBHOLZII Operæ Subsecivæ; seu Animadversiones Sacræ in Loca quædam Novi Fæderis Selecta. Norimbergæ, 1737. 8vo.

68. G. C. KÜCHLER De Simplicitate Scriptorum Sacrorum in commentariis de Vita Jesu Christi. Lipsiæ, 1821. 8vo.

69. Christiani Theophili KUINOEL Observationes ad Novum Testamentum ex Libris Apocryphis V. T. Lipsiæ, 1794. 8vo.

70. C. G. KÜTTNERI Hypomnemata in Novum Testamentum. Lipsiæ, 1780. 8vo.

71. Geo. Dav. KYPKE Observationes Sacræ in Novi Fæderis Libros. Vratislaviæ, 1755. 2 vols. 8vo.

72. Jo. Gothofr. LAKEMACHERI *Observationes Philologicæ*; quibus *Varia Antiquitatis Hebraicæ atque Græcæ capita*, et nonnulla *S. Codicis Loca* novâ luce collustrantur. *Helustadii*, 1729–33. 10 parts, forming three volumes 8vo.

73. Caroli Henrici LANGII *Observationes Sacræ*, quibus *varia N. Test. Loca*, ex antiquitatibus et *Philologia Sacra* illustrentur. *Lubecæ*, 1737. 8vo.

74. *The Complete Works of Dr. LARDNER*. *London*, 1789. 11 vols. 8vo. *London*, 1817. 5 vols. 4to. *London*, 1827. 10 vols. 8vo.

In the applause of Dr. Lardner all parties of Christians are united, regarding him as the champion of their common and holy faith. Archbishop Secker, Bishops Porteus, Watson, and Tomline, and Doctors Jortin, Hey, and Paley, of the Anglican church; Doctors Doddridge, Kippis, and Priestley, amongst the Dissenters; and all foreign Protestant biblical critics, have rendered public homage to his learning, his fairness, and his great merits as a Christian apologist. The candid of the literati of the Roman Catholic communion have extolled his labours: and even Morgan and Gibbon, professed unbelievers, have awarded to him the meed of faithfulness and impartiality. With his name is associated the praise of deep erudition, accurate research, sound and impartial judgment, and unblemished candour. The publication of his works constituted a new æra in the annals of Christianity: for, by collecting a mass of scattered evidences in favour of the authenticity of the evangelical history, he established a bulwark on the side of truth which infidelity has never presumed to attack. His “Credibility,” and his “Collection of Jewish and Heathen Testimonies,” may be said to have given the deistical controversy a new turn, and to have driven the assailants of the Gospel from the field of Christian antiquity, in which they esteemed themselves securely entrenched, into the by-paths of sarcasm and irony. How amply we are indebted to the elaborate researches of the learned and accurate Dr. Lardner, the numerous references to his writings in the course of the present work will sufficiently attest. The quarto edition has corrected indexes. The octavo edition of 1827 is sold at a very reasonable price, and its typographical execution is truly beautiful. Our references to Dr. Lardner’s works are made to the quarto edition, and *also* to the octavo edition of 1789.

75. Joannis Henrici MAII (filii) *Observationes Sacræ*; quibus *diversa utriusque Testamenti Loca* ex linguarum Indole, et *Antiquitatibus* potissimum illustrentur. *Francofurti*, 1713–15, in 4 books or parts 8vo.

76. *Critical Notes on some Passages of Scripture*, comparing them with the most ancient Versions, and restoring them to their original reading or true Sense. [By Nicholas MANN.] *London*, 1747. 8vo.

These “Notes” are not numerous, but they contain some good illustrations of confessedly difficult passages of Scripture: they were published anonymously.

77. Jo. Dav. MICHAELIS *Commentationes in Societate Regia Scientiarum Goettingensi per annos 1758–1762, prælectæ*. Editio Secunda. *Bremæ*, 1774. 4to.

78. Johannis Georgii MICHAELIS *Observationes Sacræ*, in quibus *diversis Sacræ Scripturæ utriusque Fœderis Locis* selectioribus, ex *Linguae Ebrææ aliarumque Orientalium indole*, *priscorum item populorum ritibus et institutis*, lux adfunditur: nonnulla etiam *Antiquitatum Judaicarum capita* ex *Lege Mosaica* et *Magistrorum placitis* excutuntur, adque *Sensum Spiritualem* traducuntur. *Trajecti ad Rhenum*, 1738. 8vo. 2da editio. *Arnhenii*, 1752. 8vo.

79. Jo. Georg. MICHAELIS *Exercitationes theologico-philologicæ*. *Lug. Bat.* 1757. 8vo.

80. *Observationes Selectæ in varia loca Novi Testamenti: sive Laur. Ramiresii de PRADO Pentecontarchus, Alexandri MORI in Novum Fœdus Notæ, et Petri POSSINI Societatis Jesu Spicilegium Evangelicum: eum præfatione Jo. Alberti Fabricii et tab. æn.* *Hamburgi*, 1712. 8vo.

One of the rarest little books of sacred criticism. Dr. Harwood calls this a very useful collection, containing many excellent notes on particular passages of the New Testament.

81. Sam. Frid. Nathan MORI *Dissertationes Theologicæ et Philologicæ*, vol. i. Lipsiæ, 1787. vol. ii. *ibid.* 1794. 2d edition, *ibid.* 1798. 8vo.

82. *Miscellanea Hafniensia Theologici et Philologici Argumenti*. Edidit Fridericus MÜNTER. Tom. I. II. Hafniæ, 1816-24.

83. Casp. Frid. MUNTHII *Observationes philologicæ in Sacros Novi Testamenti Libros, ex Diodoro Siculo collectæ*. Hafniæ et Lipsiæ, 1755. 8vo.

84. H. MUNTINGHE *Sylloge Opusculorum ad doctrinam sacram pertinentium*. Lugd. Bat. 1791. 1794. 2 vols. 8vo.

85. Augusti Hermanni NIEMEYERI de Evangelistarum in narranda Jesu Christi in vitam reditu Dissensione, variisque Veterum Ecclesiæ Doctorum in ea dijudicandâ et componenda Studiis, Prolusio. Halæ, 1824. 8vo.

86. Jo. Aug. NOESSELTII *Opusculorum ad interpretationem sacrarum Scripturarum*, Fasciculus, I. 8vo. Halæ, 1785; Fasciculus II. *ibid.* 1787. —Ejusdem, *Exercitationes ad Sacræ Scripturæ interpretationem*. Halæ, 1808. 8vo.

87. Geo. Lud. CÆDERI *Observationum Sacrarum Syntagma*, 8vo. Weissenberg, 1729. —Ejusdem, *Conjecturarum de difficilioribus SS. locis centuria*, 8vo. Lipsiæ, 1738. —Ejusdem, *Animadversiones sacræ*. Brunswickæ, 1747. 8vo.

88. Eliæ PALAIRET *Observationes Philologico-criticæ in sacros Novi Fœderis Libros*. Lugd. Bat. 1752. 8vo. —Ejusdem *Specimen Exercitationum Philologico-criticarum in Sacros Novi Fœderis Libros*, 1775, 8vo.

89. Augusti PFEIFFERI *Opera Omnia*. Amstelodami, 1704. 2 vols. 4to:

The first volume contains his *Dubia Verata Scripturæ*, 400 notes on difficult passages of Scripture, *Ebraïca atque Exotica Novi Testamenti e suis fontibus derivata*, an explanation of Hebrew and other foreign words occurring in the New Testament, and ten dissertations on passages of peculiar difficulty in the sacred writings. The second volume consists of treatises on the criticism, interpretation, antiquities, &c. of the Bible.

90. Remarks on several Passages of Scripture, rectifying some errors in the printed Hebrew Text, pointing out several mistakes in the versions, &c. By Matthew PILKINGTON, LL.B. Cambridge and London, 1759. 8vo.

91. Extracts from the Pentateuch compared with similar passages from Greek and Latin authors, with notes. By Edward POPHAM, D.D. Oxford, 1802. 8vo.

Of this learned and ingenious work, the reader will find an analysis in the *British Critic*, O. S. vol. xx. pp. 289-294.

92. PORSCHBERGER (Christiani) *Theocritus Scripturam Sacram illustrans: sive Sententiæ ac Phrases e Poetis Græcis ad illustranda Sacri Codicis Oracula*. Dresdæ et Lipsiæ, 1744, 8vo.

93. Georgii RAPHELI, Ecclesiarum Lunenburgensium Superintendentis, *Annotationes in Sacram Scripturam; Historicæ in Vetus, Philologicæ in Novum Testamentum, ex Xenophonte, Polybio, Arriano, et Herodoto collectæ*. Lugduni Batavorum, 1747. In two volumes 8vo.

94. REINECKE (C. F. C.) *De Constanti et Æquabili Jesu Christi Indole et Ingenio, Doctrinâ et Docendi Ratione: sive Commentatio de Evangelio Johannis cum Matthæi, Marci, et Lucæ Evangeliiis conciliato*. Hannoveræ, 1827. 8vo.

95. Fr. V. REINHARDI *Opuscula Academica*. Lipsiæ, 1808-9. 2 vols. 8vo.

96. An Joannes in exhibenda Jesu Naturâ, reliquis Canonicis libris repugnet, examinare conatus est F. W. RETTBERG. Gottingæ, 1826. 8vo.

The writer states the doctrine of St. John relative to the divine and human natures of Jesus Christ, and then compares them with the writings of the three first evangelists, and the remaining books of the New Testament. The conclusion to which the author arrives is, that the evangelist is not an impostor, and consequently that the writings bearing his name are his genuine productions.

97. Corrections of various passages in the English Version of the Old Testament, upon the authority of antient manuscripts, and antient versions, by the late W. H. ROBERTS, D.D. Provost of Eton College. Published by his son W. Roberts, M.A. London, 1794. 8vo.

"The biblical scholar will infallibly receive with pleasure these remarks, from a man of undoubted learning and ingenuity. The chief intention of Dr. Roberts seems to have been that of lessening the number of words supplied in *Italic* in our public version, as not answering literally to any words in the Hebrew, by shewing that in some cases they are necessary, and that in some, the sense may be filled up by other means. There are also many remarks of a more general kind." In these observations, "candour, modesty, and ingenuity will be found adorning learning." *British Critic*, O. S. vol. iv. p. 648. and *pref.* p. vi.

98. Commentationes Theologicæ. Ediderunt E. F. C. ROSENMÜLLER, G. H. L. Fuldner, et F. V. D. Maurer. Lipsiæ, Vol. I. 1824. Vol. II. 1826. 8vo.

99. Discours Historiques, Critiques, Théologiques, et Moraux, sur les Evénemens les plus mémorables du Vieux et du Nouveau Testament. Par M. SAURIN. Avec des planches. A la Haye, 1735-1739. 6 vols. folio.

Mr. van der Marck formed a design of representing on copper-plates the most memorable events in sacred history; and he engaged Mr. Saurin to write an explanation of the plates; this gave rise to the discourses here published. There is an edition of them in 11 vols. 8vo. They are deservedly held in the highest esteem.

100. Dissertations, Historical, Critical, Theological, and Moral, on the most memorable events of the Old and New Testament. Translated from the French of M. Saurin by John Chamberlayne. Vol. I. [all published] London, 1732. folio.

101. Dissertationes Philologico-Exegeticæ Everardi SCHEIDII. Hardevorici, 1769, 1770. 8vo.

102. Biblical Fragments. By M. A. SCHIMMELPENNINCK. London, 1821, 1822. 2 vols. 8vo.

These fragments are not critical elucidations of particular texts; but they are written with much elegance, and the authoress has introduced some of the finest practical and devotional thoughts of the Jansenist writers, particularly the accomplished and much-traduced recluses of Port Royal. But her critical remarks on the authorised English Version are not always correct.

103. Joannis Friderici SCHLEUSNERI Opuscula Critica ad Versiones Græcæ Veteris Testamenti pertinentia. Lipsiæ, 1812. 8vo.

The Tracts contained in this volume are 1. *Observationes nonnullæ de Patrum Græcorum Auctoritate in Constituenda Versionum Græcarum Veteris Testamenti Lectione genuina*: the object of which disquisition is, to prove that, in citing the words of the Old Testament, the Fathers were in many respects inaccurate, partly from their using faulty MSS, and partly from a failure of memory, which led them sometimes to substitute not only one word for another, but even to change whole members of a sentence: and 2. *Sylloge Observationum et Emendationum Conject. in Vers. Gr. Veteris Testamenti*.

104. C. F. SCHNURRER Dissertationes Philologico-Criticæ. Gothæ, 1790. 8vo.

These dissertations, fifteen in number, are highly valued on the continent. They treat on the difficulty of determining the age of Hebrew Manuscripts, on the Arabic Pentateuch in Ep. Walton's Polyglott, and illustrate various passages of Scripture.

105. Opuscula Exegetica, Critica, Dogmatica. Scripsit, recognovit, variisque additamentis locupletavit H. A. SCHOTT, Theol. Doctor et Prof. Ordin. Academiæ Jenensis. Jenæ, 1817, 1818. 2 vols. 8vo.

105.* Alberti SCHULTENS Animadversiones Philologicæ et Criticæ ad varia loca Veteris Testamenti; in quibus, ope præcipuè Linguae Arabicæ, multa ab interpretibus nondum satis intellecta illustrantur, quamplurima etiam nova explicanda modeste proponuntur. Amstelodami, 1732. 8vo.

106. Jo. SCHULTHESSII, De Charismatibus spiritûs Sancti. Pars prima De vi et naturâ, ratione et utilitate Dotis Linguarum, in primos Discipulos Christi collatæ, atque in posteros omnes deinceps ad finem usque sec. peren. Lipsiæ, 1818. 8vo.

107. C. SEGAAR Observationes Philologicæ et Theologicæ in Lucæ XI. Capita priora. Trajecti, 1766. 8vo.

108. Johannis Henrici à SEELEN Meditationes Exegeticæ, quibus varia utriusque Testamenti loca expenduntur et illustrantur. Lubecæ, 1730–32–37. 3 parts 8vo.

109. Gottlob Christiani STORR Dissertationes in librorum Novi Testamenti Historicorum aliquot locos, parts i.–iii. Tubingen, 1790–91–94. 4to.

110. Gottlob Christiani STORR Opuscula Academica ad interpretationem Librorum Sacrorum pertinentia. Tubingen, 1796. 1799. 1803. 3 vols. 8vo.

Besides various critical disquisitions of great merit, this work contains several commentaries on detached books of the New Testament.

111. Car. Chr. TITTMANNI Opuscula Theologica. Lipsiæ, 1803. 8vo.

Various questions of sacred criticism are illustrated in this work with singular ability.

112. Dissertations on some Parts of the Old and New Testaments, which have been supposed unsuitable to the Divine Attributes. By Richard TWOPENNY, M.A. London, 1824. 8vo.

113. Commentationes Theologicæ, editæ a Jo. Casp. VELTHUSEN, C. Theoph. Kuinöel et Geo. Alex. Ruperti. Lipsiæ, 1794. 1799. 6 vols. 8vo.

The first volume of this capital collection of critical tracts (in which various passages of the Old Testament are particularly illustrated) is now exceedingly scarce on the continent. A supplement to it was published by Messieurs Pott and Ruperti, at Helmstadt entitled *Sylloge Commentationum Theologicarum*, in 8 vols. 8vo. 1800–1807.

114. Joannis VERPOORTENII Fasciculus Dissertationum ad Theologiam, maxime exegeticam, et Philologiam Sacram. Coburgi, 1739. 8vo.

115. VERSCHUIRII (J. H.) Opuscula, in quibus de variis S. Litt. locis, et argumentis exinde desumptis criticè et liberè disseritur. Edidit atque animadversiones adjecit J. A. Lotze. Trajecti, 1810. 8vo.

116. Campegii VITRINGÆ, *patris*, Observationum Sacrarum Libri iv. Franequeræ, 1700. Libri v. et vi. 1708. 4to.

117. Campegii VITRINGÆ, *flii*, Dissertationes Sacræ, cum animadversionibus Hermanni Venemæ. Franequeræ, 1731. 4to.

118. Emonis Lucii VRIEMOET Observationum Miscellanearum, argumenti præcipue philologici et theologici, quibus multis locis S. Codicis aut nova aut uberius lux adfunditur, Liber primus. Leovardix, 1740. 4to.

119. Silva Critica, sive in Auctores Sacros Profanosque Commentarius Philologus. Concinnavit Gilbertus WAKEFIELD, A.B. Cantabrigiæ, 1789–1795. 5 parts 8vo.

The design of that eminent scholar Mr. Wakefield, in the plan of this work, was the union of theological and classical learning,—the illustration of the Scriptures by light borrowed from the philology of Greece and Rome, as a probable method of recommending the books of revelation to scholars. How ably this design was executed, the reader may

see in the different critical journals of that time, where Mr. W.'s peculiar notions on some points are considered. (See particularly the *Monthly Review*, N. S. vol. v. p. 54. et seq. vol. viii. p. 571. and vol. xvi. p. 235.) An *Examen* of his work was published by H. C. A. Haenlein, in four small tracts, printed at Erlang, in 4to. 1798-1801.

120. WALCHII (Jo. Geo.) *Observationes in Novi Fœderis Libros, quarum prima pars ea continet loca, quæ ex historia philosophica illustrantur.* Jenæ, 1727. 8vo.

121. *Scripture Vindicated*; in answer to a Book intitled "Christianity as old as the Creation." By Daniel WATERLAND, D.D. London, 1730. -1734. 8vo. also in the sixth volume of Bp. Vanmildert's edition of his Works. Oxford, 1823. 8vo.

Though published in reply to Tindal's declamatory libel against *revealed* religion, this publication claims a distinct notice, on account of its satisfactory elucidation and vindication of many, and some of them difficult passages, in the Old Testament. They are arranged, not in the desultory way in which Tindal introduced them, to give point to his jests and sarcasms, but as the texts stand in holy writ; so as to form a regular series of expository illustrations. Part I. comprises the book of Genesis; Part II. carries on the examination of texts from the book of Exodus to the second book of Kings; and Part III. extends through the remaining books of the Old Testament. Various passages in the book of Job, the Psalms, and the Prophets, charged by infidel writers with inconsistency, injustice, or absurdity, are here examined; and, occasionally, some collateral topics are entered into, tending to their further elucidation. Bp. Mant and Dr. D'Oyly have made considerable use of Waterland's labours. For an account of the controversies, into which the publication of "*Scripture Vindicated*" compelled that learned and accomplished divine to enter, the reader is referred to pp. 153-173. of his *Life* by Bp. Vanmildert, forming vol. I. part I. of his edition of Dr. Waterland's Works.

122. *Biblical Gleanings; or a Collection of Passages of Scripture, that have generally been considered to be mistranslated in the received English Version, with proposed corrections; also the important various readings in both Testaments, and occasional notes interspersed with a view to the illustration of obscure and ambiguous texts, with several other matters tending to the general elucidation of the Sacred Writings.* By Thomas WEMYSS. York. 8vo.

The ample title-page of this work sufficiently indicates the design of the industrious compiler: in the compass of little more than 250 pages, it presents a variety of important corrections of a multitude of obscure or ambiguous passages in the sacred writings, compiled from the biblical labours of upwards of fifty of the most distinguished critics, both British and foreign. In the event of a new translation or revision of our authorised version of the Holy Scriptures, this little book cannot fail of being eminently useful. Its value would have been enhanced if the compiler had specified the sources or authors of each emendation.

123. *An Illustration of the Method of explaining the New Testament by the early opinions of Jews and Christians concerning Christ.* By W. WILSON, B.D. Cambridge, at the University Press, 1797. 8vo.

"Though not expressly presented to the public as a refutation of Dr. Priestley's '*History of Early Opinions*,' and other works concerning the person of Christ, this performance is unquestionably to be received in this light. The author constantly keeps in view the arguments of this work just mentioned, and nearly passes over the same ground, in order to prove that the historical fact, relating to the opinions of the first Christians, is the reverse of that which the doctor has represented, and consequently that the inference respecting the true meaning of the New Testament is directly contrary to that of the unitarian hypothesis. — It would be injustice to the ingenious writer of this reply" to Dr. Priestley, "not to allow him, unequivocally, the praise of having written, in a perspicuous and correct style, a learned and well-digested tract, and of having conducted his part of the controversy with urbanity and candour. (*Analytical Review*, vol. xxvi. pp. 368. 372.)

124. Joh. Dieterici WINCKLERI *Disquisitiones Philologicæ, Scripturæ Sacræ quædam loca, et antiquitatis tam ecclesiasticæ quam profanæ momenta, illustrantes.* Hamburgi, 1741. 8vo. — Ejusdem, *Hypomnemata philologica et critica in diversa Scripturæ Sacræ, tam Veteris quam Novi Testamenti, illustrantes.* Hamburgi, 1745. 8vo. — Ejusdem, *Animadversiones*

Philologicæ et Criticæ ad varia Sacri Codicis utriusque Fœderis loca. Hildesiæ, 1750-52-53. 3 parts 8vo.

All the publications of Winckler are both scarce and valuable: they are said, by Walchius, to illustrate many difficult passages of Holy Writ with great learning and industry. (Bibl. Theol. Select. vol. iv. pp. 812.)

125. Hermannii WITSII Miscellaneorum Sacrorum Libri Quatuor. Lug. Bat. 1736. 2 vols. 4to.

126. Hermannii WITSII Meletemata Leidensia; quibus continentur Prælectiones de Vita et Rebus Gestis Pauli Apostoli, necnon Dissertationum Exegeticarum Duodecas; denique Commentarius in Epistolam Judæ Apostoli. Basileæ, 1739. 4to.

127. Hermannii WITSII Ægyptiaca et *Δεκαφυλον*; sive de Ægyptiacorum Sacrorum comparatione cum Hebraicis Libri tres, et de decem tribubus Israelis Liber singularis. Accessit Diatribe de Legione Fulminatrice Christianorum sub imperatore Marco Aurelio Antonino. Basileæ, 1739. 4to.

128. Martini Caspari WOLFBURGI Observationes Sacræ in Novum Testamentum; seu Adnotationes Theologico-Criticæ in voces plerasque Novi Testamenti, ordine alphabetico, et Dicta præcipua tum Veteris quam Novi Fœderis. Flensburgi, 1717. 4to. Hafniæ, 1738. 4to.

129. An Impartial Enquiry into the case of the Gospel Demoniacs. By William WORTHINGTON, D.D. London, 1777. 8vo.

130. Petri ZORNII Opuscula sacra; hoc est, Programmata, Dissertationes, Orationes, Epistolæ, et Schediasmata, in quibus præter selectissima Historiæ Ecclesiasticæ et Literariæ capita, etiam plusquam sexcenta Scripturæ loca, partim ex utriusque linguæ sanctioris genio, partim ex Antiquitatum Hebraicarum Græcarum et Romanarum apparatu, illustrantur ac vindicantur. Altonaviæ, 1731. 2 vols. 8vo.

6. *Concordances and Dictionaries, Common Place Books, Indexes, and Analyses of the Bible.*

i. *Concordances to the Scriptures.*

(1.) *Concordances to the Hebrew Bible.*

1. Mariæ de CALASIO Concordantiæ Bibliorum Hebraicorum et Latinorum. Romæ, 1621, folio, in four volumes. — Londini, 1747, et ann. seqq. Edente Gulielmo Romaine, folio, in four volumes.

The original of this work was a Hebrew Concordance of Rabbi Nathan, a learned Jew, published at Venice in 1523, in folio, with great faults and defects. A second and much more correct edition of Nathan's work was printed at Basil by Froben. The third edition is the *first* impression of Calasio's Concordance, who has extended Nathan's work into four large volumes, by adding, 1. A Latin Translation of the Rabbi's explanation of the several roots, with additions of his own; 2. The Rabbinical, Chaldee, Syriac, and Arabic words derived from, or agreeing with, the Hebrew root in signification; 3. A literal version of the Hebrew text; 4. The variations between the Vulgate and Septuagint versions; and, 5. The proper names of men, rivers, mountains, &c. — Buxtorf's Concordance (noticed below) was properly the fourth edition of Nathan's work, as Mr. Romaine's edition is the fifth. The last is a splendid and useful book.

2. Joannis BUXTORFII Concordantiæ Hebraicæ et Chaldaicæ. Basileæ. 1632. folio.

This is a work of great labour: it was abridged by Christian Ravius, under the title of *Fons Zionis, sive Concordantiarum Hebraicarum, et Chaldaicarum, Jo. Buxtorfii Epitome*. Berolini, 1677. 8vo.

3. Christiani NOLDII Concordantiæ Particularum Ebræo-Chaldaicarum, in quibus partium indeclinabilium, quæ occurrunt in fontibus et hactenus non expositæ sunt in Lexicis aut Concordantiis, natura et sensuum varietas ostenditur. Cum annotationibus J. G. Tymphii et aliorum. Jenæ, 1734. 4to. editio secunda.

The particles of all languages, and especially those of the Hebrew, are not only of great importance, but very difficult to be fully understood. The Hebrew particles indeed were very imperfectly known, even by the best critics, before the publication of Noldius's work. His Concordance of them is so complete, that it has left scarcely any thing unfinished; and it is of the greatest importance to every biblical student and critic. The first impression appeared in 1650. The second is the best edition; and, besides the valuable notes, and other additions of J. G. and S. B. Tymphius, it contains, by way of appendix, a *Lexicon* of the Hebrew Particles, compiled by John Michaelis and Christopher Koerber. (Bibliographical Dictionary, vol. iii. p. 45.)

4. The Hebrew Concordance adapted to the English Bible; disposed after the method of Buxtorf. By John TAYLOR [D.D.] of Norwich. London, 1754-57. In two volumes, folio.

This is one of the most laborious and most useful works ever published for the advancement of Hebrew knowledge, and the understanding of the Old Testament in its original language. It is, in fact, a Grammar, Lexicon, and Concordance, founded on the Concordance of Buxtorf, all whose errors Dr. Taylor has corrected. He has also inserted the word or words, by which any Hebrew word is translated in the English Bible: and where the Hebrew is not literally rendered, a literal translation is added. In general, all change or difference in the two texts is diligently remarked; and Dr. T. has added all the words (about one hundred and twenty-one in number) which Buxtorf had omitted; together with the particles out of Noldius. This invaluable work was published under the patronage of all the English and Irish bishops, and is a monument to their honour, as well as to the learning and industry of its author. The price of this Concordance varies from nine to twelve guineas, according to its condition.

(2.) Concordances to the Septuagint Greek Version.

1. Conradi KIRCHERI Concordantiæ Veteris Testamenti Græcæ, Ebræis vocibus respondententes, *πολυχρηστοί*. Simul enim et Lexicon Ebraico-Latinum. Francofurti, 1607. 2 tomis 4to.

This laborious work, which is a Hebrew Dictionary and Concordance, is strongly recommended by father Simon, when treating on the best methods to be adopted in undertaking any new translation of the Scriptures. It contains all the Hebrew words in the Old Testament, introduced in an alphabetical order, and underneath is the Greek version of them from the Septuagint, followed by a collection of the passages of Scripture, in which those words are differently interpreted. Considered as a first essay, Kircher's Concordance possesses considerable merit. It is, however, now superseded by

2. Abrahami TROMMII Concordantiæ Græcæ Versionis vulgo dictæ LXX. Interpretum. Amstelædami et Trajecti ad Rhenum. 1718. 2 vols. folio.

In this elaborate and valuable work, the order of the Greek Alphabet is followed; the Greek word being first given, to which are subjoined its different acceptations in Latin. Then follow the different Hebrew words, which are explained by the Greek word in the Septuagint version. These different Hebrew words are arranged under the Greek in their alphabetical order, with the passages of Scripture, where they occur. If the word in question occurs in Aquila, Symmachus, Theodotion, or any of the other ancient Greek interpreters of the Old Testament, the places where it is found are referred to at the conclusion of the quotations from the Scriptures; and immediately after these all the passages in the Apocrypha are specified, where the word occurs. The work is terminated by a useful Index, a Hebrew and Chaldee Lexicon, a Greek Lexicon to Origen's Hexapla (by Montfaucon), and a succinct collation (by Lambert Bos) of the Frankfort and Roman editions of the Septuagint. This work is beautifully printed. (Bibliographical Dictionary, vol. iii. p. 42.)

(3.) *Concordances to the Greek Testament.*

1. *Concordantiæ Græcæ Novi Testamenti*, ab Henrico STEPHANO. Geneva, 1594. folio. Et cum Supplemento, Geneva, 1600. folio.

This Concordance is noticed here, to put the student on his guard, as it may generally be purchased at a low price. It is so carelessly executed, that some critics suppose Henry Stephens *not* to have been the editor of it; and that he lent his name to the work for pecuniary considerations.

2. *Novi Testamenti Græci Jesu Christi TAMEION*, aliis *Concordantiæ*; ita concinnatum, ut et loca reperiendi, et vocum veras significationes, et significationum diversitates per collationem investigandi, ducis instar esse possit. Opera Erasmi SCHMIDII, Græc. Lat. et Mathem. Prof. Accedit nova præfatio Ernesti Salomonis Cypriani. Lipsiæ, 1717. folio. Londini, 1819. 2 vols. 8vo.

The best Greek Concordance to the New Testament. The London reprint is most beautifully executed.

3. A Concordance to the Greek Testament, with the English version to each word; the principal Hebrew roots, corresponding to the Greek words of the Septuagint; with short critical Notes, and an Index. By John WILLIAMS, LL.D. 4to. London, 1767.

“The lovers of sacred literature will find this work very useful in many respects: it is compiled with great pains and accuracy.—(Monthly Rev. O.S. vol. xxxvi. p. 400.)

(4.) *Concordance to the Latin Vulgate.*

Sacrorum Bibliorum Vulgatæ editionis Concordantiæ, HUGONE Cardinali auctore, ad recognitionem jussu Sixti V. Pont. Max. adhibitam, recensitæ atque emendatæ operâ et studio Francisci Lucæ Brugensis. Antverpiæ, 1606. folio; 1612. 1617. 4to. Venetiis, 1612, 4to. Lugduni, 1615. 4to. Geneva et Francofurti, 1625. 4to. Parisiis, 1635. 1638. 1646. 4to. Colonia Agrippinæ, 1684. 8vo. Avignon, 1786. 2 tomis 4to.

The first attempt towards a concordance to the Latin Bible was made in the middle of the thirteenth century by Cardinal Hugo de Sancto Caro, of whose invention of the division of chapters an account is given in Part I. Chap. IV. p. 168. of this volume. He is said to have employed *five hundred* monks of the Dominican order in selecting, and arranging in alphabetical order, all the declinable words of the Old and New Testaments; but the fact of so many monks being employed is questionable. It is supposed that the work was, at first, less voluminous than it afterwards became, and that it increased by frequent revisions and improvements. (Townley's *Biblical Illustrations*, vol. i. p. 483.) Le Long has given a list of several Latin Concordances (*Bibl. Sacra*, tom. i. pp. 457, 458, folio edit.); but the revision of Cardinal Hugo's work by Lucas Brugensis is considered to be the best of the numerous editions through which it has passed. That printed at Cologne is reputed to be the most beautiful; but the Avignon edition is the most complete.

(5.) *Concordances to the English Bible.*

1. A Concordāce, that is to saie, a Worke wherein by the ordre of the letters of the A. B. C. ye maie redely finde any worde conteigned in the whole Bible, so often as it is there expressed or mencioned. By Jhon MARBEK. London, imprinted by Richard Grafton, m. v. l. folio.

The *first* Concordance to the English Bible: an account of it may be seen in Dr. Townley's *Biblical Illustrations*, vol. iii. pp. 118–120. It was preceded by a Concordance to the New Testament, compiled and printed by Thomas Gibson, about the year 1536.

2. A Complete Concordance to the Holy Scriptures of the Old and New Testament, or a Dictionary and Alphabetical Index to the Bible.

In two parts. By Alexander CRUDEN, M.A. London, 1763; 1810; 1824; 4to.

The first edition of this well-known and most useful Concordance appeared at London in 1737. The edition of 1763 is the *third* and last of those corrected by the author, and is usually considered as the *best*, from his known diligence and accuracy in correcting the press. The value of Cruden's Concordance has caused it to be repeatedly printed, but not always with due regard to accuracy. The London edition of 1810, however, is an honourable exception; every word, with its references, having been most carefully examined by Mr. Deodatus Bye (formerly a respectable printer), who voluntarily employed some years in this arduous task; for which he is justly entitled to the thanks of every reader of the Holy Scriptures. The London edition of 1824 is a reprint of that published in 1810. Another very accurate edition was printed a few years since at the press of Messrs. Nuttall and Co. of Liverpool, who employed a person to collate and verify every word and reference.

3. A New Concordance to the Holy Scriptures of the Old and New Testament; or a Dictionary and Alphabetical Index to the Bible, together with the various significations of the principal words, by which the true meaning of many passages is shewn. By the Rev. John BUTTERWORTH. London, 1767; 1785; 1816; Svo.

This is in a great measure a judicious and valuable abridgment of Mr. Cruden's Concordance. Singular pains were bestowed by its compiler, in order to ensure correctness, by collating every word and reference in the proof sheets with the several texts of the Bible. The second edition of 1785 is considerably improved. The third impression of 1816 has some alterations in the definitions, made by Dr. A. Clarke; who has reprinted the original of the passages so altered. Those who cannot afford to purchase Cruden's work, will find this of Mr. Butterworth extremely valuable.

4. A Concordance of Parallels collected from Bibles and Commentaries, which have been published in the Hebrew, Latin, French, Spanish, and other Languages, with the Authorities of each. By the Rev. C CRUTWELL. 4to. London, 1790.

This is a very elaborate work, and will amply repay the labour of consulting; though the parallelisms are not always to be traced, and are sometimes very fanciful. But for this the industrious author is not to be censured, as he every where cites his authorities, which are very numerous.

5. A Concordance to the Holy Scriptures of the Old and New Testament. By the Rev. John Brown, of Haddington. London, 1808, 18mo. Glasgow, 1825, 18mo.

There are several editions of this Concordance extant, which being printed with diamond (or the smallest) type, it is from this circumstance commonly termed the *diamond concordance*. Its portability is its principal recommendation; as its very minute type requires no common strength of sight to read with pleasure. The edition of 1825 was revised by the Rev. Wm. Smith, of Glasgow; and is very neatly stereotyped on a clear and legible type at the Glasgow university press.

6. The Scripture Harmony; or Concordance of Parallel Passages, being a Commentary on the Bible from its own Resources; consisting of an extensive Collection of References from all the most esteemed Commentators, &c. &c. 4to. royal 8vo. and 18mo. London, 1818.

The contents of this useful compilation are comprised in three particulars: viz. 1. The Chronology, in which Dr. Blayney is followed, his being deemed the best fitted for general utility. 2. The various Readings, in the giving of which great care has been bestowed. These various readings are stated to be "printed on a plan which to the unlearned reader will be more clear than the usual method, and which the narrow limits of the margin of a Bible could not admit: in this the very words of the text are printed at length, and the various readings are presented in a different type; so that while both are at one view before the reader for his choice, as the connexion and analogy of faith may direct, the usefulness of the work is increased, because it becomes thereby adapted to every edition of the Bible:" and, 3. The Scripture References; a laborious compilation of half a million of Scripture references, chiefly from the Latin Vulgate, Dr. Blayney, Canne, Brown, Scott, and other valuable writers, who have devoted their services to this useful mode of illustrating the Scriptures. It is proper to remark, that in this compilation of references the publisher professes only to have collected a mass of texts from various authors of the highest character for

success in this useful and pious labour, and then to have arranged their varied contributions into regular order; the verse of the chapter under illustration is first marked; then follow the parallel passages in the book itself in which the chapter stands; afterwards the references are placed regularly in the order of the books of Scripture. The remark on Mr. Crutwell's Concordance of Parallels may be extended to the present work.

ii. *Dictionaries of the Bible.*

1. *Dictionnaire Historique, Chronologique, Géographique, et Littéral de la Bible.* Par Augustin CALMET. Paris, 1730. 4 tomes folio.

A translation of this truly valuable work (which is the basis of all other modern dictionaries of the Bible), with occasional remarks, was published in 1732, in three folio volumes; which having become extremely scarce, an edition was published in 1801, in two thick 4to. volumes, by Mr. Taylor, with a volume of additions from books of voyages and travels, &c. under the title of "Fragments." A new edition, enlarged and greatly improved, was published in 1823, intitled,

2. Calmet's Dictionary of the Holy Bible, Historical, Critical, Geographical, and Etymological: wherein are explained the Proper Names in the Old and New Testaments; the Natural Productions, Animals, Vegetables, Minerals, Stones, Gems, &c.; the Antiquities, Habits, Buildings, and other Curiosities of the Jews; with a Chronological History of the Bible, Jewish Calendar, Tables of the Hebrew Coins, Weights, Measures, &c. &c. Fourth Edition, revised, corrected, and augmented with an extensive series of plates, explanatory, illustrative, and ornamental, under the direction of C. TAYLOR. London, 1823. 5 vols. 4to.

This work is beautifully printed. Vols. I. and II. comprise the Dictionary, in an alphabetical series, the supplements of former editions being incorporated; Vols. III. and IV. contain 750 Fragments, with the Natural History of the Bible. The additions, made under the title of "Fragments," are extracted from the most rare and authentic Voyages and Travels (antient and modern) into Judæa and other oriental countries; and they comprehend an assemblage of the most curious and illustrative descriptions, explanatory of Scripture incidents, customs, and manners, that could not possibly be explained by any other medium. Bp. Mant and the Rev. Dr. D'Oyly have made great use of CALMET in the Notes to the Bible, published by the venerable Society for Promoting Christian Knowledge; and in their list of books, to which they acknowledge their obligations, they particularly specify the "FRAGMENTS" annexed to this Edition of Calmet. — Vol. V. contains an Atlas of Plates and Maps, with their corresponding explanations, in alphabetical order. These Engravings are very neatly executed, and many of them throw great light upon oriental customs. In its present improved state, Mr. Taylor's edition of Calmet's Dictionary is indispensably necessary to every biblical student who can afford to purchase it. An Index of Matters and of Texts cited and illustrated, was published separately, in 1827.

3. A Dictionary of the Holy Bible, on the plan of Calmet, but principally adapted to common readers: containing an Historical Account of the Persons; a Geographical and Historical Account of the Places; a Literal, Critical, and Systematical Description of other Objects, whether natural, artificial, civil, religious, or military; and the application of the Appellative Terms, mentioned in the Old and New Testament. By the Rev. John BROWN, of Haddington. 2 vols. 8vo. various Editions.

The author was a minister in the Secession-church of Scotland; and in his doctrinal views Calvinistic. Allowance being made for some of his sentiments, his work may be advantageously substituted for the preceding, the price of which necessarily places it above the reach of many persons. The first edition of this work appeared in 1769: the best edition of Mr. Brown's dictionary is said to be the *fifth*, which costs about eighteen shillings. A professed abridgment of this work was published in 1815, in two small volumes, 18mo. The "*Compendious Dictionary of the Holy Bible*," first published by Mr. Button in 1796, and since reprinted with additions and corrections in 12mo. is a judicious abridgment of Brown's Dictionary. "By means of a very small but clear type, a vast quantity of matter is comprised within the compass of this little volume. The book, without doubt, may be serviceable to many." (*British Critic*, Old Series, vol. x. p. 201.)

4. Dictionnaire Généalogique, Historique, et Critique de l'Ecriture Sainte, où sont réfutées plusieurs fausses assertions de Voltaire, et autres Philosophes du dix-huitième siècle ; par l'Abbé*** [SERIEYS], revue, corrigé, et publié par M. l'Abbé Sicard. Paris, 1804. 8vo.

Sacred geography and antiquities form no part of this work, which is specially devoted to a refutation of the sophistries and falsehoods of Voltaire and the infidel pseudo-philosophers of France, during the eighteenth century. The author (M. Sicard states) was one of the victims of the French Revolution in the beginning of September 1792.

5. A Dictionary of the Bible ; Historical and Geographical, Theological, Moral, and Ritual, Philosophical and Philological. By Alexander MACBEAN, A.M. London, 1779. 8vo.

A useful book in its day, but now completely superseded by the following work of the Rev. Dr. Robinson. It may frequently be procured for a trifling price.

6. A Theological, Biblical, and Ecclesiastical Dictionary ; serving as a general note-book to illustrate the Old and New Testament, as a guide to the Practices and Opinions of all Sects and Religions, and as a Cyclopædia of Religious Knowledge. By John ROBINSON, D.D. London, 1815. 8vo.

It is no small commendation of this work that, within a few months after its publication, it was recommended by several dignitaries of the Anglican church to the attention of candidates for the ministerial office. It is very closely printed, and presents a valuable digest, with references to authorities at the end of each article, of almost all that has hitherto been written on biblical literature. Most cordially do we join in the following commendation of it in a modern critical journal. "It is clearly the work of a man of much industry in collecting, and of much judgment in arranging his matter. To every theological student, who has not access to an extensive library, this volume will prove a very useful subsidiary ; to many, indeed, who have neither attainment nor abilities for research, it will become necessary." (Brit. Crit. N. S. vol. vii. p. 305.) We cannot however help expressing our regret that, on some topics, Dr. R. should have referred to writers whose publications though useful in some respects) are calculated to subvert the fundamental doctrines of the Gospel ; and though we cannot but differ from the learned author in some of his positions, yet we have no hesitation in saying, that it is the most compendious Dictionary of the Bible extant in our language. The work is illustrated by several neatly-engraved maps. It may be proper to add that it is noticed with merited commendation in the Evangelical Magazine for 1817. vol. xxv. p. 486. and in the Antijacobin Review, vol. xlix. pp. 1-15.

7. The Biblical Cyclopædia ; or, Dictionary of the Holy Scriptures, intended to facilitate an acquaintance with the inspired writings. By William JONES. 1816. 2 vols. 8vo.

The compiler of this work is advantageously known to the public as the author of a valuable "*History of the Waldenses.*" The plan of his *Biblical Cyclopædia* is less extensive than that of Dr. Robinson's Dictionary, before which some parts of it appeared, though it bears date one year later than the latter work.

8. A Dictionary of the Holy Bible : containing an Historical Account of the Persons ; a Geographical Account of the Places ; a Literal, Critical, and Systematical Description of other objects, whether natural, artificial, civil, religious, or military ; and an Explication of the Appellative Terms mentioned in the Old and New Testament. Extracted chiefly from Brown, Calmet, &c. collated with other works of the like kind, with numerous additions from various Authors, and a considerable quantity of original matter. By the Rev. James WOOD. Seventh Edition, London, [1822.] 2 vols. 8vo.

9. The Pocket Dictionary of the Holy Bible ; containing an Historical and Geographical Account of the Persons and Places, and an Explanation of the various Terms, Doctrines, Laws, Figures, &c. in the Sacred Oracles. Selected and arranged from Calmet, Brown, Newton, Hurd, and other Writers. By W. GURNEY, A.M. London, 1826. 18mo.

10. The Scripture Lexicon : or a Dictionary of above four thousand
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Proper Names of Persons and Places mentioned in the Old and New Testament; divided into Syllables with their proper accents. By Peter OLIVER. Oxford, 1810. 8vo.

11. *Thesaurus Ecclesiasticus, e Patribus Græcis, ordine alphabetico exhibens quæcunque Phrases, Ritus, Dogmata, Hæreses, et hujusmodi alia huc spectant, à Johanne Casparo SUICERO.* Amstelodami, 1728. 2 vols. folio.

This is the best edition of a most valuable work; which, though indispensably necessary for understanding the writings of the Greek fathers, incidentally contains many illustrations of Scripture. It is said to have cost the learned author twenty years' labour; the first edition appeared at Amsterdam in 1682, in two volumes folio.

iii. *Common Place Books to the Bible.*

1. *Christian Institutes, or the Sincere Word of God collected out of the Old and New Testaments, digested under proper heads, and delivered in the very words of Scripture.* By Francis GASTRELL, D.D. Bishop of Chester. 12mo.

This valuable little work, which may perhaps be considered as a Concordance of parallel passages at full length, was first published in 1707, and has since been repeatedly printed in 12mo. It may be very advantageously substituted for any of the subsequent larger and more expensive works. The "*Economy of a Christian Life*," published by the Rev. W. Bingley in 1808, in 2 vols. 12mo. is similar in design, but upon the whole better arranged than Bp. Gastrell's little manual.

2. *A Common-Place Book to the Holy Bible, or the Scriptures' Sufficiency practically demonstrated: wherein the substance of Scripture respecting doctrine, worship, and manners, is reduced to its proper heads.* By John Locke, Esq. A new edition, revised and improved by the Rev. William Dodd, LL.D. 4to. London, 1805; 8vo. London, 1824.

Though this work is ascribed to the celebrated philosopher, Mr. Locke, we have not been able to ascertain whether it was really compiled by him. The second edition of it bears the date of 1697: an edition was published by the unfortunate Dr. Dodd, from which the present impression was made. It certainly is a very useful book.

3. *A System of Revealed Religion, digested under proper heads, and composed in the express words of Scripture; containing all that the Sacred Records reveal with respect to Doctrine and Duty.* By John WARDEN, M.A. London, 1769. 4to. 1819. 2 vols. 8vo.

This work is exceedingly valuable as a common-place book, or harmony of passages of Scripture. It was recommended by Dr. Robertson the historian, and other eminent divines of the Scottish church. In this work the author has collected all that the Scriptures contain relating to any one article of faith or practice under each respective head, in the very words of the sacred writers, with the occasional insertion of a brief note at the foot of a page, and a remark or two at the end of some few chapters. The texts are so arranged as to add to their perspicuity, and at the same time to illustrate the subject; and the chapters are so constructed and disposed, that each may form a regular and continued discourse. The work is executed with singular ability and fidelity, and the late reprint of it is truly an acquisition to biblical students.

4. *An Analysis of the Holy Bible; containing the whole of the Old and New Testaments, collected and arranged systematically.* By Matthew TALBOT. Leeds and London. 1800. 4to.

This work has been justly characterised as "a book of good arrangement and convenient reference, and calculated to augment, by very easy application, our stores of sacred knowledge." (*British Critic*, O. S. vol. xviii. pp. iii. 88, 89.) It is divided into thirty books, which are subdivided into 285 chapters, and 4144 sections. This "*Analysis*" is of great rarity and high price.

5. Common-Place Book; or Companion to the Old and New Testaments; being a Scripture Account of the Faith and Practice of Christians; consisting of an ample Collection of pertinent Texts on the sundry Articles of Revealed Religion. A new edition, corrected, compared, and enlarged, by Joseph STRUTT, 8vo. London, 1813. 1814.

The edition of 1813 is a reprint, with numerous corrections and additions, of a work originally printed at Dublin in the year 1763. The arrangement, though not equally good with that of some of the works above noticed, is clear; the selection of texts is sufficiently ample: and a useful index will enable the reader to find passages of Scripture arranged on almost every topic he can desire. The book is neatly printed: and as it is of easy purchase, it may be substituted for any of the larger common-place books already noticed. The edition of 1824 is considerably improved.

iv. *Indexes and Analyses of the Bible.*

1. An Index to the Bible: in which the various Subjects which occur in the Scriptures are alphabetically arranged: with Accurate References to all the Books of the Old and New Testament. Designed to facilitate the Study of these invaluable Records. Stereotype edition. London, 1811.

This useful Index is printed in various sizes to bind up with Bibles: it is said (but on what authority we know not) to have been drawn up by the late Dr. Priestley.

2. Mosis P. FLACHERI Analysis Typica omnium cùm Veteris tùm Novi Testamenti Librorum Historicorum, ad intelligendam rerum seriem et memoriam juvandam accommodata. Basileæ, 1587. folio; 1621. 4to. Londini, 1597. 4to.

3. Jacobi BRANDMYLLERI Analysis Typica Librorum Veteris Testamenti Poeticorum et Prophetiarum. Basileæ, 1622, 4to.

4. Salomonis VAN TIL Opus Analyticum, comprehendens Introductionem in Sacram Scripturam, ad Joh. Henrici Heideggeri Enchiridion Biblicum IEPOMNHMONIKON concinnatum. Trajecti ad Rhenum. 1720. 2 vols. 4to.

A most minute Analysis of every Book and almost of every Chapter in the Scriptures. Heidegger's *Enchiridion Biblicum*, on which Van Til's work is a commentary, was first published at Zurich (Tiguri) in 1681, and was frequently reprinted in Germany, in the course of the last century. It contains prefaces to the different books of the Old and New Testament, together with very minute analyses of the different books. Where Heidegger's statements were correct, Van Til has corroborated them; where he was in error, the latter has corrected his mistakes, and supplied his omissions.

7. *Treatises on Biblical Antiquities, and on other Historical Circumstances of the Bible.*

i. *General Treatises on Biblical Antiquities.*

1. Thesaurus Antiquitatum Sacrarum, complectens selectissima clarissimorum virorum Opuscula, in quibus veterum Hebræorum Mores, Leges, Instituta, Ritus sacri et civiles, illustrantur; auctore Blasio UGOLINO. Venetiis, 1744-1769. 34 tomis folio.

An Analysis of the contents of this great Collection of Jewish Antiquities is given in Mr. Harris's Catalogue of the Library of the Royal Institution, pp. 11-20. 2d edition. "Many other books, treating of Jewish antiquities, have been published; but those who have a taste for such sort of reading, will find this collection far more useful to them than any other of the kind." (Bishop Watson.)

2. The Antiquities of the Jews carefully compiled from authentic sources, and their customs illustrated by modern Travels. By W. BROWN, D.D. London, 1820. 2 vols. 8vo.

3. Christ. BRÜNINGS Compendium Antiquitatum Hebræorum. 8vo. Francofurti, 1766.

4. Compendium Antiquitatum Græcarum è profanis sacrarum, collegit, naturali ordine disposuit, ad sacrarum literarum illustrationem passim accommodavit Christianus BRÜNINGS. Francofurti, 1759. 8vo.

5. Petri CUNÆI de Republica Hebræorum Libri tres; editi à Jo. Nicolai. 4to. Lug. Bat. 1703.

The best edition of a very learned work; which, till lately, continued to be a text-book whence the continental professors of Hebrew antiquities lectured.

6. The Manners of the Antient Israelites, containing an account of their peculiar Customs, Ceremonies, Laws, Polity, Religion, Sects, Arts, and Trades, &c. &c. By Claude FLEURY. London, 1809. 8vo.

For this third and best edition, the public are indebted to Dr. Adam Clarke, who has enlarged the original work with much valuable information from the principal writers on Jewish antiquities. The Abbé Fleury's work was translated many years since by Mr. Farnworth. The late excellent Bishop of Norwich (Dr. Horne) has recommended it in the following terms: "This little book contains a concise, pleasing, and just account of the manners, customs, laws, policy, and religion of the Israelites. It is an excellent introduction to the reading of the Old Testament, and should be put into the hands of every young person."

7. Moses and Aaron: or, the Civil and Ecclesiastical Rites used by the Ancient Hebrewes. By Thomas GODWIN. London, 1634. 1641. 4to.

This compendium of Hebrew antiquities is now rather scarce. It was formerly in great request as a text book, and passed through many editions. A Latin translation of it was published at Utrecht in 1690, and again at Franeker in 1710, in 12mo.

8. Apparatus Historico-criticus Antiquitatum sacri codicis et gentis Hebrææ. Uberrimis annotationibus in Thomæ Goodwini Mosen et Aaronem subministravit Johannes Gottlob CARPZOVIVS, 4to. Francofurti, 1748.

The most elaborate system of Jewish antiquities, perhaps, that is extant: besides the annotations of Carpzov, it contains a Latin translation of Goodwin's treatise.

9. Jewish Antiquities, or a Course of Lectures on the Three first Books of Godwin's Moses and Aaron. To which is annexed a Dissertation on the Hebrew Language. By David JENNINGS, D.D. 8vo. 2 vols. London, 1766; Perth, 1808, and London, 1823, in one volume 8vo.

This work has long held a distinguished character for its accuracy and learning, and has been often reprinted. "The treatises of Mr. Lowman, on the *Ritual* (8vo. London, 1748), and on the *Civil Government of the Hebrews* (8vo. London, 1740), may properly accompany this work." (Bishop Watson.)

10. Antiquitates Hebraicæ secundum triplicem Judæorum statum, ecclesiasticum, politicum, et æconomicum, breviter delineatæ a Conrado IKENIO. 12mo. Bremæ, 1741. editio tertia; 1764. editio quarta.

There is no difference between these two editions, excepting that the errors of the press in the third edition are corrected in the fourth. The first edition appeared in 1737. This book of Ikenius is valuable for its brevity, method, and perspicuity. It continues to be a text-book in some of the universities of Holland (and perhaps of Germany.) In 1810, there was published at Utrecht, a thick 8vo. volume of Professor Schacht's observations on this work, under the title of *Jo. Herm. Schachtii Theol. et Philolol. Harderov. Animadversiones ad Antiquitates Hebræas olim delineatas a Conrado Ikenio Theol. Bremens. Patre mortuo, edidit Godfr. Jo. Schacht*. This volume only discusses the first of Ikenius's sections, on the ecclesiastical state of the Hebrews; it contains many valuable additions and corrections, with references to other writers. Independently of its being an imperfect

work, this volume is too bulky to be of use to students generally, but would prove valuable in the hands of any one who should compose a new treatise on biblical antiquities.

11. *Archæologia Biblica in Epitomen redacta a Johanne JAHN. Editio secunda emendata. 8vo. Viennæ, 1814.*

An elaborate compendium of biblical antiquities, abridged from the author's larger work on the same subject in the German language (in five large 8vo. volumes) and arranged under the three divisions of domestic, political, and ecclesiastical antiquities. "Although it comes short, from the nature of the case, of the excellence of the original (German) work, for extent and variety of learning, and vividness and conciseness of statement, it is a book which is very rarely surpassed." (North Am. Review, N.S. vol. viii. p. 136.) At the end of the volume are upwards of sixty pages of questions, framed upon the preceding part of the work; the answers to which are to be given by students. A faithful English translation of "Jahn's Biblical Archaeology" was published at Andover, (Massachusetts) in 1823, by Mr. M. Upham (assistant teacher of Hebrew and Greek in the Theological Seminary at that place), with valuable additions and corrections, partly the result of a collation of Jahn's Latin work with the original German treatise, and partly derived from other sources. The third volume of this Introduction (as our references will show) is much indebted to Jahn's *Archæologia Biblica*.

12. *Archæologia Biblica breviter exposita a FOUR. ACKERMANN. Viennæ, 1826.*

This is an expurgated edition of the preceding work, executed on the same principle as professor Ackermann's edition of Jahn's *Introductio ad Libros Veteris Fœderis*, noticed in p. 134. of this Appendix, and with renewed declarations of the editor's submission to the Romish church. To render the work more complete, Dr. A. has subjoined a concise sketch of the History of the Jewish Nation, from the time of Abraham to the destruction of Jerusalem by the Romans. In revising our third volume for the press, constant reference was had to this work.

13. *Origines Hebrææ: or the Antiquities of the Hebrew Republic. By Thomas LEWIS, M.A. London, 1724-5. 4 vols. 8vo.*

This is a laborious compilation, from the most distinguished writers, whether Jews or Christians, on the manners and laws of the Hebrews.

14. *Melchioris LEYDEKKER de Republica Hebræorum Libri xii. Amstel. 1704-1710. 2 vols. folio.*

15. *Johannis PAREAU Antiquitas Hebraica breviter delineata. Trajecti ad Rhenum. 1817. Edit. Secunda, 1824. 8vo.*

An Appendix and Index to this summary of Hebrew Antiquities was published at Utrecht in 1825. 8vo.

16. *Hadriani RELANDI Antiquitates sacræ veterum Hebræorum recensuit, et animadversionibus Ugolinianis-Ravianis auxit, Georgius Joannes Ludovicus Vogel. 8vo. Halæ, 1769.*

The best edition of a valuable little summary, which for many years continued to be the text-book of professors.

17. *The History and Philosophy of Judaism: or a Critical and Philosophical Analysis of the Jewish Religion. By Duncan SHAW, D.D. Edinburgh and London, 1788. 8vo.*

An ingenious treatise, which is divided into four parts: 1. On the Divine origin of the Law; 2. Of the duration of the Mosaic economy; 3. That the Gospel is the last dispensation of God's grace to mankind in the way of religious discovery; 4. Corollaries arising from the subject of the work: in the course of which the author takes occasion to vindicate the genius, divine origin, and authority of the Jewish religion, and its connexion with the Christian, against the objections and misrepresentations of modern infidels.

18. *Caroli SIGONII de Republica Hebræorum Libri vii.; editi à Jo. Nicolai. Lug. Bat. 1701. 4to.*

19. *Ernesti Augusti SCHULZII Theologiæ Doctoris, et Professoris quondam in Academia Viadrina celeberrimi, Compendium Archæologiæ Hebraicæ. Cum figuris æri incisis, edidit, emendavit, addenda adjecit, notisque locupletavit Abr. Phil. Godefr. Schickedanz. Dresdæ, 1793. 8vo.*

This is, perhaps, the *best* summary of Hebrew antiquities extant in the Latin language ; but, unfortunately, it is incomplete, the author having executed only two books which treat of the political and ecclesiastical antiquities of the Hebrews. Professor Schulze and his editor have diligently availed themselves of the labours of all previous writers on this topic, and have arranged their materials in a manner equally concise and valuable.

20. FERDINANDI STOSCH Compendium Archæologiæ Economicæ Novi Testamenti ducentis thesibus comprehensum, et aliis aliisve notis illustratum. 8vo. Lipsiæ, 1769.

A small volume, of considerable rarity in this country ; it treats of the private life and manners of the Jews, as mentioned in the New Testament, and may serve as a supplement to the imperfect work of Schulze, last noticed.

21. Lectures on Jewish Antiquities ; delivered at Harvard University in Cambridge, A.D. 1802 and 1803. By DAVID TAPPAN, D.D. late Hollis Professor of Divinity in that Seminary. Boston [Massachusetts] 1807. 8vo.

The nature and design of the Jewish Constitution, political and religious, are discussed in these lectures, which were published after the author's decease. The tendency of the Hebrew Ritual to promote the glory of God and the happiness of man are frequently illustrated in a pleasing and devout manner.

22. A. G. WAERNERI Antiquitates Hebræorum et Israeliticæ Gentis. Gottingen, 1741. 2 tomis 8vo.

This work is incomplete, the author having died before its publication ; it contains much valuable information relative to the literature of the Jews.

ii. *Treatises on particular Subjects in Biblical Antiquities.*

(1.) *Scripture Geography.*

1. Onomasticon Urbium et Locorum Sacræ Scripturæ ; seu Liber de Locis Hebraicis, Græcè primum ab EUSEBIO Cæsariensi, deinde Latine scriptus ab Hieronymo, in commodiorem vero ordinem redactus, variis additamentis auctus, Notisque et Tabulâ Geographicâ Judææ illustratus, opera Jacobi Bonfrerii, recensuit et animadversionibus suis auxit Joannes CLERICUS. Accessit Brocardi Descriptio Terræ Sanctæ. Amstelodami, 1707. folio.

2. Samuelis BOCHARTI Geographia Sacra ; cujus Pars prior, Phalæg, de Dispersione Gentium, et Terrarum Divisione factâ, in ædificatione Turris Babel : Pars posterior, Chanaan, de Coloniis et Sermone Phœnicum, agit. Cadomi (Caen) 1646, folio. Francofurti ad Mœnum, 1674. 1681, 4to. Also in the third volume of the folio edition of Bochart's Collective Works.

3. Johannis Davidis MICHAELIS Spicilegium Geographiæ Hebræorum exteræ post Bochartum. Partes i. ii. Gottingen, 1760. 1780. 4to.

Some observations on the first part of this learned work, which is not always to be procured complete, were published by John Reinhold Forster, intitled *Epistola ad J. D. Michaelis, hujus spicilegium Geogr. Hebr. jam confirmantes, jam castigantes*. Gottingæ, 1772, 4to. It is desirable to unite this with the work of Michaelis ; but unfortunately both works are extremely rare and dear.

4. Friderici SPANHEMII Introductio ad Geographiam Sacram, Patriarchalem, Israeliticam, et Christianam. Lugduni Batavorum, 1679. 8vo. Also in the first volume of Spanheim's Collected Works.

5. Hadriani RELANDI Palæstina ex monumentis veteribus et tabulis accuratis illustrata. Traject. Batav. 1714. 2 tomis 4to.

This elaborate work is also to be found in the sixth volume of Ugolini's Thesaurus Antiquitatum Sacrarum,

6. *An Historical Geography of the Old and New Testaments.* By Edward WELLS, D.D. 4 vols. 8vo. 2 vols. 8vo.

This learned work was originally published in four detached parts or volumes: it has frequently been printed at the Oxford press, and is too well known to require commendation; a new edition, revised and corrected from the discoveries of Sir William Jones and other eminent scholars, was published by the English editor of Calmet's Dictionary in 4to. in the year 1804. There are also copies in two or three vols. crown 8vo. Dr. Wells's Geography of the New Testament was translated into German by M. Panzer, with numerous additions and corrections, in two vols. 8vo. Nuremberg, 1764.

7. *Sacred Geography: or, a Gazetteer of the Bible, containing, in alphabetical order, a Geographical Description of all the Countries, Kingdoms, Nations, and Tribes of Men, with all the Villages, Towns, Cities, Provinces, Hills, Mountains, Rivers, Lakes, Seas, and Islands, mentioned in the Sacred Scriptures or Apocrypha.* By Elijah PARISH, D.D. Boston [Massachussetts] 1813. 8vo.

This geographical dictionary of the Scriptures is chiefly compiled from the Onomasticon of Eusebius and Jerome, the Historical Geography of Wells, the great dictionary of father Calmet, and the publications of various modern travellers. The book is very neatly printed, and has furnished many articles to our Geographical and Historical Index, in the third volume of this work.

8. *Jo. Matth. HASII Regni Davidici et Salomonæi Descriptio Geographica et Historica; unâ cum Descriptione Syriæ et Ægypti.* Norimbergæ, 1739. folio.

9. *Car. Christ. Sigism. BERNHARDI Commentatio de Caussis, quibus effectum sit, ut Regnum Judæ diutius persisteret, quam Regnum Israel. Cum Tabulâ Geographicâ.* Lovanii, 1825. 4to.

This was a prize dissertation, composed (as the author states in his preceium) under considerable disadvantages, and with no other literary aid than the Scriptures and Havercamp's edition of Josephus. It is a very interesting publication, to which the first chapter of our third volume is indebted for some valuable observations.

10. *Observationes Philologicæ et Geographicæ: sive Geographiæ Sacræ Specimen primum. Quo Urbes ac Regionēs, quarum in Sacris Litteris fit mentio, breviter describuntur, iisdemque verus situs, justaque nomina redduntur.* Amstelodami, 1747. 8vo.

The deficiencies of Calmet and some other writers on geography, are supplied in this little work, which treats on the city of Jerusalem, the country of Elijah, the city of Hebron, the region of Ophir, the country of Abraham, the city of Eglain, and a few other places.

11. *The History of the Destruction of Jerusalem, as connected with the Scripture Prophecies.* By the Rev. George WILKINS, A.M. Second edition. Nottingham, 1816. 8vo.

12. *Hadriani RELANDI de Spoliis Templi Hierosolymitani Liber singularis. Trajecti ad Rhenum, 1716. 8vo. Edit. 2. 1775.* With a preliminary Disquisition and Notes by Prof. Schulze.

13. *Ferdinandi STOSCHII Syntagma Dissertationum Septem de Nominibus totidem Urbium Asiæ; ad quas D. Joannes in Apocalypsi Filii Dei Epistolas direxit.* Guelpherbyti, 1757. 8vo.

14. *AN HISTORICAL MAP of Palestine or the Holy Land, exhibiting the peculiar features of the country, and of all places therein, connected with Scripture History; interspersed with ninety-six vignettes illustrative of the most important circumstances recorded in the Old and New Testaments.*

The size of this beautifully-executed map is 40 inches by 27 $\frac{1}{2}$. The vignettes will be found very amusing to young persons, while they serve to impress on the mind the leading points of sacred history and geography. The map is accompanied by a folio sheet of letter-press, containing explanatory references to the vignettes. The design of the latter is to embody and connect with the names of places marked upon the map, the principal

incidents in Jewish history — by placing the texts of Scripture in which such incidents are mentioned close to the name of the place where the transaction occurred. The sheet of letter-press also comprises a brief outline of the history of Palestine from the earliest period — the stations of the tribes — and Buhle's economical calendar of the country, exhibiting the state of the weather in the Holy Land throughout the different months of the year, and containing useful remarks on the various productions of the soil.

Most of the general treatises on sacred geography are illustrated with maps. There is also an excellent map of Palestine in D'Anville's *Antient Atlas*; it has been consulted for the maps accompanying this work, which have been drawn with great care, and corrected from the researches of modern Geographers. The quarto *Atlas*, published by the late Rev. Thomas Scott, as an accompaniment to his commentary on the Bible, possesses the double merit of being correct as well as cheap. The *Scripture Atlas*, published by Mr. Leigh, is executed in a superior style, and has had a very extensive sale. Mr. Wyld's *Scripture Atlas* is a neat publication.

Various Treatises on Sacred Geography will be found in the fifth, sixth, and seventh volumes of Ugolini's *Thesaurus Antiquitatum Sacrarum*.

It may be proper to add, that most of the questions relative to the history, geography, &c. of the Bible are noticed in Schleusner's valuable Lexicon to the Septuagint version, and also in his Greek and Latin, and in Messrs. Parkhurst's and Robinson's Greek and English Lexicons to the New Testament; where they are illustrated with equal learning and accuracy.

(2.) *Natural History of the Bible.*

1. *Physica Sacra: hoc est Historia Naturalis Bibliæ a Joanne Jacobo SCHUECHZERO edita, et innumeris iconibus æneis elegantissimis adornata*, August. Vindel. 1731–1735. 4 vols. folio.

This is one of the most beautiful and useful works which has appeared on the natural history of the Bible: the engravings, 750 in number, were executed by the most eminent artists of that day. A German translation appeared at Augsburg, at the same time with the Latin edition, to which it is preferred on account of its having proof impressions of the plates. The French translation, published at Amsterdam, in 1732–1738, in 4 vols. folio, is inferior to both the preceding editions as it respects the plates, though the text and typographical execution are equally valuable. From the costly price of this work, it is chiefly to be found in great public libraries.

2. *The Natural History of the Bible: or a Description of all the Quadrupeds, Birds, Fishes, Reptiles, and Insects, Trees, Plants, Flowers, Gums, and Precious Stones, mentioned in the Sacred Scriptures.* Collected from the best Authorities, and alphabetically arranged by Thaddeus Mason HARRIS, D.D. Boston (Massachussetts), 1820. 8vo. London, 1824. Svo.

The Natural History of foreign countries was very little known at the time when the authorised version of the English Bible was executed: it is no wonder, therefore, that we find in it the names of animals, &c. which are unknown in the East. Our venerable translators, indeed, frankly acknowledge in their preface the obscurity experienced by them in Hebrew words occurring but once, and also in the names of certain birds, beasts, precious stones, &c. These difficulties have been materially diminished since their time, and especially within the last hundred and twenty years; not only by the successful researches of eminent orientalists, who have applied their knowledge of the eastern dialects to the elucidation of Scripture, but also by the successful labours of Bochart, Celsius, Forskål, Scheuchzer, and other naturalists, historians of the Bible, as well as those of Shaw, Hasselquist, Russell, Bruce, and other distinguished travellers. To all these sources, together with many others which it is not necessary to enumerate, Dr. Harris acknowledges his obligations. Though he claims no praise but that of having brought into a regular form such information as he could collect from the best and most unexceptionable authorities; yet he is not a mere compiler. He has enlivened his general illustrations with many instructive and useful facts, observations, and reasonings: and in the course of his work he has introduced new translations of a great many detached passages and of some entire chapters of Scripture. Of these, future commentators will doubtless avail themselves, especially as Dr. H. has accompanied such translations with remarks and illustrations correcting the errors which were the consequence of their being misunderstood, and pointing out the precision and force, the emphasis and beauty, which they derive from an accurate knowledge of the object in natural history to which they originally

referred. A Catalogue is subjoined of the principal authorities quoted in his work, which is accompanied with useful indexes of matters and of texts illustrated, and particularly with an Index or List of the several articles, according to the English Translation, followed by the original Hebrew names, to which are subjoined the Linnæan or other modern scientific appellations. In a work embracing such a variety of particulars, some articles must necessarily be found defective: these however are not very numerous. In conclusion, the writer of these pages cheerfully adopts the following *just critique* of a trans-atlantic reviewer: — “ Dr. Harris is entitled to the thanks of the public, for having brought within a reasonable compass the most valuable materials on the subjects of which he treats; for having arranged them in a convenient method, and in general for having arrived at his own conclusions on the best evidence which the subjects admit.” “ On the whole, we cheerfully recommend the work both to the learned and the unlearned reader, as containing all that can be known on the subjects which successively occur. Many of the articles will be read with great interest: and in those, in which curiosity is most concerned, the author, in a form as much abridged as their nature would admit, has exhausted all the learning of naturalists and travellers: and, as we believe, has generally come to the right results.” (North American Review, vol. x. New Series, pp. 91, 92.) The London reprint is beautifully executed. A German Translation of this work was published at Leipzig, in 1825, in 8vo.

3. Samuelis BOCHARTI Hierozoicon, sive de Animalibus Sacræ Scripturæ. 4th edit. folio. Lug. Bat. 1714; also in 3 vols. 4to. Lipsiæ, 1793, and following years.

This last is unquestionably the best edition; it was published by Professor Rosenmüller, to whose researches biblical students are so largely indebted; and who has corrected it throughout, as well as enlarged it with numerous facts from the writings of modern travellers, &c.

4. Hierozoici ex Samuele Bocharto, Itinerariis variis aliisque Doctissimorum Virorum Commentariis ac Scriptiunculis, accommodatæ ad plurimorum usus compositi, Specimina tria. Auctore Frid. Jacobo SCHODER, Tubingæ, 1784-6. 8vo.

5. Jo. Henr. URSINI Arboretum Biblicum, in quo Arbores et Frutices, passim in S. Literis occurrentes, ut et Plantæ, Herbæ, et Aromata, notis philologicis, philosophicis, theologicis, exponuntur et illustrantur. Norimbergæ, 1699. 2 tomis 8vo.

6. Olavi CELSII Hierobotanicon, sive de Plantis Sacræ Scripturæ Dissertationes Breves. Upsalæ, 1745-47; Amstelædami, 1748. 2 tomis 8vo.

7. Hierophyticon, sive Commentarius in Loca Scripturæ Sacræ, quæ Plantarum faciunt mentionem. Auctore Matthæo HILLERO. Trajecti ad Rhenum, 1725. 4to.

8. Petri FORSKÄL Descriptiones Animalium, Amphibiorum, Piscium, Insectorum, Vermium, quæ in Itinere Orientali observavit. 4to. Hauniæ (Copenhagen). 1775. — Ejusdem Flora Ægyptio-Arabica. 4to. Hauniæ, 1775. — Ejusdem Icones Rerum Naturalium, quas Itinere Orientali depingi curavit. 4to. Hauniæ, 1776.

M. Forskäl was a learned Swedish naturalist, who was sent in 1761, at the expence of his Danish Majesty, to investigate the natural productions of the East, in company with the celebrated traveller Niebuhr. He died at Jerim in Arabia, in 1763, and his unfinished notes, valuable even in their imperfect state, were published by his colleague in the three works just noticed.

9. Scripture illustrated by Engravings, referring to Natural Science, Customs, Manners, &c. By the Editor of Calmet's Dictionary of the Bible. 4to. 1802.

Many otherwise obscure passages of the Bible are in this work happily elucidated from natural science, &c. Though it does not profess to be a complete natural history of the Scriptures, yet it illustrates that interesting subject in very many instances.

10. Remarks on the Mustard Tree mentioned in the New Testament. By John FROST, F.S.A. London, 1827. 8vo.

11. Joh. Gottlieb BUHLE *Calendarium Palæstinæ Œconomicum*, Goettingæ, 1785. 4to.

12. Georgii Friederici WALCHI *Calendarium Palæstinæ Œconomicum* Præfatus est J. D. Michaelis. Goettingæ, 1785. 4to.

In the year 1785, the directors of the University of Gottingen proposed as a prize-subject, the compilation of an *Economic Calendar of Palestine from Itineraries*, with a view to the better elucidation of the *Sacred Writings*. The prize was adjudged to the composition of M. Buhle; to which, in Michaelis's judgment, the *Calendar of Walch* was next in point of merit. Each of these publications contains much valuable matter peculiar to itself; and both together throw much light on the physical geography of Palestine.

A translation of Buhle's *Calendar* is inserted in the *Fragments* annexed to Mr. Taylor's edition of Calmet's *Dictionary of the Bible*, Nos. 455-468.

13. A Comparative Estimate of the Mineral and Mosaical Geologies, revised and enlarged with relation to the latest Publications on Geology. By Granville PENN, Esq. Second Edition. London, 1825. 2 vols. 8vo.

The first edition of the "*Comparative Estimate*" was published in 1822, and a "*Supplement*" to it. In its present improved state, Mr. Penn's work forms a most powerful proof and vindication of the harmony subsisting between geological discoveries and the *Mosaic History*.

14. *Scriptural Geology, or Geological Phenomena, consistent only with the Literal Interpretation of the Sacred Scriptures, upon the subjects of the Creation and Deluge.* [By the Rev. George BUGG, B.A.] London, 1827. 2 vols. 8vo.

(3.) *Political Antiquities of the Jews.*

TREATISES ON THE LAWS, GOVERNMENT, COINS, &c. OF THE JEWS.

1. Rabbi Mosis MAIMONIDIS *More Nebochim; seu Doctor Perplexorum, ad dubia et obscuriora Scripturæ loca rectius intelligenda, veluti Clavem continens.* Latine conversus a Joanne Buxtorfio, filio. Basileæ, 1629. 4to.

2. *The Reasons of the Laws of Moses, from the "More Nevochim" of Maimonides.* With Notes, Dissertations, and a Life of the Author. By James TOWNLEY, D.D. London, 1827. 8vo.

The *More Nevochim*, or "*Instructor of the Perplexed*," is considered as one of the most valuable productions of the learned Jewish Rabbi, Moses ben Maimon, better known by the name of Maimonides. "It is a critical, philosophical, and theological work, in which he endeavours to explain the difficult passages, phrases, parables, allegories, and ceremonies of the Old Testament; and is rendered particularly important by 'an excellent Exposition of the Grounds and Reasons of the Mosaic Laws,' to which many of our most eminent biblical critics and commentators have been deeply indebted." It was originally written in Arabic, and translated into Hebrew by Rabbi Samuel Aben Tybbon. The Rev. Dr. Townley (to whose life of Maimonides, p. 17, we are indebted for the preceding particulars) has given an account of the various editions of the original work of Maimonides; among which that of 1629 is usually reputed to be the best.

Dr. T. has conferred no small obligation on biblical students in presenting this treatise of Maimonides to them in an English dress; and in addition to a memoir of the original Jewish author, he has enriched his translation with upwards of one hundred pages of valuable notes, together with nine dissertations on the Talmudical Writings, and on various other topics tending to elucidate the '*Reasons of the Laws of Moses.*'

3. Wilhelmi ZEPPERI *Legum Mosaicarum Forensium Explanatio.* Herbornæ Nassoviorum. 1604. 8vo.

4. Joannis SPENCERI de Legibus Hebræorum Ritualibus et earum Relationibus Libri IV. Accessit Dissertatio de Phylacteriis Judæorum. Recensuit, et indices adjecit Leonardus Chappelow, S.T.P. Cantabrigiæ, 1727. 2 vols. folio, best edition.

5. *Commentaries on the Laws of Moses.* By the late Sir John David MICHAELIS, K.P.S. F.R.S. Professor of Philosophy in the University of Gottingen; translated from the German by Alexander Smith, D.D. London, 1814. 4 vols. 8vo.

The spirit of the political and ceremonial law, contained in the writings of Moses, is copiously investigated in this work. Valuable as these "Commentaries" of Michaelis are in many respects, it is much to be regretted that they are not free from that licentiousness of conjecture and of language, as well as tendency to scepticism, which are the too frequent characteristics of some distinguished modern biblical critics in Germany. Great caution, therefore, will be necessary in consulting this work.

6. *A Dissertation on the Civil Government of the Hebrews: in which the true Design and Nature of their Government are explained.* By MOSES LOWMAN. London, 1740; 2d edition, 1745; 3d edition, 1816. 8vo.

7. *A Short Account of the Laws and Institutions of Moses; shewing that they were worthy of their Divine Author, being fitted for the accomplishment of the most important purposes.* By Henry FERGUS. Dunfermline and London, [1811] 8vo.

This essay is detached from a History of the Hebrews, on which the author was employed; but which has not yet been published. "In the short account before us, Mr. Fergus has given evidence of his having studied the subject; and his pamphlet displays in a concise yet luminous manner the several topics which the civil and ecclesiastical government of the Hebrews includes." (*Month. Rev. N. S.*, vol. lxi. p. 37.)

8. JOANNIS SELDENI *De Synedriis et Præfecturis Juridicis Veterum Ebræorum Libri III.* Amstelodami, 1679. 4to.

9. PETRI WESSELINGII *Diatribæ de Judæorum Archontibus ad Inscriptionem Berenicensem; et Dissertatio de Evangelii jussu Imp. Anastasii non emendatis in Victorem Tununensem. Trajecti ad Rhenum*, 1738. 8vo.

10. THOMÆ BARTHOLINI *de Cruce Christi Hypomnemata IV.* Hafniæ, 1651. 8vo. Amstelodami, 1670. 8vo.

11. *Dissertatio Philologica de Ritu dimittendi Reum in festo Paschatis Judæorum; conscripta à Joh. Conrado HOTTINGERO.* Tiguri, 1718. 8vo.

12. JACOBI LYDII *Syntagma Sacrum de Re Militari.* Dordraci, 1698, 4to.

13. EDWARDI BREREWOOD *Liber de Ponderibus et Pretiis Veterum Nummorum, eorumque cum recentioribus Collatione.* Londini, 1614. 4to.: also in the first Volume of Bp. Walton's *Polyglott*.

14. ADRIANI RELANDI *De Nummis Veterum Hebræorum, qui ab inscriptarum literarum formâ Samaritanorum appellantur, Dissertationes V.* Trajecti ad Rhenum, 1709. 8vo.

15. CASPARIS WASERI *De Antiquis Numis Hebræorum et Syrorum, quorum S. Biblia et Rabbiorum Scripta meminerunt, Libri II.* Tiguri, 1605. 4to.

16. CASPERIS WASERI *de Antiquis Mensuris Hebræorum, quarum S. Biblia meminerunt Libri III.* Heidelbergæ, 1610. 4to.

17. *An Essay towards the Recovery of the Jewish Measures and Weights, comprehending their Moneys; by help of ancient standards compared with ours of England.* By Richard CUMBERLAND, D.D. [afterwards Bishop of Peterborough.] London, 1686. 8vo.

18. *Observationes ex Numis Antiquis Sacræ.* Auctore Gottlob Sebastiano MARGRAAF. Vitembergæ, 1745. 4to.

19. Petri ZORNII *Historia Fisci Judaici sub Imperio Veterum Romanorum*. Altonæ, 1734. 8vo.

(4.) *Sacred Antiquities of the Jews.*

[i.] TREATISES ON THE RITUAL AND SACRED CEREMONIES OF THE JEWS.

1. A Rational of the Ritual of the Hebrew Worship. In which the wise Designs and Usefulness of that Ritual are explained. By Moses LOWMAN. London, 1748. 8vo.

2. Jacobi GRONOVII *Decreta Romana et Asiatica pro Judæis, ad cultum divinum per Asiæ Minoris urbes securè obeundum, ab Josepho collecta in Libro XIV. Archæologiæ*. Lugduni Batavorum, 1712. 8vo.

3. Bernardi LAMY de *Tabernaculo Fœderis, de Sancta Civitate Jerusalem et de Templo ejus, Libri Septem*. Parisiis, 1720. folio.

4. Salomonis VAN TIL *Commentarius de Tabernaculo Mosis et Zoologia Sacra*. Dordraci, 1714. 4to.

5. Johannis BUXTORFII, patris, *Synagoga Judaica : hoc est Schola Judæorum, in qua Nativitas, Institutio, Religio, Vita, Mors, Sepulturaque ipsorum graphice descripta est*. Hanoviæ, 1604. 12mo.; Basileæ, 1680. 8vo.

6. Campegii VITRINGA de *Synagogâ Vetere Libri tres : quibus tum de Nominibus, Structurâ, Origine, Præfectis, Ministris, et Sacris Synagogarum agitur : tum præcipue Formam Regininis et Ministerii earum in Ecclesiam Christianam translatam esse demonstratur : cum Prolegomenis*. Franequeræ, 1696. 4to.

7. Mariani KASERER ΔΙΑΓΡΑΦΗ *Studii Scripturistici in Synagoga. Pars Prima*. Salisburgi, 1774. 4to.

A compilation from various German and other authors who have treated on Sacred Antiquities : it discusses the Canon of the Bible received by the Hebrews, the Talmud, Targums, Masoretic Books, and the Cabbala ; the Schools and Sects of the Jews, and their Teachers or Doctors and Pupils.

8. The Temple Service, as it stood in the Days of our Saviour. By John LIGHTFOOT, D.D. London, 1649. 4to ; also in the folio and octavo editions of Dr. Lightfoot's Works.

9. The Temple-Musick : or, an Essay concerning the method of singing the Psalms of David in the Temple, before the Babylonish Captivity. By Arthur BEDFORD. London, 1706. 8vo.

[ii.] TREATISES ON THE RELIGIOUS NOTIONS OF THE JEWS, ON THE CORRUPTIONS OF RELIGION AMONG THEM, AND ON THE SECTS INTO WHICH THEY WERE DIVIDED.

1. A Dissertation on the Religious Knowledge of the Ancient Jews and Patriarchs concerning a Future State. [By Stephen ADDINGTON, D.D.] London, 1757. 4to.

2. *Christologia Judæorum Jesu Apostolorumque Ætate, in Compendium redacta, Observationibusque illustrata a D. Leonhardo BERTHOLDT*. Erlangæ, 1811. 8vo.

3. A Dissertation upon the Traditional Knowledge of a promised Redeemer, which subsisted before the Advent of our Saviour. By Charles

JAMES BLOMFIELD, B.D. [now D.D. and Bishop of Chester.] Cambridge, 1819. 8vo.

4. *Capita Theologiæ Judæorum Dogmaticæ e Flavii Josephi Scriptis collecta.* Accessit *παρεργον* super Josephi de Jesu Christo testimonio. Auctore CAROLO GOTTLIEB BRETSCHEIDER. Lipsiæ, 1812. 8vo.

5. JOANNIS JACOBI CRAMERI GOËL ISRAEL, sive Theologia Israelis: quâ GOËLIS Officium ac Mysterium, ad confirmandam Jesu Christi Deitatem et Officium, ex Hebraicis potissimum Scriptis proponitur, et varia alia Philologica ac Theologica pertractantur. Franequeræ, et Lipsiæ, 2 tomis 4to.

6. *The Traditions of the Jews, or the Doctrines and Expositions contained in the Talmud and other Rabbinical Writings: with a preliminary Preface, or an Enquiry into the Origin, Progress, Authority, and Usefulness of those traditions; wherein the mystical Sense of the Allegories in the Talmud, &c. is explained.* [By the Rev. Peter STEHELIN, F.R.S.] London, 1742. In two volumes 8vo.

This is a work of extreme rarity and curiosity; it bears a very high price, which necessarily places it beyond the reach of Biblical students. But most of the information which it contains will be found in

7. *Modern Judaism; or a Brief Account of the Opinions, Traditions, Rites, and Ceremonies of the Jews in Modern Times.* By JOHN ALLEN. London, 1817, 8vo.

The various traditions, &c. received and adopted by the modern Jews (that is, by those who lived during and subsequently to the time of Jesus Christ), are fully and perspicuously treated in this well-executed volume, which illustrates various passages in the New Testament with great felicity.

8. *Miscellaneous Discourses relating to the Traditions and Usages of the Scribes and Pharisees in our Saviour Jesus Christ's time.* By W. WOTTON, D.D. London, 1718. In two volumes 8vo.

This is a very curious work. Volume I. contains a discourse concerning the nature, authority, and usefulness of the Misna; a table of all its titles, with summaries of their contents; a discourse on the recital of the *Shema* (that is, of Dent. vi. 4-9., so called from the first word, i. e. *hear*), on the Phylacteries and on the *Mezuzoth* or schedules fixed on gates and door posts; together with a collection of texts relative to the observance of the Sabbath, taken out of the Old and New Testaments and Apocryphal Books, with annotations thereon. Volume II. contains two treatises from the Misna, in Hebrew and English; one on the Sabbath, entitled *Shabbath*; and another, entitled *Eruvin*, concerning the mixtures practised by the Jews in the time of Jesus Christ to strengthen the observance of the Sabbath. Dr. Wotton has given copious notes to both these treatises, which illustrate many passages of Holy Writ.

9. JOANNIS SELDENI de Diis Syris Syntagmata II. cum Additamentis Andree Beyer. Amstelodami, 1680. 8vo.

The best edition of a learned treatise, in which the Syrian idols mentioned in the Bible are particularly discussed. This work is inserted in the twenty-third volume of Ugolini's *Thesaurus Antiquitatum Sacrarum*, which contains nearly thirty other treatises on the idols mentioned in the Scriptures.

10. *Trium Scriptorum illustrium Syntagma de tribus Judæorum Sectis: in quo Nic. Serarii, Joannis Drusii, Jos. Scaligeri, Opuscula, quæ eo pertinent, cum aliis junctim exhibentur.* Accedit Jac. Triglandii Diatriba de Secta Karæorum. Delphis, 1703. 2 tomis 4to.

11. *Epistolæ Samaritanæ Sichemitarum ad Jobum Ludolphum, cum ejusdem Latinâ Versione et Annotationibus.* Accedit Versio Latina persimilium Literarum à Sichemitis ad Anglos datarum [à Christophoro CELLARIO.] Cizæ, 1688. 4to.

Both the preceding publications are inserted in the twenty-second volume of Ugolini's *Thesaurus*, in which are printed several treatises on the Jewish sects.

12. Mémoire sur l'Etat Actuel des Samaritains. Par M. Silvestre de SACY. Paris, 1812. 8vo.

13. Jo. Christ. FRIEDRICH Discussionum de Christologia Samaritanorum Liber. Accedit Appendicula de Columbâ, Deâ Samaritanarum. Lipsiæ, 1821. 8vo.

14. Guilielmi GESENI Commentatio de Samaritanorum Theologiâ, ex fontibus ineditis. Halæ, 1823. 4to.

(5.) *Domestic Antiquities, Literature, and Sciences of the Jews.*

1. Johannis BRAUNII de Vestitu Sacerdotum Hebræorum, Libri II. Lugduni Batavorum, 1680. 4to.

2. Commentarius Philologico-Criticus de Vestitu Mulierum Hebræarum ad Jesai. III. vs. 16-24. Quo vocabulorum abstrusissimorum tenebras ad facem dialectorum discutere conatus est Nicol. Guil. SCHROEDERUS. Præmissa est præfatio Alberti SCHULTENS. Lugduni Batavorum, 1735. 4to.

3. Antonii BYNÆI de Calceis Hebræorum Libri II. Dordraci, 1682. 12mo.; 1695. 4to.

4. Joannis NICOLAI Disquisitio de Substratione et Pignoratione Vestium. Giessæ, 1701. 12mo.

5. Joannis Nicolai Libri IV. de Sepulchris Hebræorum. Lugduni Batavorum, 1706. 4to.

6. J. G. PURMANN Archæologiæ Georgicæ Specimen: de Re Rusticâ Hebræorum. Francofurti ad Mœnum, 1786-87. 4to.

7. Jo. Francisci BUDDEI Introductio ad Historiam Philosophiæ Ebræorum. Accedit Dissertatio de Hæresi Valentinianâ. Halæ Sax. 1702. 8vo.

8. De Excellentiâ Musicæ Antiquæ Hebræorum, et eorum Musicis Instrumentis, Tractatus. [Auctore F. P. de BRETAGNE.] Monachii, 1718. 8vo.

9. Guilielmi ADER Enarrationes de Ægrotis et Morbis in Evangelio. Tolosæ, 1620. 8vo. Also in the 6th volume of the Critici Sacri.

10. An Historical Essay on the State of Physic in the Old and New Testament, and the Apocryphal Interval. With a particular Account of the Cases mentioned in Scripture, and Observations upon them. By Jonathan HARLE. London, 1739. 8vo.

11. Ricardi MEAD Medica Sacra; sive de Morbis insignioribus, qui in Bibliis memorantur, Commentarius. Londini, 1749. 8vo.

12. Medica Sacra: or, a Commentary on the most remarkable Diseases mentioned in the Holy Scriptures. By Richard Mead. Translated from the Latin by Thomas STACK, M. D. London, 1755. 8vo.

(6.) *Miscellaneous Illustrations of Biblical Antiquities, from Voyages and Travels in the East, and from other oriental Sources.*

1. Observations on Divers Passages of Scripture, placing many of them in a light altogether new, by means of circumstances mentioned in books of voyages and travels into the East. By the Rev. Thomas HARMER. London, 1816. 4 vols. 8vo. best edition.

As books of voyages and travels are for the most part voluminous, the late reverend and learned Thomas Harmer formed the design, which he happily executed, of perusing the

works of oriental travellers, with the view of extracting from them whatever might illustrate the rites and customs mentioned in the Scriptures. His researches form four volumes in 8vo., and were published at different times, towards the close of the last century. The best edition is that above noticed, and is edited by Dr. Adam Clarke, who has newly arranged the whole, and made many important additions and corrections. In this work numerous passages of Scripture are placed in a light altogether new; the meanings of others, which are not discoverable by the methods commonly used by interpreters, are satisfactorily ascertained; and many probable conjectures are offered to the Biblical Student. The mode of illustrating Scripture from oriental voyages and travels, first applied by Mr. Harmer, has been successfully followed by the laborious editor of the "Fragments" annexed to the quarto editions of Calmet's Dictionary of the Bible, and also by Mr. Vansittart in his "Observations on Select Places of the Old Testament, founded on a perusal of Parsons's Travels from Aleppo to Bagdad," 8vo. Oxford and London, 1812.

2. *Oriental Customs; or an Illustration of the Sacred Scriptures, by an Explanatory Application of the Customs and Manners of the Eastern Nations.* By the Rev. S. BURDER, A.M. 6th edition. 1822. 2 vols. 8vo.

This is an useful abridgment of Harmer's Observations, with many valuable additions from recent voyagers and travellers, arranged in the order of the Books, Chapters, and Verses of the Bible. It was translated into German, by Dr. E. F. C. Rosenmüller, (4 vols. 8vo. Leipsic, 1819), with material corrections and much new matter. Such of these, as were additions to the articles contained in the "Oriental Customs," have been translated and inserted in the sixth edition above noticed. But those articles which are entirely new, being founded on texts not before brought under Mr. Burder's consideration, are translated and inserted in

3. *Oriental Literature, applied to the Illustration of the Sacred Scriptures; especially with reference to Antiquities, Traditions, and Manners, collected from the most celebrated writers and travellers, both antient and modern, designed as a Sequel to Oriental Customs.* By the Rev. Samuel BURDER, A.M. London, 1822. 2 vols. 8vo.

4. *The Eastern Mirror; an Illustration of the Sacred Scriptures, in which the Customs of Oriental Nations are clearly developed by the writings of the most celebrated travellers.* By the Rev. W. FOWLER. 8vo. Exeter. 1814.

An abridgment of Harmer's Observations, and the earlier editions of Burder's Oriental Customs, with a few unimportant additions.

5. *Oriental Observations, and occasional Criticisms, more or less illustrating several hundred Passages of Scripture.* By John CALLAWAY. London, 1827. 12mo.

The author of this volume resided about ten years as a Missionary at Ceylon. As the usages of the Ceylonese frequently bear a resemblance to those of the Jews, he has applied them to the explanation of the Sacred Writings, in many instances with great success. He has also introduced many hints from the last edition of Calmet, and from the illustrations of Scripture contained in Mr. Ward's History, &c. of the Hindoos. This little, but unassuming volume contains many valuable elucidations of the Sacred Volume, which will be sought in vain, in some of its more voluminous predecessors.

6. *Illustrations of the Holy Scripture, in three Parts.* By the Rev. George PAXTON. Edinburgh, 1819. 2 vols. 8vo. Reprinted at Philadelphia, 1821. 2 vols. 8vo. Edinburgh, 1825. second edition. 3 vols. 8vo.

7. *Scripture Costume exhibited in a Series of Engravings, representing the principal Personages mentioned in the Sacred Writings.* Drawn under the Superintendence of the late Benjamin West, Esq. P. R. A., by R. Satchwell, with Biographical Sketches and Historical Remarks on the Manners and Customs of Eastern Nations. London, 1819. Elephant 4to.

8. *Jewish, Oriental, and Classical Antiquities; containing Illustrations of the Scriptures, and Classical Records, from Oriental Sources.* By the Rev. Daniel Guildford WAIT, LL.B. [now LL.D.] Cambridge, 1823. 8vo.

The object of this work is, to illustrate Biblical and Classical Antiquities from oriental writings. This volume is exclusively devoted to a demonstration of the coincidence which subsists between these different departments of study : and that coincidence the author has satisfactorily shown by various examples.

iii. *Treatises on the Genealogies mentioned in the Scriptures.*

1. The Genealogies recorded in the Sacred Scriptures, according to every Family and Tribe. With the line of our Saviour Christ observed, from Adam to the Blessed Virgin Mary. By J[ohn] S[PEED.] London, 1615. 4to.

These Genealogical Tables were first published anonymously in 1611, when they were prefixed to the first edition of our authorised Version of the English Bible. They are here ascribed to the industrious antiquary John Speed, on the authority of the *Biographia Britannica*. (Art. Speed.)

2. Scripture Genealogy from Adam to Christ ; exhibiting, in a Series of thirty-six engraved Tables, a distinct View of the Nation, Tribe, Family, Lineal Descent, and Posterity of every person mentioned in the Bible, so far as they can be traced from Sacred or Profane History. London, 1817. royal 4to.

The Tables, contained in this elegantly-executed volume, are an improvement upon those of Speed. To the name of each person mentioned in every table, chronological dates are affixed on the very respectable authorities of Usher and Blair ; and likewise references to passages of Scripture, where the respective names are to be found. Altogether this is a very useful and agreeable companion to the Biblical Student.

3. *Genealogia Sacra: or Scripture Tables*, compiled from the Holy Bible. By William BERRY. London, 1819. 4to.

These tables are neatly stereotyped, and are chiefly confined to the patriarchs and descendants of our first parents, with references to the chapters and verses of the several books of the Old and New Testament, where the names are mentioned. The chronological dates are taken from Blair, Usher, and others. An alphabetical index is subjoined, which facilitates reference to this unassuming publication.

4. Jo. Michaelis LANGII *Dissertationes Theologicæ de Genealogia Christi ex patribus secundum carnem*. Noribergæ, 1703. 4to.

5. The Genealogies of our Lord and Saviour Jesus Christ, as recorded by St. Matthew and St. Luke, critically examined, explained, defended, and reconciled to each other and to the Scriptures of the Old Testament. By Edward YARDLEY, B.D. London, 1739. 8vo.

6. The Genealogies of Jesus Christ in Matthew and Luke explained, and the Jewish Objections removed. London, 1771. 8vo.

7. A newly-invented Table for exhibiting to the View, and impressing clearly on the Memory, the Genealogy of our Lord and Saviour Jesus Christ, as given by St. Matthew and St. Luke ; also the Difference of their Accounts explained : with Notes on the most illustrious persons from whom our Lord descended, and the Objections to Matt. i. 11, 12. answered, from all the best Commentators. By Robert Berkley GREENE. London, 1822. 8vo.

This Table is ingeniously constructed ; the notes exhibit, in a small compass, the result of much laborious research.

iv. *Treatises on Sacred Chronology.*

1. Ludovici CAPPELLI *Chronologia Sacra ab orbe condito ad Christum*, 4to. Paris, 1655.

This work is reprinted by Bishop Walton, in the prolegomena to his edition of the Polyglott Bible.

2. Gerhardi Johannis VOSSII *Chronologiæ Sacræ Isagoge*. Hag. Com. 1659. 4to.

3. *Annales Veteris et Novi Testamenti, à primâ mundi origine deducta ad extremum Reipublicæ Judaicæ excidium, à Jacobo USSERIO, Archiepiscopo Armachano*. Genevæ, 1722. folio.

The best edition of a most valuable work; the chronology of archbishop Usher is followed in the margins of all our large Bibles. His *Annales* first appeared at London, in 1650-54, in two vols. folio; and an English translation of them was published in 1658, in one volume folio.

4. Joannis PEARSONII S. T. P. Cestriensis nuper Episcopi Opera Posthuma Chronologica, &c. viz. *De Serie et Successione Primorum Romæ Episcoporum Dissertationes Duæ: Quibus præfiguntur ANNALES PAULINI, et Lectiones in Acta Apostolorum*. Singula Prælo tradidit, edenda curavit, et Dissertationes novis Additionibus auxit H. Dodwellus, A. M. Londini, 1688. 4to.

5. A Translation of Bishop Pearson's *Annals of Saint Paul*; to which are added Geographical and Critical Notes, illustrative of the Life and Labours of that Apostle, taken from the most approved Annotations. By J. M. WILLIAMS. Cambridge, 1826. 12mo.

Bp. Pearson's *Annales Paulini* have long been held in high estimation on account of the varied and profound learning of their Rt. Rev. Author. Bp. Randolph has, very properly, given them a place in his very useful manual for clerical Students, entitled *Enchiridion Theologicum*. The English translation is enriched with a great number of annotations selected from the best sources: and among them the translator has largely borrowed from the present work.

6. *The Scripture Chronology demonstrated by Astronomical Calculations*. By Arthur BEDFORD. London, 1730. folio.

7. *Chronologie de l'Histoire Sainte*. Par Alphonse de VIGNOLLES. Berlin, 1738. 2 vols. 4to.

8. *Chronological Antiquities; or the Antiquities and Chronology of the most antient kingdoms from the creation of the world*. By the Rev. John JACKSON. London, 1752. 3 vols. 4to.

9. *A New Analysis of Chronology, in which an attempt is made to explain the History and Antiquities of the primitive Nations of the World, and the Prophecies relating to them, on principles tending to remove the imperfection and discordance of preceding systems*. By the Rev. William HALES, D. D. 4to. 3 vols. London, 1809-1812.

The title of this work very inadequately describes its multifarious contents. Not only is it the most elaborate system of chronology extant in our language; but there is scarcely a difficult text in the sacred writings which is not illustrated. Dr. Hales follows the chronology of Josephus, whose genuine numbers he conceives that he has restored; and that, by a comparison with the Septuagint and the other texts, he has ascertained the true series of primeval times. The longer chronology, established by Dr. H. with great success, is unquestionably preferable to that founded on the Masoretic text, as it removes many of those difficulties with which the Scripture history is encumbered in that text. His "New Analysis" ought to have a place in the library of every biblical student who can procure it.

10. *The Chronology of our Saviour's Life; or an Inquiry into the True*
(u) 3

Time of the Birth, Baptism, and Crucifixion of Jesus Christ. By C[hristopher] BENSON, M. A. Cambridge, 1819. 8vo.

11. Select Discourses, I. Of the Correspondence of the Hebrew Months with the Julian, from the Latin of J. David MICHAELIS, Royal Professor of Goettingen. II. Of the Sabbatical Year. From the same. III. Of the Years of Jubilee, from an Anonymous Writer, in M. Masson's *Histoire Critique de la République des Lettres*, vol. v. Art. II. p. lx. &c. London, 1773. 12mo.

These discourses were translated by the celebrated printer, William BOWYER. (Nichols's Lit. Anecd. of the 18th Century, vol. iii. p. 146.) The *first* discourse contains an ingenious attempt by professor Michaelis, to reconcile the discrepancies between the Mosaic Institutions and the Jewish Calendar: the writer of these pages has not been able to ascertain where it first appeared. This discourse has been reprinted in the *Calendarium Palestinæ* (see the next article). The *second* discourse, which treats on the Sabbatical Year (it appears from Michaelis's Commentaries on the Laws of Moses, vol. i. p. 391.) is a translation of the ninth of his *Commentationes Societati Regiæ Goettingensi, per annos 1758-1765, oblate*. The substance of this discourse is inserted in his Commentaries, vol. i. pp. 387-416, with some additional observations. The design of the *third* discourse, on the years of Jubilee, is to show that the year of Jubilee was every forty-ninth year, being included in the seventh Sabbatical year; and that it probably began in the time of Seleucus Nicator. Mr. Bowyer's little volume is uncommonly scarce: a copy of it is in the very valuable library belonging to the president and fellows of Queen's College, in the University of Cambridge, which has been examined for the present article.

12. *Calendarium Palestinæ*: exhibiting a Tabular View of the principal Events in Scripture History: the Jewish Festivals and Fasts, with the Service of the Synagogue; the Outlines of a Natural History of Syria. To which are added an Account of the different Modes of computing time, adopted by the Hebrews, and a Dissertation on the Hebrew Months, from the Latin of J. D. Michaelis. By William CARPENTER. London, 1825. 8vo.

This publication consists of two parts; 1. The Calendar of Palestine, which presents in a concise form various information relative to the Jewish year; and, 2. "A Dissertation on the Hebrew Months [from the Latin of J. D. MICHAELIS]," which is reprinted from the preceding small volume of Mr. Bowyer.

The Calendar of Palestine is also neatly printed on a large sheet, to be hung up in the study for perpetual reference.

13. *Historiæ Universæ Tabulæ Ethnographico-Periodico-Synchronisticae*, ab rerum primordiis ad nostram diem, post doctissimorum virorum curas usque ducibus ad præstantissima temporis putandi exempla juxta æram vulgarem dispositæ; adjectis clarissimarum gentium genealogiis copiosoque rerum quarumlibet indice: præmissâ etiam ærarum inter se comparata delineatione, item totius historiæ adfiniumque doctrinarum notitia literaria, in usum historiæ amicorum adornatæ studio Francisci JOSEPHI DUMBECKII. Berolini, 1821. folio.

These chronological tables claim a place in the student's library, not only for their cheapness, but also for their utility. They are noticed here on account of the clear exhibition which they contain of sacred chronology and the affairs of those nations with whom the Jews had any intercourse. The modern events are brought down to the year 1820.

14. *Les Fastes Universels, ou Tableaux Historiques, Chronologiques, et Géographiques, contenant, siècle par siècle, et dans des colonnes distinctes, depuis les tems les plus reculés jusqu'à nos jours: —*

1. L'Origine, les progrès, la gloire, et la décadence de tous les peuples, leurs migrations, leurs colonies, l'ordre de la succession des Princes, &c.

2. Le Précis des époques et des événemens politiques;

3. L'Histoire générale des religions et de leurs différentes sectes;

4. Celle de la philosophie et de la législation chez tous les peuples anciens et modernes ;

5. Les découvertes et les progrès dans les sciences et dans les arts ;

6. Une notice sur tous les hommes célèbres, rappelant leurs ouvrages ou leurs actions. Par M. Buret de LONGCHAMPS. Paris, 1821. Atlas 4to.

This work contains the most copious set of Chronological Tables that is extant in any language. That part of it which includes sacred chronology is displayed with great perspicuity.

v. *Connections of Sacred and Profane History. — Histories of the Bible, and Scripture Biography.*

. Much valuable information relative to the history of the Moabites, Philistines, Babylonians, and other nations mentioned in the Scriptures, is exhibited by Vitrina, in his Commentary on Isaiah, by Bishop Newton in his Dissertations on the Prophets, and by Reland in his *Palestina* ; to whom, perhaps, may be added Rollin in his *Antient History of the Greeks, Assyrians, &c.* 8 vols. 8vo.

1. The Sacred and Profane History of the World, connected from the Creation of the World to the Dissolution of the Assyrian Empire. By S. SHUCKFORD, M.A. 8vo. 4 vols. London, 1743. best edition. This well-known and valuable work has been several times reprinted.

2. The Old and New Testament connected in the History of the Jews, and neighbouring Nations, from the Declension of the Kingdoms of Israel and Judah to the time of Christ. By Humphrey PRIDEAUX, D.D. 8vo. 4 vols. London, 1749. 10th edit. reprinted in 4 vols 8vo. 1808.

3. The Connection of Sacred and Profane History, from the Death of Joshua until the Decline of the Kingdoms of Israel and Judah. Intended to complete the works of Shuckford and Prideaux. By the Rev. M. RUSSELL, LL.D. London, 1827. in 2 vols. 8vo.

4. Histoire des Juifs depuis Jésus Christ. Par Jaques BASNAGE. A la Haye, 1716. 15 tomes 8vo. best edition.

5. The History of the Jews since the time of Jesus Christ, translated from the French of M. Basnage. London, 1708. folio.

“The learning and research manifested in this work are amazing ; and on the subject, nothing better, nothing more accurate and satisfactory, can well be expected.” (Dr. A. Clarke.)

6. The History of the Old Testament Methodized ; to which is annexed a short History of the Jewish Affairs, from the end of the Old Testament to the birth of our Saviour. By Samuel CRADOCK. London, 1683 ; 1695. folio.

This work was translated into Latin, and published at Leyden, in 1685, in 8vo. Though now superseded by the improved edition of Stackhouse's History of the Bible, which is noticed in the next page, it may yet be consulted with advantage by the student who may not have access to that work. Mr. Cradock's volume may frequently be procured for a few shillings.

7. A Compleat History of the Holy Bible, in which are inserted the Occurrences that happened during the space of about four hundred years, from the days of the Prophet Malachi to the birth of our Blessed Saviour. The whole illustrated with Notes. By Laurence HOWEL, M.A. London, 1725, 3 vols. 8vo. A new edition, London, 1806, 3 vols. 12mo.

The new impression of this compendious History of the Bible was corrected and edited by the Rev. George Burder, M.A., by whom it has been so materially corrected and improved, as almost to form a new work.

8. A New History of the Holy Bible, from the Beginning of the World to the Establishment of Christianity, with answers to most of the controverted questions, dissertations upon the most remarkable passages, and a Connection of Profane History all along. By Thomas STACKHOUSE, A.M. London, 1752. 2 vols. folio.

This work has always been highly esteemed for its utility and the variety of valuable illustration which the author has brought together from every accessible source. A new edition of it was published in 1817, in three volumes 4to. with important corrections and additions, by the Rev. Dr. Gleig, one of the bishops of the Scotch episcopal church.

9. Commentaries on the Affairs of Christians before the time of Constantine the Great : or an enlarged View of the Ecclesiastical History of the first three centuries. Translated from the Latin of Dr. MOSHEIM, by R. S. Vidal, Esq. London, 1813. 2 vols. 8vo.

10. Jo. Francisci BUDDEI Historia Ecclesiastica Veteris Testamenti. Ed. tertia. Halæ, 1726. 1729. 2 vols. 4to.

11. Jo. Georgii WALCHII Historia Ecclesiastica Novi Testamenti variis observationibus illustrata. Jenæ, 1734. 4to.

12. Ecclesiastical Annals from the Commencement of the Scripture History to the Sixteenth Century : being a compressed Translation (with notes) of the *Introductio ad Historiam et Antiquitates Sacras* of Professor Spanheim, of Leyden ; and containing a succinct notice of the principal events, and the state of the Church in each century. To which are prefixed the Elements of Chronology, Chronological Tables, and the Geography of Palestine. By the Rev. George WRIGHT. London, 1828. 8vo.

Numerous ecclesiastical histories of the Old and New Testament were published on the Continent in the course of the seventeenth and eighteenth centuries ; an account of which may be seen in Walchii Bibliotheca Theologica Selecta, vol. iii. p. 145-180. Among these, Professor Spanheim's '*Introductio ad Historiam Sacram*' enjoyed a high reputation. The most complete edition is to be found in the collection of his works. As these, from their size and price, are not accessible to ordinary students, Mr. Wright has conferred a favour on them by presenting to them the substance of Spanheim's learned treatise in an English dress.

13. Scripture Characters : or, a Practical Improvement of the Principal Histories in the Old and New Testament. By Thomas ROBINSON, M.A. London, 4 vols. 8vo. and 12mo. various editions.

An abridgment of this well-known, and deservedly-esteemed work, was published in 1817, in 12mo.

14. Female Scripture Characters, exemplifying Female Virtues. By Mrs. KING. Tenth edition. London, 1826. 12mo.

The pious and accomplished authoress of this excellent work, which was first published in 1811, composed it expressly for the use of females, in order to supply the absence of Female Scripture Characters in Mr. Robinson's volumes, in which two women only are introduced. Mrs. King's work is much and deservedly used in schools as well as in private families.

15. Female Scripture Biography ; including an Essay on what Christianity has done for Women. By Francis Augustus Cox, M.A. London, 1817. 2 vols. 8vo.

16. Scripture Biography ; or, Lives and Characters of the Principal Personages recorded in the Old and New Testaments. By John WATKINS, LL.D. London, 1809. 12mo.

17. Scripture Portraits : or Biographical Memoirs of the most Distinguished Characters recorded in the Old Testament and in the Evangelists. By Robert STEVENSON. London, 1817-20. 4 vols. 12mo.

18. Biographie Sacrée, par A. L. C. COQUEREL. Amsterdam, 1825-26. 4 tomes 8vo.

These volumes, which are neither scientific nor elementary, are designed for well-informed but not learned readers: each article, in alphabetical order, contains a narrative of facts drawn from the Bible, an explanation of difficulties, a sketch of the character, and finally a short summary of the principal texts of Scripture, in which the person is mentioned, besides those which immediately relate to his history. The work is, upon the whole, executed with ability: the objections of infidels are fairly met, and satisfactorily answered, and many judicious reflections are interspersed.

19. *A Critical History of the Life of David*, in which the principal events are ranged in order of time: the chief objections of Mr. Bayle and others against the character of this prince, and the Scripture account of him, and the occurrences of his reign, are examined and refuted; and the Psalms which refer to him are explained. By the late Rev. Samuel CHANDLER, D.D. London, 1766. 2 vols. 8vo.

A book above all praise; it was occasioned by the publication, in 1762, of a vile and blasphemous tract entitled "The History of the Man after God's own heart." Dr. Chandler has illustrated many of the Psalms in an admirable manner.

20. *An Historical Account of the Life and Reign of David King of Israel*: interspersed with various Conjectures, Digressions, and Disquisitions. In which, among other things, Mr. Bayle's criticisms upon the conduct and character of that Prince are fully considered. [By Patrick DELANY, D.D.] London, 1741-42. 3 vols. 8vo.

A respectable and useful work, but greatly inferior to Dr. Chandler's masterly "Critical History of the Life of David:" it was published anonymously, and has been repeatedly printed; and may frequently be obtained at a low price.

21. *The Great Exemplar of Sanctity and Holy Life according to the Christian Institution*; described in the History of the Life and Death of Jesus Christ. With Considerations and Discourses upon the several parts of the story, and Prayers fitted to the several mysteries. By Jeremy TAYLOR, D.D. Bishop of Down and Connor, folio: also in 2 vols. 8vo. various editions.

This work is also to be found in the second and third volumes of the *Collective Works* of Bishop Taylor, edited by the Rev. J. R. Pitman, with a memoir of the Bishop's life and writings by the late Bishop Heber; who has given an able and interesting analysis of the 'Great Exemplar,' and has pointed out some important particulars, "in which this great and good man has departed from the usual sense of the church, and the general analogy of Scripture." (Bp. Taylor's Works, vol. i. pp. cxxix-cxxxix.) An abridgment of the 'Great Exemplar' was published by the Rev. W. Darnell, London, 1818. 8vo.

22. *The History of the Life of Jesus Christ*, taken from the New Testament, with Observations and Reflections, proper to illustrate the Excellency of his Character and the Divinity of his Mission and Religion. By George BENSON, D.D. London, 1764. 4to.

23. *Observations on the History of Jesus Christ*, serving to illustrate the Propriety of his Conduct and the Beauty of his Character. By David HUNTER, D.D. Edinburgh, 1770. 2 vols. 8vo.

This work contains many ingenious and instructive remarks on the character and conduct of Jesus Christ, which are either not at all noticed, or but imperfectly considered by preceding writers who have discussed the evidences of the Christian religion.

In the present as well as in the preceding sections of this number of the Appendix, the Author has endeavoured to bring forward the *principal commentators* and *biblical critics*, both British and foreign. Many of them indeed are too costly to be purchased by the generality of biblical students; but a considerable portion, if not the whole of them, is to be found in our public libraries, and it is desirable to know in what works

the best information is to be procured, even though we may not in every instance be able to purchase them, as well as to be on our guard lest we should be misled in buying *cheap* books which are of comparatively little utility. Ample as these lists are, they might have easily been enlarged, if the limits of the present volume would have permitted it. The reader, however, who is curious in seeing what has been written on the subject of Sacred Philology may (besides the authorities already referred to in p. 179. of this Appendix) consult the first volume of the classed Catalogue of the Library of the President and Fellows of Queen's College, Cambridge, (London 1827. royal 8vo.) pp. 22—91.; and also the Bibliotheca Piersoniana, or Catalogue of the Rev. Dr. Pierson's Library (sold by auction in May 1815). The *Sale Catalogues* of the principal theological Booksellers of London are particularly valuable in a bibliographical point of view, for the numerous commentaries and other works on sacred criticism which they contain, both British and foreign, especially the latter.

On the choice of commentators, it would be presumptuous in the author of this work to offer an opinion; the student will doubtless be regulated by the judgment of judicious friends or theological tutors. Bishops Barrington, Cleaver, and Tomline, have respectively published lists of such as they recommend to those who are preparing for the sacred office; and the Rev. Dr. Hales, in his *Analysis of Sacred Chronology* (vol. ii. pp. xiii.—xx.), has given a useful list of the best biblical works *generally*, including editions of the Scriptures, Commentators, Lexicons, &c. &c. which are most deserving of attention. Nor, should the list be passed in silence which the late Rev. Dr. Edward Williams has inserted in the "Preacher's Library" (pp. 400—438.), appended to his useful collection of discourses by Bishop Wilkins, M. Claude, Professor Franck, Drs. Watts, Doddridge, &c. relative to the pastoral office, intitled "The Christian Preacher," 2d edition, London, 1809. 12mo.

ADDENDA,

Comprising Notices of Biblical Works, &c. obtained after the preceding Pages had been printed off.

PAGE 24. last line, *after* Biblical Critic *add*, a new and very neatly printed edition of this Greek Testament appeared at Tübingen, in 1827, in 2 vols. 8vo.

PAGE 25.—43.* Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum, curante Jo. Fr. BOISSONADE. Parisiis, 1824. 2 tomis 18mo.

In this beautifully printed edition of the Greek Text, Professor Boissonade states that he has followed the best copies, particularly that of Dr. Griesbach; yet not so servilely, but that he has availed himself of the judgment of other critics, and especially of the Vulgate Latin Version. The value of this edition, considered as a critical one, is much diminished by the total omission of any notes, to apprise the reader when the editor has departed from the received text, as also on what authority he has adopted particular readings. To specify two or three instances:—On the authority of Griesbach, he omits the doxology of the Lord's prayer in Matt. vi. 13. On the same authority, in Acts xx. 28. he reads *την ἐκκλησίαν του Κυρίου*, *Church of the Lord*, instead of *του Θεου*, *of God*, notwithstanding this last reading is supported by the Vatican manuscript. So also, in 1 Tim. iii. 16. he reads *ὃ ἐφανερώθη*, *which (mystery) was manifested*, instead of *Θεός*, *God*. But the much disputed clause in 1 John v. 7. is printed as in the Complutensian and other editions, without any intimation that its genuineness has been denied; although that clause is omitted in Griesbach's edition, and is now generally considered to be spurious.

PAGE 25.—44.* Novum Testamentum Græcè et Latinè, expressum ad binas editiones a Leone X. adprobatas, Complutensem scilicet et Erasmi Roterodami. Additæ sunt aliarum novissimarum Recensionum Variantes Lectiones Græcæ, unà cum Vulgatâ Latinâ Editionis Clementinæ, ad exemplar ex Typographiâ Apostolicâ Vaticanâ Romæ, 1592, correctis corrigendis ex Indicibus Correctoriis ibidem editis, necnon cum additis Lectionibus ex Vaticanis Editionibus Latinis, de annis 1590, 1592, 1593, 1598, Variantibus; adpositisque locis parallelis. Studio et curâ D. Leandri VAN ESS. Tubingæ, 1827. 8vo.

A very neatly printed edition of the Greek Testament. The revised texts, consulted for it by Dr. Van Ess, are the original Complutensian, the five editions of Erasmus, Robert Stephens's edition, printed at Paris in 1546, with the preface *O mirificam*, &c., Matthæi's second edition, published at Wittemberg in 1803–1807, and Griesbach's manual edition, published at Leipzig in 1805, with select various readings. The following is the plan followed by Dr. Van Ess in the *Greek* text of his edition:—

1. The text adopted is fundamentally that of Erasmus's fifth edition; and it is preferably retained in all those places where the revisions above enumerated vary from that edition.

2. Where the text of the Complutensian and Erasmus's fifth edition *agrees* (as most frequently is the case) that text alone is uniformly adopted.

3. Where these two texts *differ*, that reading of one or other of them is retained, which is supported by the authority of Griesbach's text.

4. All the readings of the five recensions above enumerated, which vary from the text of Van Ess's edition, are placed in notes at the foot of the page: and, where no various reading is specified, the texts of the several editions uniformly agree.

The *Latin* text of the Vulgate is printed opposite to the Greek, on each page, according to the edition printed at the Vatican press, at Rome, in 1592, with the requisite corrections from the Roman "Index Correctorius." References to parallel passages are added in the notes, together with the various readings from the editions of the Latin Vulgate, printed at the same press in the years 1590, 1592, 1593, and 1598.

The ordinary divisions of chapters and verses are retained; but there are no summaries or tables of contents.

PAGE 27. line 5. *for* 1827 *read* 1828.

PAGE 27.—46.* 'Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum. Accedunt Parallela S. Scripturæ Loca, necnon Vetus Capitulorum Notatio, et Canones Eusebii. Oxonii e Typographeo Clarendoniano, 1828. royal 18mo.

For this very commodious edition of the Greek Testament, junior biblical students (for whose use it is especially designed) are indebted to the Right Rev. Charles LLOYD, D.D. Bishop of Oxford. The plan of it is as follows:—

The text, which is that of Dr. Mill, is printed in paragraphs, with the division into sections, and the punctuation of John Albert Bengel: the numbers of the chapters and verses are placed in the margin on the left of each page, in which are inserted the κεφαλαια or chapters found in antient manuscripts, of which an account is given in Part I. p. 169. of this volume. These are printed from Kuster's edition of the Greek Testament, for the convenience of those who may wish to consult manuscripts for particular passages of the New Testament. In the other margin there are printed select but highly valuable Parallel References to Scripture, according to the edition of Courcelles (or Corcellæus). The Epistle to Carpius and the Canons of Eusebius (of which an account is given in Part I. p. 274. of this volume) are prefixed, for the purpose of enabling any one who may be so disposed, to compile for himself a harmony of the four gospels.

Whether we consider the type, paper, or press-work of this edition, it is confessedly one of the most beautiful specimens of the typographic art, which has issued from the Clarendon press.

PAGE 27.—47. 'Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum Græce, secundum editiones probatissimas expressum; cum Ariæ Montani Interpretatione Latina. Curante Carolo Christiano LEUTSCH. Lipsiæ. 1828. 8vo.

A neat reprint of the Greek text after that of Dr. Knappe's critical editions, with the Latin version of Arias Montanus, which from its general fidelity is held in high estimation by Protestants and Romanists. The Greek text and the Latin translation are printed in columns on each page: the ordinary divisions of chapters and versions are retained.

PAGE 32. line 2. *after* literature *add*:—

Novi Testamenti Biblia Triglotta: sive Græci Textûs Archetypi, Versionis Syriacæ, et Versionis Latinæ Vulgatæ Synopsis: cui accedunt Subsidia Critica varia. Evangelia. Londini. 1828. 4to.

Those who may not be able to procure any of the more costly polyglotts, will find a cheap substitute for them in this handsomely printed volume. The Greek text is printed after the editions, with improved punctuation, of Knappe and Vater: this is accompanied by the Syriac Version, after the text of Professor Lee's accurate edition, printed in 1816; and at the foot of the page is the Latin Vulgate Version, according to the Sixtine recension, printed from the Antwerp edition of 1603, which was superintended by John Moret. To the work is prefixed Prof. Vater's Index of Critical Subsidia; and in an Appendix there is given his selection of Various Readings, with the authorities by which they are supported.

PAGE 48.—8. Evangelii secundum Matthæum Versio Francica sæculi IX. necnon Gothica sæc. IV. quoad superest. Edidit J. Andræas SCHMELLER. Stuttgart und Tübingen, 1827. 8vo.

This work was published by Professor Schmeller, to illustrate his lectures on the German Language and Literature, delivered in the University of Munich. It contains the Gospel of St. Matthew in the Frankish dialect, from a MS. of Tatian's Harmony, of the ninth century, preserved in the Library at St. Gall, in Switzerland. The fragments of the Gothic Version are given according to the Codex Argenteus, and the remains of the Gothic Version, discovered by Mai and Count Castiglioni. A comparison of these two versions will show, that the Frankish and Gothic languages are only dialects of the same antient language, which in the lapse of ages have gradually deviated from each other.

PAGE 77.—5. A New Self-Interpreting Testament, containing many thousands of Various Readings and Parallel Passages, collected from the most approved Translators and Biblical Critics, including all those of the authorised Version; and set under the text in words at length. With Introductory Arguments, concerning the Origin, Occasion, and Character, of each Book; a Reconciliation of seeming Contradictions; and the Meaning and Pronunciation of Scripture Proper Names. By the Rev. John PLATTS. London, 1827. royal 4to.; also in 4 vols. 8vo.

The plan of this work differs from that adopted in the publication, intitled "Scientia Biblica." In the first place, the Greek Text is omitted; and the parallel passages here given at length are much less numerous. The compiler professes to have proceeded on a principle of selection, and to have inserted only apposite texts, while he has rejected all such as were not really parallel. Little that is new is confessedly to be found in this publication, in preparing which the editor honourably acknowledges his obligations to the previous labours of Mr. Fox, of whose edition of the New Testament a notice is given in page 77. No. 3. of this Appendix, and of Mr. Cruttwell, in his edition of the Bible with Bishop Wilson's Notes, and the various renderings of preceding translators. The introductions to each book are necessarily brief. Several genealogical tables are prefixed, and the work terminates with a reconciliation of thirty-eight seemingly discrepant passages of the New Testament, together with various miscellaneous observations for understanding it; a collection of the principal prophecies of the Old Testament relating to the Messiah and his Kingdom; the meaning and pronounciation of the New Testament Proper Names; a Table of Scripture Weights, Measures, and Time; and an Index to the New Testament History, which is copied from that usually annexed to the quarto editions of our authorised version.

PAGE 95. last line but 6. *for* late Rev. Henry Martyn, B. D. *read* the Rev. T. Thomason, M. A.

— Ibid. last line but 3. delete the words, "the Old Testament was continued by the Rev. T. Thomason and Sabat," and add — A second edition of the New Testament, much revised and improved, was printed in 1826 at the press belonging to the Bishop's College, Calcutta.

PAGE 121.— 4.* The Burial and Resurrection of Jesus Christ, according to the Four Evangelists. From the German of John David MICHAELIS. London, 1827. 12mo.

PAGE 129. — 9.* The Veracity of the Gospels and Acts of the Apostles, argued from the undesigned Coincidences to be found in them, when compared, 1. With each other, and, 2. With Josephus. By the Rev. J. J. BLUNT, Fellow of St. John's College, Cambridge. London, 1828. 8vo.

This work forms an admirable supplement to Dr. Lardner's "Credibility of the Gospel History," and to Dr. Paley's "Horæ Paulinæ." Many new and very important coincidences are here happily illustrated.

PAGE 133. — 11.* Herméneutique Sacrée, ou Introduction à l'Ecriture Sainte en général, et en particulier à chacun des Livres de l'Ancien et du Nouveau Testament, à l'Usage des Séminaires; par J. Hermann JANSSENS. Traduit du Latin par J. J. Pacaud. Paris, 1828. 2 tomes 8vo.

This is a translation of a Latin treatise, published by Professor Janssens at Liege in 1818. It consists of five parts or chapters, in the first of which, the author endeavours to establish the canonical authority of all the books enumerated as sacred in the canon of the assembly or council of Trent. The second chapter treats on their divinity and inspiration; the third, on their authenticity; the fourth, on the substantial integrity of the original text, its authority, and the use to be made of it, as well as on antient versions of the Bible, and particularly on the Vulgate. The fifth and last chapter contains general and particular rules for the understanding and interpretation of the Scriptures: and in a short appendix there is given an outline of the Geography of Palestine, and the divisions of time, festivals, sacrifices, weights and measures of the Hebrews. This work is intended for members of the Romish church, to whose dogmas the author bows most submissively. The original Latin edition called forth some very severe anonymous strictures, intitled "*Amandi à Sanctæ Cruce, Dioc. Leod. Presbyteri, Animadversiones Criticæ in Hermeneuticam Sacram, Mosaci, 1820:*" in this publication, the errors of M. Janssens on some topics, and his deficiencies in others, are pointed out. Although the French translator professes to have availed himself of these critical remarks, to explain or correct the original work, in some instances, yet he has left others unnoticed. It was to be expected, that M. Janssens would maintain, at all hazards, the genuineness of the disputed clause in 1 John v. 7.; but it will scarcely be credited that he should rely on the Codex Ravianus, (which has been demonstrated, by actual collation, to be a mere transcript of the Greek Testament printed in the Complutensian Polyglott,) and that he has cited the English manuscript (Manuscript d'Angleterre, the Codex Britannicus cited by Erasmus,) and that of Dublin, as *two separate authorities*; whereas they are but *one* and the same manuscript, now generally known under the appellation of the Codex Montfortianus, which was not written till the close of the fifteenth century. The most useful part is the third chapter, in which the

objections of Deists, and of the modern German neological divines, Eck and Paulus, are examined in detail, and refuted.

PAGE 144. — 54.* Briani Waltoni, S. T. P. in *Biblia Polyglotta Prolegomena Specialia recognovit Dathianisque et variorum Notis suas immiscuit Franciscus WRANGHAM, A. M. S. R. S. Clevelandiæ Archidiaconus. Cantabrigiæ, typis ac sumptibus academicis, 1828. 2 tomis 8vo.*

One hundred and seventy years have elapsed since the publication of Bishop Walton's special Prolegomena to his Polyglott Bible; the variety, accuracy, and extent of the information contained in which have concurred to give it a high place among standard critical works on the sacred text. In the long interval that has elapsed since the first appearance of that work, many topics have been controverted, and much additional light has been thrown on all the subjects discussed in Bishop Walton's Prolegomena by the researches of various learned men. As Professor Dathe's octavo edition had become extremely scarce, Mr. Archdeacon Wrangham has conferred no small obligation on biblical students by presenting to them a new edition of the Prolegomena. It is executed on the following plan:—The text of Walton has been accurately printed, and the punctuation amended and improved, and errors in numbers have been carefully corrected. The observations which Dathe had collected in the preface to his edition, not in the best possible order, are here inserted in the notes, under the topics to which they referred; and with them Mr. Wrangham has inserted very numerous observations of his own, explaining, confirming, or correcting the text of Walton, which are derived from the best critical sources, both antient and modern, besides references to the best writers who have treated on sacred criticism. Many critical canons of Wetstein, Houbigant, and other editors of the Holy Scriptures, the rarity and high price of whose works place them beyond the reach of ordinary students, are here inserted; and where particular subjects required a more copious discussion, Mr. Wrangham has treated them at length at the end of each chapter, in excursus, after the plan adopted by Heyne in his admirable edition of Virgil. Among the subjects thus copiously illustrated we may enumerate the disquisitions on the Square Samaritan Characters, the Antiquity of the Vowel Points, the *Matres Lectionis* א, נ, ח, the principal Manuscripts of the New Testament, particularly the *Codex Alexandrinus*, Various Readings, the Septuagint Version, Antient and Modern Latin Versions of the Scriptures, the Samaritans and the Samaritan Pentateuch, the Chaldee Paraphrases and their Uses, Editions of the Syriac Version, the agreement between the Hebrew and Arabic dialects, and the Persian Versions.

Fac-similes of eight of the MSS. of chief note are prefixed; and in the course of the work there are inserted alphabets of the principal modern languages; viz. Hebrew and Chaldee, with the rabbinical letters, the Samaritan, Syriac, with the Nestorian and antient Estrangelo letters, Arabic, Persian, Ethiopic, Armenian, Coptic or Egyptian, Illyrian, Dalmatian, Georgian, and Gothic; together with a specimen of Chinese characters, and tables of the dates of the principal modern versions of the Scriptures.

The work is beautifully executed at the expense, and press, of the University of Cambridge, by whose munificence Mr. Archdeacon Wrangham is enabled to offer to critical students of the Scriptures the results of his learned researches at a price, for which they could not otherwise be afforded. There are a few copies on large paper, which are a chef-d'œuvre of typographical skill.

PAGE 146. — 7. Passages cited from the Old Testament by the writers of the New Testament, compared with the Original Hebrew and the Septuagint Version. Arranged by the Junior Class in the Theological Seminary, Andover, and published at their request under the superintendence of M. Stuart, Associate Professor of Sacred Literature. Andover, Massachussetts, 1827. 4to.

In this beautifully printed pamphlet the quotations are arranged in a different order from that adopted in pp. 205—246. of our second volume. There, we have printed the Hebrew, Septuagint, and Greek texts of the New Testament in three parallel columns, with English versions of each. In the Anglo-American tract, the quotations are given in three columns, thus: Septuagint, Hebrew text, and passages from the New Testament. The Hebrew texts are taken, with points, from Michaelis's edition, printed in 1720; those from the Septuagint version are from Mr. Valpy's edition after the Vatican exemplar; and those from the New Testament are from Dr. Knappe's second edition. The formulæ of quotation are included in brackets, in order that the eye may readily seize them. The tract concludes with "an Index of Passages, in which the writers of the New Testament have referred to the Old, without formally quoting it:" this is stated to be selected from Dr. Knappe's *Recensus Locorum*, &c. appended to his edition of the New Testament. There are no notes to account for seeming discrepancies in the quotations, nor are there any hints or suggestions to enable students to classify them.

PAGE 167. — 16. Dictionnaire Hebreu-Français ; par Marchand EN-NERY, Professeur aux Ecoles Israelites de Nancy. Paris, 1827. 8vo.

PAGE 169. — 9. Christiani Abrahami WAHL Commentatio de Particulæ EI et Præpositionis EI; apud N. T. Scriptores Usu et Potestate. Lipsiæ, 1827. 8vo.

PAGE 203. — 14.* Sainte Bible de Vence, en Latin et en Français, avec des Notes Littéraires, critiques et historiques, des Prefaces, et Dissertations, tirées du Commentaire de Dom Calmet, Abbé de Senones, de l'Abbé de Vence, et des autres auteurs les plus célèbres, pour faciliter l'intelligence de l'Ecriture Sainte ; enrichie d'un Atlas et de Cartes Géographiques. Cinquième édition, soigneusement revue et augmentée d'un grand nombre de Notes par M. DRACH, Rabbín converti, et enrichie de nouvelles Dissertations. Paris, 1827 et années suivantes. 25 tomes 8vo.

A new and greatly improved edition of the work, noticed in p. 202. No. 14. The superintendence of it is confided to M. Drach, a learned Jewish Rabbi, who has embraced the Christian faith as professed in the Romish church. Besides the correction of typographical errors, this edition is announced to contain the following among other improvements ; viz. 1. New Dissertations relative to alleged difficulties drawn from geology, astronomy, chronology, the zodiac of Dendera, &c. &c. by various distinguished scholars, especially the Abbé Halma ; — 2. References to the best authors who have refuted, in detail, the objections of modern infidels ; — 3. Numerous notes by M. Drach ; — 4. A new and corrected Atlas, on thirty-seven plates, consisting of maps and other engravings, to illustrate the Scripture History ; — and, 5. A notice of the best works treating on the Bible generally, and on each book in particular. Four volumes only of this Commentary have been published : and as M. Drach in his notes refers to his " Lettres d'un Rabbín Converti aux Israelites ses frères," (Paris, 1825–1827. 8vo.) it will be desirable to add these letters to the work itself.

PAGE 237. — 191. Prophetæ Minores Annotatione perpetua illustrati à CONRADO ACKERMANN. Tom. i. Viennæ, 1827. 8vo.

PAGE 249. — 45. *Analecta Theologica*. A digested and arranged Compendium of the most approved Commentaries upon the New Testament. By the Rev. William TROLLOPE, M. A. London, 1828. 2 vols. 8vo.

The object of this work is to compress into as condensed a form, as is consistent with perspicuity, the opinions, illustrations, and expositions of the principal theologians and biblical critics. The several arguments are digested and arranged in such a manner that the merits of any question may be seen at one view, without reference to the authors themselves ; the bulk and high price of many of whose works place them beyond the reach of *junior biblical students*, for whose use Mr. Trollope's publication is especially designed. Those writers, who have taken different sides in certain questions are distinctly marked ; and the student is directed to that interpretation of the several disputed texts, which seems to be best supported, and most generally approved. It is a primary and very important feature of this work, that it gives the whole of the arguments on any contested topic in a perspicuous and connected form : whereas in some of those collections of notes which are much in use among junior students, the heads of such arguments only are given, leaving the inexperienced reader in a maze of conflicting opinions, and unable to form his own judgment without consulting the writers themselves ; whose works in many cases he may not have the opportunity or the means of procuring.

PAGE 251. — 7.* *Novi Testamenti Libri Historici Græcæ. Textui Recepto appositæ sunt Lectiones Griesbachianæ, cum Commentariis D. Christiani Theophili Kuinöel*. Londini, 1828. 3 tomis 8vo.

An accurately executed reprint of Kuinöel's valuable philological Commentaries on the Historical Books of the New Testament, with the various readings of Griesbach subjoined to the textus receptus of those books. This edition is preferable to those printed at Leipzig, not only for the beauty of the typography (which is from the oriental press of Mr. Richard Watts), but also in the reasonableness of its price, for which biblical students are indebted to the liberal enterprise of Mr. Richard Priestley.

PAGE 259. — 73.* The Epistle of Paul the Apostle to the Romans ; with an Introduction, Paraphrase, and Notes. By C. H. TERROT, A. M. London, 1828. 8vo.

The design of this elaborate publication is, to bring together such information as may assist young students of divinity, in obtaining a right understanding of St. Paul's Epistle to the Romans. As a useful apparatus towards a fair examination of the Epistle, the author has prefixed, 1. A Chronological Table of the Acts of that Apostle, abridged from Bishop Pearson's *Annales Paulini*; 2. A brief Exposition of the occasion, date, and genuineness of the Epistle; 3. An Analysis of its contents; 4. A Critical Inquiry into the meaning of the theological terms, which in our authorised version are rendered *justify* and *justification*, *faith*, *law*, and *works of the law*, *flesh*, and *impute*; and, 5. A List of all the Passages of the Old Testament quoted in the Epistle to the Romans. The Greek text follows, according to Dr. Knappe's third edition, (Hale, 1824,) and on the opposite page is given the author's paraphrase. The volume concludes with a collection of valuable notes, in the composition of which Mr. Terrot has availed himself of the previous works of the most distinguished British commentators and divines, especially Bishops Pearson and Bull, Drs. Whitby, Doddridge, Macknight, Taylor, and Paley, and also of the philological labours of the most eminent continental critics, particularly Semler, Koppe, and his editor Ammon, Schleusner, Noesselt, Rosenmüller, and Morus. In these notes, the glosses of Socinian interpreters are not only ably refuted, but much light is thrown on numerous difficult passages of this very important portion of the New Testament.

PAGE 263. last line but 8. delete the words F. A. SEYFFARTH.

Ibid. last line but 5. *after* Hebrews, *add*, the main object of which is to disprove the Pauline origin of this Epistle. M. Seyffarth's hypothesis is refuted by Professor Stuart, in his Commentary on the Epistle to the Hebrews, vol. i. sect. 28.

PAGE 263.—125. A Commentary on the Epistle to the Hebrews. By MOSES STUART, Associate Professor of Sacred Literature in the Theological Seminary at Andover, United States. Vol. I. Andover, 1827. 8vo. London, 1828. 8vo.

This masterly work originated in the arduous duties incident to the office which Professor Stuart has for some years filled with equal credit to himself, and benefit to the Theological Seminary at Andover. To borrow the just character given of his labours by the English editor (the Rev. Dr. Henderson):—"It was impossible for any person who had perused the former works of our author, not to hail with high anticipations the present production as a most valuable accession to biblical literature. Intimately acquainted with the minutæ of Hebrew Grammar; familiar with the diversified style of the sacred writers; trained by long study of the laws of biblical exegesis to a refined and matured tact in seizing the point, the bearing, the various shades and ramifications of meaning couched under the sacred phraseology; imbued with a sincere love of divine truth, and a profound reverence for its dictates; and, withal, endowed with a manly and richly cultivated intellect, he possesses qualifications peculiarly fitting him for the performance of a work replete with so many difficulties as that of a Translation and Critical Commentary on the Epistle to the Hebrews. The ordeal, to which this important portion of Scripture has been subjected by the wild and extravagant hypotheses of some of the master-spirits of German theology, rendered it a matter of imperious necessity, that some champion, completely accoutred and disciplined to the battle, should step forward and take up the gauntlet which they have so fearlessly and vauntingly thrown down. If we mistake not, such a champion has here entered the field, and won the day. Questions respecting style, authorship, and interpretation, which men of such celebrity as Eichhorn, Bertholdt, De Wette, and others, were considered to have completely *s.t.* at rest, have been submitted to a fresh and rigid investigation; and in most instances triumphantly, in all more or less satisfactorily, the very reverse of their conclusions has been shown to be in accordance with the real facts of the case." (Preface to English edition, p. v.)

The topics discussed in the FIRST VOLUME, in forty sections, are—the form of the Epistle; to what church or churches it was addressed; its antiquity and canonical authority; the external and internal evidence that it was written by the apostle Paul, who is most decisively shown to have been its author. The various objections of Bertholdt, Schulz, Seyffarth, De Wette, and Boehme, are discussed, and satisfactorily refuted: to them succeeds a consideration of the style of the epistle, and of the hypotheses advocated by some learned men, who have severally ascribed it to Barnabas, Luke, Clement of Rome, and to Apollos. These hypotheses are shown to be destitute of foundation. The volume concludes with a brief notice of the "Critical and Exegetical Helps" to the study of this epistle. The SECOND VOLUME, Professor Stuart states, will commence with a new translation of the epistle to the Hebrews, the object of which is to give a more exact view of the features of the original Greek, than is presented by the authorised English Version. This translation will be followed by a continuous commentary upon the whole epistle. When difficulties demanded special and extended investigation, he has thrown the result

of such investigation into an excursus at the end, after the method pursued by Heinrichs, Koppe, Dindorf, and other German philologists and critics; because difficult subjects can there be treated and studied with more convenience, and also more fully, than if intermixed with the usual series of exegetical notes. From the specimens of hermeneutical and exegetical ability given by Professor Stuart, in his letters to Dr. Channing on the Trinity and Divinity of Jesus Christ, (third edition, Andover, 1819,) now before us, we are justified in expecting a translation and commentary of no ordinary value.

The original American edition is very neatly printed; but its typographical execution is surpassed by that of the London reprint, which has been edited with great care by the Rev. Dr. HENDERSON.

PAGE 268. — 156. * Annotations on the Apocalypse or Revelation of St. John. To which is prefixed a concise View of the Evidence for the Authenticity and Divine Inspiration of the Apocalypse, together with a Vindication of it from the Objections of the late Professor J. D. Michaelis. By John Chappel Woodhouse, D. D. Dean of Lichfield and Coventry. London, 1828. 8vo.

This publication is designed to complete the series of annotations on the New Testament, commenced by Mr. Elsley (noticed in p. 250. of this Appendix), and continued by Dr. Slade. (See p. 257.) The notes are partly new, and partly abridged from Dr. Woodhouse's larger work on the Apocalypse (see p. 267. No. 256.), which has long been out of print, and with difficulty to be procured. The Greek text and the improved version of Dr. W. are here omitted; and the text of St. John, according to the authorised English translation, is divided into parts and sections, with a view to a more complete arrangement and illustration of this prophetic book.

PAGE 270. — 4. * Ten Lectures on the Philosophy of the Mosaic Records of the Creation, delivered in the Chapel of Trinity College, Dublin. By James KENNEDY, B. D. Donnellan Lecturer for the Year 1824. London and Dublin, 1827. 2 vols. 8vo.

The design of these elaborate lectures is, "to connect the biblical records of the creation, as closely as their language and arrangement admit, with physical science; and to estimate the degree of evidence which arises out of the comparison of the inspiration of their author." Many important geological facts are adduced, which concur to the confirmation and illustration of the Mosaic history.

PAGE 273. — 41. * Discourses, explanatory and practical, on the Ninth Chapter of Paul's Epistle to the Romans. By J. JARROM. Wisbech, 1827. 12mo.

PAGE 280. — 36. * Critical Essays on Genesis, Chap. XX., and on Saint Matthew, Chap. II. 17, 18.: with Notes. By the Rev. Charles FORSTER, B. D. Dublin and London, 1827. 8vo.

The professed aim of Mr. Forster, in the publication of these essays, is to lower the modern continental system of biblical interpretation. With this view, in the first essay, he examines, and most satisfactorily refutes, the hypothesis of Father Simon, on the supposed translocation of the twentieth chapter of Genesis. In the second essay, the learned author considers the connection between the prophecy of Jeremiah (xxx. 15.) with respect to the voice of weeping heard in Ramah, and the account given by Saint Matthew (ii.) of the slaughter of the innocents at Bethlehem. His hypothesis is, "that Jeremiah diverted from its proper object to his immediate purpose the prophetic type, Gen. xxxv. 16—19., in the way of accommodation; and that the evangelist, by referring the prediction in Jer. xxx. 15. to the massacre at Bethlehem for its true fulfilment, has accomplished the final design of the Holy Spirit in permitting the temporary diversion of the foregoing place of Genesis by the prophet; viz. the authoritative re-union of this prophetic type with its real antitype, through the medium of a prophecy, couched in terms sufficiently affecting to do justice to the deeply tragical event, to which it was meant ultimately to be applied."—"The view, taken by Mr. Forster," of the connection between Jer. xxx. 15. and Matt. ii., "is, we believe, original; and even those, who find difficulty in subscribing to this interpretation of Saint Matthew's allusion, will have none (we think), in admitting its ingenuity, or the ability with which every suggestion in its favour is brought forward." (*British Critic and Theological Review*, vol. i. p. 345.)

PAGE 292. *after line 5. add:*

(6.) *Concordance to the French Bible.*

Concordance, en forme de Registre, pour trouver facilement chaque
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passage du Nouveau Testament. Première Partie : contenant les quatre Evangiles et les Actes des Apôtres. St. Petersbourg, 1824. 8vo.

This concordance was announced to be in two parts or volumes. The first part only has been published: it is a concordance to the four Gospels and Acts of the Apostles, according to the French version of De Sacy. The second part will be a concordance to the Epistles of Saint Paul and to the Catholic Epistles.

PAGE 293.—4.* Dictionnaire Abrégé de la Bible de [Pierre] CHOMPRE. Nouvelle Edition, revue et considérablement augmentée par M. Petitot. Paris, 1806. 12mo.

M. Chompré was a distinguished classical teacher of youth, in the former part of the eighteenth century, at Paris; where he first published his abridged Dictionary of the Bible, in 12mo. The new edition by M. Petitot is considerably enlarged and improved by the addition of numerous articles, particularly those relating to the manners, legislation, and sects of the Hebrews, and a Chronological Table.

PAGE 301.—10.* Scripture Natural History: or, a Descriptive Account of the Zoology, Botany, and Geology of the Bible, illustrated by Engravings. By William CARPENTER. London, 1828. 8vo.

“Without that pretence to originality, which in the present day is as much distinguished by personal vanity as it is at variance with truth, Mr. Carpenter has, we think, presented to the public an interesting and useful work.” (Christian Remembrancer, April 1827. p. 261.)

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